



HALIFAX BOOKS AND AUTHORS.

A SERIES OF ARTICLES ON THE
BOOKS WRITTEN BY NATIVES AND RESIDENTS,
ANCIENT AND MODERN,
OF THE PARISH OF HALIFAX
(STRETCHING FROM TODMORDEN TO BRIGHOUSE),
WITH NOTICES OF THEIR AUTHORS AND OF
THE LOCAL PRINTERS;
COMPRISING MATERIALS FOR THE
LOCAL AND LITERARY HISTORY
of the Parish, including Antiquity, Genealogy, Biography, Topography,
Natural History, Scientific Research, Political and Economic Progress,
Parliamentary and Municipal Matters, Theology, Romanism,
Anglicanism, Congregationalism, Quakerism, Unitarianism,
Methodism, Moravianism, Baptist Denominationalism,
Poetry, Hymnology, Law and Ethics, Fiction, &c.;
Lists of Vicars, Nonconformist Ministers,
Portraits, &c.

By J HORSFALL TURNER,
IDEL, BRADFORD.

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Halifax Books & Authors

BY

J. HORSFALL TURNER, F.R.H.S.

No. I.

HENRY KRABTREE'S ALMANACK

After many years patience, or rather impatience, I was able to meet with this rare little book a dozen years ago, and have not seen any other copy mentioned in the thousands of catalogues issued since that date. A notice of the old Yorkshire astrological curate appears in a magazine issued by a Manchester Literary Society. Krabtree became curate of Todmorden, and he and his book are mentioned in Watson's "Halifax." The title is as follows (the words in inverted commas being printed with red ink):—

"MERLINUS RUSTICUS 1685."

Or, a Country
"ALMANACK,"
yet

Treating of "Courtly Matters," and the most
Sublime Affairs now in Agitation
throughout the whole World.

I. Shewing the Beginning, Encrease and Continuance of the "Turkish" or "Ottoman" Empire.

II. Predicting the Fate and State of the "Roman" and "Turkish Empires."

III. Foretelling what Success, the "Grand Seignior" shall have in this his War, in which he is now engaged against the "German Emperour."

All these are endeavoured to be proved from the most probable and indubitable Arguments of

"History"
"Theology"
"Astrology"

Together with the ordinary Furniture of other Almanacks.

"Being the First after Bissextile or Leap Year" By "Henry Krabtree," Curate of Todmorden in Lancashire.

The Fourth Beast was dreadful, &c., &c. (five lines) Dan. 7.7.8.

London, Printed for the Company of Stationers, 1685.

My copy is in leather with two brass clasps, and a number of blank leaves are bound with it for making memoranda. The leaves are six inches by four, and the pages are not numbered. Sheet A has eight leaves, sheet B has eight, thus giving thirty-two pages for the proper almanack, and these are followed by sheet A, eight leaves or sixteen pages, with head-line "Of the Turkish Empire, 1685." These last pages are closely printed, having forty-one lines each, and the word "Finis" at the end shows the book to be complete.

The page behind the title is blank, and the next contains the address "To the Reader," wherein the author says that "The last year when I heard that the Turks had closely besieged Vienna, and a false report was spread abroad that they had taken it, I began to write an Almanack to acquaint the world that the Ottoman Empire is now grown to the full height," &c., &c., "but because I begun so late it could not be printed, and that was the only remora, as I was informed by Mr. Thomas Pilling living in London (whom I employed in that business) however I thought good to adventure once more, and to transcribe my last year's Almanack without adding one cubit to its stature, or altering anything but the Calendar

part." This preface is followed by notice of the three eclipses of the coming year 1685, and of the four quarters. Next a full page is given on Law Term dates, Hillary, Easter, Trinity and Michaelmas, followed by a page giving the Kings from Egbert 818 to Charles II., whose reign he dates from 1648. What we should call the seventh page is filled with A Table of Interest at Six Pound per cent.; and there are four lines that the author may have composed:—

"Those men do well who lend unto the poor,
Expecting nought of interest for't therefore;
But he who lends to all, and none denies,
Doth shew himself more kinder far than wise."

The double comparative reminds us of Shakespeare's double superlative, "Most unkindest cut of all."

Each month occupies two pages at the openings, the left side giving the usual figures 1 to 31 (or less), but instead of telling us what day each corresponds with, we have a, b, c, D, e, f, g, a, b, c, D. Thus we discover that January 1st was on a Thursday, as the capital D would represent the Lord's Day. The third column intimates the successive Saint days of the church. The fourth column gives the various signs of the Zodiac, the ram, the bull, the Heavenly twins, and next the crab the lion shines, the virgin and the scales, the scorpion, archer and sea-goat, the man that bears the water-pot, and fish with glittering tails, with figures indicating the time when those Heavenly bodies were in ascendancy. The fifth column gives weather prophecies about every fifth day; tempestuous weather; clearing again; various weather and cold blasts. The wary prophet does not venture too far; "The year begins much like the ending of the last, with snow, or sleet and cold. The eleven days that were struck out of the calendar in George II.'s time would make these days correspond with a year beginning with our January 12th. The sixth column is headed "Mutual Asp." and the conjunctions of stars are indicated by the curious signs used by astrologers and astronomers. It seems to have been intended as a guide for conjugal relationships.

On the opposite page (for each month) we have five columns: first the days 1 to 31, and another column ten days later 11 to 31, then 1 to 10, which I do not clearly understand unless it represents the rectified calendar.

The third column of the right-hand page gives curious information and remarks that we will revert to; whilst columns four and five give respectively the time of the sun's rising and setting. The curious information on the January page includes: "The Saxons call this month Wolf Monat, because wolves, &c.," "The Latins called this month Janus, because, &c." On the 30th of this month "King Charles I." (red letters) of ever blessed memory was by his sub-

jects [a nest of religious cut-throats] murdered before his own palace gate at Whitehall. A star in the Great Bear's thigh at 4 a.m. In February, if occasion be, you may vomit, purge and bleed. 'Tis exceeding good to take a little quantity of honey of roses every morning, 3 hours before dinner, it will comfort the stomach and cleanse the whole body. In March we find he wrote or cribbaged a distich which shews that though a poet he was not a total abstainer from intoxicants:

This month fat mutton's good, old sack no less,
Always provided you avoid excess.

In April—Abstain from wine and strong drink for it more defiles the blood in this month than in any other. In the Dog-days, July, he writes: "Beware of purging, vomiting and bleeding whilst the dog-star ruleth. November—The best exercise is hunting or tracing hares, but be sure that the park or lordship is your own, then you need not fear an indictment. He finishes December by advising the reader that the best physick this month is good meat and the strongest drink you can get.

Further particulars of the reverend author, whose name was also spelt Crabtree, will be acceptably received.

II.—THE SAVILES.

The most famous name in Halifax parish, particularly in the Elland portion, has been for five centuries the family of Sayville, Savile, Savel, &c. Probably they came to England from Anjou not later than 1135, and took their family name from a place in France called Saville, though others think it possible they are of the princely family Savelli of Rome, sometimes written Sabelli. Before 1200 they were a Knightly family near Barnsley, afterwards at Tankersley, and intermarried with many of the chief West Riding families, including the Halifax Copleys, and were of great eminence in Halifax parish before one of them married the heiress of Sir John Elland, who was murdered on returning from Brighouse Manor and Sheriff's Courts about 1330-50. They have been somewhat prolific, and in matters matrimonial not always in accordance with our ideas of legality and chastity. George Savile in 1670 was Baron Savile, of Elland, and Viscount Halifax, and Marquis of Halifax in 1682, but his son, William, died in 1700, without male issue. The present "noble houses," Savile, Mexborough, Scarborough, may be found in the peerage books; and many true Savile descendants are found in West Yorkshire cottages. Our concern is with five Halifax authors of this name; of two of whom Yorkshire will always be specially proud, whose portraits are here appended.



SIR JOHN,

Eldest son of Henry Savile, Esquire, who married Ellen Ramsden, was born at Bradley in Stainland in 1545, became a great lawyer, and was Steward of Wakefield Manor, and as such well known by everybody in Brighouse, Elland, Halifax, &c. He was Baron of the Exchequer in 1598, Knight in 1603, died in 1606, and was buried at St. Dunstan's, Fleet Street, London, but his heart was brought to Methley Church. Besides assisting Wm. Camden, the great antiquary, he left legal and historical pieces in manuscript, one of which was printed in London in 1675, in old French, a thin folio, edited by John Richardson, of the Inner Temple. Its title is "*Les Reports de divers special cases en le Court de Common Bank, come Exchequer en le temps de Royne Elizabeth.*" I have only seen the price of one copy mentioned, namely, Lowndes, 6s.

SIR HENRY, brother of Sir John, see next article.

THOMAS SAVILE, their brother, was also born at Over Bradley in Stainland, died in January, 1592, or as we should now call it 1593. He wrote "*Epistole variae ad illustres viros.*" Fifteen of these letters to illustrious men were addressed to Camden and are printed in Dr. Thomas Smith's "*Letters to Camden*," London 1691, quarto. (Quarto was then a small square-book generally.) There was another THOMAS SAVILE whose connection with Halifax I cannot trace. He wrote "*Raising of them that are fallen; a discourse very profitable*"; with some verses. It is a small quarto, 1606, printed by W. Welby, London, and dedicated to the Countess of Huntingdon, the Countess of Cumberland, Sir Francis Hastings, and Sir Thomas Smith. Three copies are noted at sales, 17s., 18s., 31s., but these are over forty years ago. I have little doubt that the author was a clergyman from Yorkshire, and most likely from Halifax parish, like the following author who inscribes his work to Master George Savile, and also was a poet, namely JOHN SAVILE who wrote "*King James his Entertainment at Theobalds: with his Welcome to London; together with a Salutarie Poeme.*" This small quarto of fourteen pages was printed by Thomas Snodham, London, 1603. It is reprinted in Nichol's *Progresses of King James I.*, and has sold for 70s. and 28s.

CAPT. HENRY SAVILE served under Drake and Hawkins against the Spaniards in the West Indies, and in reply to a letter by the Spanish General who stated that Drake died of grief because of the loss of many barques and men, and that the English fleet fled from the Spaniards in 1695, he published "*A Libel of Spanish Lies found at the Sack of Cales, discoursing the fight in the West Indies between the English and the Spaniard, and of the death of Sir Francis Drake, with an answer confuting the said Spanish Lies, &c.*," London, John Windet, 1596, 4to. Wood's "*Athenae Oxonienses*" mentions the book, and copies are in the Bodleian Library and the Grenville Collection. Watson, with great probability, claims the Captain as a Halifax man. One of the several Henry Saviles that Yorkshire sent to Oxford University before 1600, was HENRY SAVILE, of Skircoat, Master of Arts, kinsman of the three brothers previously mentioned. He wrote several treatises on Chemistry, Heraldry, Antiquities, and was besides well versed in Mathematics, Physic, and Painting. He also travelled in Italy, France and Germany. He was buried in the chancel of St. Martin-le-Fields, London, April, 1617, aged 49, and a monument, with bust, was placed on the north wall. His "*Antient Exemplar of Asser Menovensis*" was printed in Camden's Remains, 1602. It describes the disputes between Grimbald's new Students at Oxford and the old ones before King Alfred's restoration of the University there. From before 1400 the Saviles were patrons of a chantry at Elland.



SIR HENRY SAVILE.

III.—SAVILES, Continued.

Sir Henry Savile, as previously mentioned, was born at Over Bradley in Stainland, Nov. 30th, 1549, and entering Merton College, Oxford, the favourite college for Halifax men, especially for Saviles, he procured great reputation for his skill in Greek and Mathematics. He was Proctor in 1575 and 1576. In 1578 he travelled on the Continent of Europe, and on his return was appointed Greek tutor to Queen Elizabeth. In 1585 he was chosen Warden of his College, and in 1596 Provost of Eton College. King James knighted him at Windsor in 1604. Soon afterwards he lost his only son, and thenceforth devoted all his energies and fortune to the advancement of learning. In 1619 he founded two professorships (geometry and astronomy) at Oxford, and endowed them liberally. He gave a mathematical library for the use of the professors, and endowed the same. He gave books, manuscripts and Greek types to the Bodleian Library and the University press. He was buried at Eton, February, 1621-2, near his only child, Henry, and there is also a monument at Merton College. He was probably the ripest scholar of his time. The following is the complete list of his works so far as I can gather:—

(1). "English Translation of part of Tacitus." London: 1581, folio.

The notes were translated into Latin by Isaac Gruter for his Tacitus; Amsterdam: 1649. 12mo.

(2). "View of Certain Military Matters; or Commentaries concerning Roman Warfare." London: 1598, folio.

Translated into Latin by Freherus; Heidelberg: 1601.

Freherus' translation was reprinted by Gruter as above.

(3). "Rerum Anglicarum Scriptores post Bedam præcipui." London: 1596, folio; 1599, folio; Frankfurt: 1601, folio; sells at 40s. to 60s. Translations in Bohn's Antiquarian Library. Comprises Malmesbury's, Hoveden's, Ethelwerd's, &c., histories.

(4). "S. Johannis Chrysostomi Opera, Græce." 8 volumes Eton: 1613; with notes in volume 8. This was a magnificent undertaking on which he spent many years himself, employed many assistants to search foreign libraries, and expended £8,000 in producing a thousand copies. The French Bishops employed Fronto Duceus, a Jesuit, to reprint it at Paris, with a Latin translation, at a reduced price. Lady Savile stated that if Sir Harry died she would burn Chrysostome for killing her husband upon which Mr. Bois replied, "That would be a great pity, for he was one of the sweetest preachers since the Apostles' times."

(5). "Thomæ Bradwardini, Archiepiscopi olim Cantuariensis de Causa Dei contra Pelagium." Londini: 1618, folio; Sir Henry prefixed a life of the Archbishop.

(6). "Nazianzen's Steluteutics." 1610; by favour of the Bodleian Library.

(7). "Xenophon's Institution of Cyrus," Gr.: 1613, 4to.

(8). "Prælectiones tresdecim in principium Elementorum Euclidis, Oxoniæ habitæ." Oxford: 1621, 4to., two sizes.

(9). "Oratio coram Regina Elizabetha, Oxoniæ habitæ." 1592; published by Barlow in 1638 from the Bodleian MS., 4to., sells at 6s. 6d.; and a second edition by John Lamphire in Monarchia Britannica, Oxford: 1681.

(10). Latin Translation of King James I's Apology for the Oath of Allegiance.

(11). Six Letters: in Lambecius, Volume 3.

(12). Four Letters to Camden. Camdeni Epistolæ.

(13). One Letter in Volume 4, Strype's Annals.

(14). Two Letters in Watson's Halifax.

(15). One of the eight at Oxford who translated the Gospels, Acts, and Revelations, authorised version.

(16). Defensio Fidei Catholicæ, 1614, see Wood's "Athen."

(17). Ultima Linea Savilli. Oxon. 1622, 4to., 8 leaves.

(18). Manuscripts in Bodleian Library, Oxford, &c., viz.: Orations; Original of Monasteries; Union of England and Scotland; marginal notes in printed books.

IV.—REV. WM. AINSWORTH: "TRIPLEX MEMORIALE."

Watson's "Halifax" mentions Ainsworth's "Triplex Memoriale," but omits his "Marrow of the Bible." In "Halifax Families and Worthies," 1883, I stated I had a copy of the latter but had never seen the former. Three years later I secured the only known complete copy of the "Triplex," and reprinted it, with an appendix. I had sought for this book high and low for thirty years myself, and came to the conclusion that if a single copy had survived from Mr. Watson's time no one was more likely to have secured one than our great Halifax bibliophile, Mr. Jas. Crossley, F.S.A., of Manchester. I wrote to the cataloguer of his books at Manchester, asking for special care in searching for this book but he reported that it could not be found. However, at the sale of the portion sent to London it was discovered, and my agent secured this "threepenny box" book for over three guineas. The copy bears on the title the autograph of "Tho. Lister," and on the fly-leaf Mr. Crossley had written:—"This book is of the greatest rarity. I have sought for it without success for thirty years. The copy came from the Shibden Hall Sale, J.C., June, 1846." Again he writes:—"No other copy has turned up since I obtained this, except a very imperfect one at the Rev. Joseph Hunter's sale. It is by far the rarest book connected with Halifax. As descended maternally from a brother of Nathaniel Waterhouse, it is to me a very interesting tract. Jas. Crossley, May, 1872." Thus, Mr. Crossley's search extended over fifty-six years. By a singular coincidence, the librarian of the Congregational Memorial Hall, London, has informed me by letter this day (March, 1900), that they have an imperfect copy, and I think this is likely to be the Hunter copy secured by Mr. Wilson, of Guildford. Although printed at York, it is not mentioned in Davies' "York Press." Mr. Hunter mentions it in the "Gent. Magazine," 1829, ii, 498. In consequence of the publicity given to the scarcity of this book, another copy was discovered at the sale of Miss Steele's library, Elland, Oct., 1903, and sold for 16s.

Herewith appears a copy of the title-page. As the reprint is literatim, there is less need to describe this rarity in detail, but it is a book full of interest to all Halifax readers, not only as a memorial of Halifax's greatest benefactor of ancient times, but on account of its quaint language. Yet strange to state when I announced the reprint at two shillings, I got seven orders (one being from Halifax), and three of these wished to purchase the original as well for seventy shillings. The original, however, has found its way back to one worthy of it, Mr. Lister, M.A., Shibden Hall.

TRIPLEX MEMORIALE:

or,

The substance of three Commemoration Sermons, whereof the Titles are these viz.

I. The Memory of the Just.

II. A pattern for pious uses.

III. The fifth Beatitude, or,

The mercifull mans Bleffing.

Preached at Halifax in remembrance of

Mr. Nathaniel Waterhouse deceased.

Whereunto is added an extract out of the

last Will and Testament of the said

Mr. Nathaniel Waterhouse, containing

his several Gifts and Donations for pious

and charitable uses.

By William Ainsworth, late Lecturer

at St. Peters, Chester.

Cyprian Ser. I de Eleemosyna

Bona est oratio cum iunio, & Eleemosyna

quia Eleemosyna a morte liberat, &c.

YORK.

Printed by Tho: Broad, 1650.

Description.—Small 8vo. or 12mo., pp. viii, 96. Sheets A—F, 16 pages each; sheet G, 8 pages.

The Epistle Dedicatory begins:—

To the right worshipfull Sir John Savile, Knight, High Sheriffe of the Countie of Yorke, the Author wisheth all weale and happinesse.

The Epistle is followed by an Apologie of the Author:—

To the reverend Dodecasty of Ministers within the Vicaridge of Halifax who are engaged in this Commemoration, especially to Mr. Robert Booth, now Minister at Halifax, the Apologie of the Author.

In this he mentions his kinship to Mr. Waterhouse, and that the Dodecasty, or twelve Ministers had to preach at Halifax Church, in rotation, this endowed Monthly Sermon. The Lightcliffe curate had his turn in December, so Mr. Ainsworth's three sermons were delivered on the first Wednesdays of December, 1647-8-9. These monthly services, I believe, are still rendered. As the titles of the three sermons have been previously given, we will but add that the disasters of the late war and schisms are very quaintly alluded to.

The second and third sermons are preceded by a dedication:—

To the right worshipfull Langdale Sunderland and William Rookes, junior, Esquires, the Author wisheth all happinesse, comprehended in the Greek in three words, chairein, ugarēn euprotein.

He here speaks of their friendship to him in the days of his underhand fortune. He was evidently a royalist, and had grievously suffered for it, as did also his patron Captain Langdale Sunderland, of Coley Hall. Squire Rookes, of Rookes Hall, was not so conspicuous in the wars.

V.—REV. WM. AINSWORTH: "MEDULLA
BIBLIORUM."

MEDULLA BIBLIORUM.

THE
MARROW
OF THE
BIBLE.
OR

A logico-theological Analysis of every several
Book of the Holy Scripture together with
so many English

Poems, containing the Kephalaia, or Contents of
every several Chapter in every such Book.

Whereunto is added a Chronological (Marginal)
Annotation of the times and seasons.

Wherein divers acts and occurrences in the
Holy Scripture hapned.

Partly translated out of an "Anonymous" Lat-
ine Authour, and partly amplified and en-
larged for the benefit of all those that desire
a short and plentiful acquaintance with the
Oracles of God, very useful for all Christian
families.

By William Ainsworth, Philotheologon, late
Lecturer at St. Peters, Chester.

LONDON.

Printed for George Calvert, at the Half-Moon,
in Paul's Church-yard. 1652.

Description—Small 8vo. or 12mo., pp. xiii un-
numbered, 1—208. Sheet A gives the Title. De-
dication and Epistle to the Reader. Sheets B—
O (excepting J), 16 pages each. Though printed
in London, it is little, if any, superior to the
York book, as the border around the title has
been made up in four different styles.

Besides my own copy, I know of four others,
namely: one I got for the late Mr. E. J. Walker,
"Halifax Guardian"; and I believe the Rev. W.
C. Boulter has one; another is in the British
Museum, and the fourth in the Congregational
Memorial Hall, London.

The dedication reads:—

To the Right Worshipful
SAMUEL SUNDERLAND,
ESQUIRE:

W AINSWORTH

Dedicates this Book, intituled,
The Marrow of the Bible,
And wishes all the Comforts
Contained in it.

Worthy Sir,

So much of this small piece as was (originally)
in Latine was dedicated to no lesse a Personage
then a Queen, viz. Queen Elizabeth, of blessed
memory, whereupon I am induced and moved
to think, that you possibly will not disdain the
same, with its Additions in English. I am the
more confident in this particular, upon these
two (very sufficient) grounds. I. Your bounti-
ful acceptance of my "Triplex Memoriale,"
which being of as little worth as Bulk, was

not worthy of such acceptance as it found with
you. 2. The generous and chearful encourage-
ment . . . in the enterprize, &c.

Sir,—Your Humble Servant, never unfaith-
ful, though always unfortunate, W. Ainsworth.

Feb. 17, 1651 [1652, present style.]

From this dedication we learn that Captain
Langdale Sunderland's uncle Samuel, had pec-
uniarily assisted in issuing the "Triplex"; and
from the Epistle to the Reader we learn that
Mr. Ainsworth composed the poetry and excuses
himself for building on the biblical analysis of
an anonymous Latin pamphlet, a small Enchiri-
dion. Dated August 8, 1651, from the least of
all God's Ministers.

Each Book of the Old and New Testaments is
treated in two ways, (a) a synopsis or analysis,
very briefly condensed; and (b), a Poeme con-
taining the contents of each Book. From two
to four lines of rhyme condense the topics of a
chapter. The story of Sampson is slightly more
elaborate, thus:—

Judges.

13 The Philistines again oppress the land,
Till th' Angel Manoah gives t' understand
Some comfort, he returns a sacrifice,
And Sampson's born anon to victories.

14 Sampson doth marry a Philistian maid,
Against them by this match his plot is laid,
He riddles at his Nuptials for his life
None can resolve his riddles, but his wife
With whom they deal and solve them, but
their pay

Cost thirty of their brethren's lives that day.

15 His wife's deny'd him, he takes that in
scorne.

And with fir'd Foxes doth destroy the Corne,
With th' Asses Jawbone he doth kill outright
A thousand, divers times he shows his might.

16 Carries the gates of Gaza, had a wife
Called Delilah, and she did seek his life,
Betray'd him, when she could a fit way finde,
To th' Philistines, whose malice made him
blinde,

And made a Millne-horse of him, till he dy'd,
Though in his death the Lord his strength
supply'd.

After Colossians, the heavy-sounding "Logico-
Theological Analysis" gives place to the simpler
title "A Short Analysis" at the head of each
succeeding book. The poem on Jude is knocked
off in two lines:—

Jude doth foretel false teachers, and their fall,
And of their fall and teaching forewarnes all.

In Bohn's edition of Lowndes' Bibliographer's
Manual, the Marrow alone is mentioned, and
the Nassau copy is there given as selling for
seventeen shillings. It fetches more now. The
"Gent. Magazine" for 1827 (i. 99) and 1829 (ii. 290)
describe the book. A biography of Ainsworth
has yet to be written, and what is known re-
specting him may be found in the reprint of
his "Triplex," 1886.

VI. ARCHBISHOP TILLOTSON.

During recent years several fraternal societies have been established by Yorkshiremen in London, Edinburgh, New Zealand, South Africa, &c. That this is no modern idea will be seen from the following narrative. The Yorkshiremen in London in 1678, imitating the natives of other counties resident in the Metropolis, established a Yorkshire feast, and a notable Yorkshire clergyman was invited to preach a sermon on the same day. They are called yearly feasts, and the sermon was preached in Bow Church. Dr. John Tillotson, the greatest preacher of his day, very appropriately was selected for the first occasion. Dr. John Sharpe, a Bradford man, afterwards Archbishop of York preached the second sermon on February 17th, 1680; Dr. George Hickes, King's Chaplain, officiated in June, 1682, and Dr. Thos. Cartwright, afterwards Bishop of Chester, preached on June 24th, 1684. I have copies of all these very rare sermons, small quarto, and I believe no other sermons, have been printed; though the feast is called a yearly one. Dr. Hickes' sermon is not called the third so there may have been others preached, but not printed, in 1681 and 1683.

A
SERMON

Preached at the First
GENERAL MEETING
of the

GENTLEMEN, and others in
and near LONDON,

Who were Born within the
COUNTY of YORK.

In the Church of S. Mary-le-Bow,
Decemb. 3. 1678.

By JOHN TILLOTSON, D.D. Dean of Canterbury, and Chaplain in Ordinary to His Majesty.

LONDON,

Printed for Brabazon Aylmer, at the three Pigeons over against the Royal Exchange in Cornhill: And William Rogers, at the Maiden head over against S. Dunstan's Church in Fleet-street. 1679.

The Epistle Dedicatory.

To my Honour'd

FRIENDS and COUNTRYMEN.

Mr. Hugh Frankland Mr. Gervas Wilcocks,
Leonard Robinson, George Pickering,
Abraham Fothergill, Edward Duffield,
William Fairfax, John Topham,
Thomas Johnson, Jam. Longbotham,
John Hardesty, Nathan Holroyd,
Stewards of the York-shire Feast.

GENTLEMEN,

THIS SERMON, which was first Preached, and is now published at your desires, I dedicate to your Names, to whose prudence and care the direction and management of this First general Meeting of our Country-men was committed: Heartily wishing that it may be some way serviceable to the healing of our unhappy Differences, and the restoring of Unity and Charity among Christians, especially those of the Protestant Reform'd Religion.

Gentlemen, I am

Your affectionate Country-man
and humble Servant.

Jo. Tillotson.

A
SERMON
Preached

At the first general Meeting of the Gentlemen, and others, in and near London, who were born within the County of York.

John 13. 34-35. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another: By this shall all men know that ye are my disciples, if ye love one another."

AS the Christian Religion in general is the best Philosophy and the most perfect Institution of Life; containing in it the most entire and compleat System of moral Rules and Precepts that was ever yet extant in the World: so it peculiarly excels in the Doctrine of Love and Charity;

Thirdly I shall conclude all with a few words in relation to the occasion of this present meeting. I have all this while been recommending to you, from the Authority and Example of our Blessed Saviour, and from the nature and reason of the thing itself, this most excellent Grace and Vertue of Charity, in the most proper Acts and Instances of it: But besides particular Acts of Charity to be exercised upon emergent occasions, these are likewise charitable Customs which are highly commendable, because they are more certain and constant, of a larger extent, and of a longer continuance: As the meeting of the Sons of the Clergy, which is now form'd and establish'd into a charitable Corporation: And the Anniversary Meetings of those of the several counties of England, who reside, or happen to be in London; for two of the best and noblest ends that can be, the maintaining of Friendship, and the promoting of Charity. These, and others of the like kind, I call charitable Customs, which of late years have very much obtained in this great and famous City. And it cannot but be a great pleasure and satisfaction, to all good men, to see so generous, so humane, so Christian a disposition to prevail and reign so much amongst us.



And who, that loves God and Religion, can chuse but take great contentment to see so general and forward an inclination in People this way? Which hath been very much cherished of late years by this sort of meetings: and that to very good purpose and effect, in many charitable contributions disbursed in the best and wisest ways: And which likewise have tended very much to the reconciling of the minds of men, and the allaying of those fierce heats and animosities which have been caused by our Civil confusions, and Religious distractions. For there is nothing many times wanting to take away prejudice, and to extinguish hatred and ill-will, but an opportunity for men to see and understand one another; by which they will quickly perceive, that they are not such Monsters as they have been represented one to another at a distance.

We are, I think, one of the last Counties of England that have entered into this friendly and charitable Society: Let us make amends for our late setting out by quickening our pace, that so we may overtake and outstrip those who are gone before us: Let not our Charity partake of the coldness of our Climate, but let us endeavour that it may be equal to the extent of our Country: and as we are incomparably the greatest County of England, let it appear that we are so, by the largeness and extent of our Charity.

This Sermon is printed in small quarto: Title on page i; Dedication, pages iii, iv; Sermon, pages 1-32; Prayer, page 33; Advertisement (cf Dr. Barrow's "Treatise of the Pope's Supremacy" on page 34; page 35, blank; last page—Imprimatus, Guil. Jane R. P. D. Hen. Episc. Lond. a sacris domest. February 25, 1678-9. The running title reads: A Sermon preached at the York-shire Feast.

Dr. Tillotson's Works have been frequently re-printed, and his Memoirs have been published by Birch and others. He was the son of Robert Tillotson, of Haugh End in Sowerby, and was baptised at Halifax, October 3, 1630. His father was a leading Puritan under the ministries of the Rev. Henry Root and Rev. Oliver Heywood, and was a manufacturer and farmer in a small way.

The future Archbishop married Elizabeth, daughter of Dr. Peter French, Canon of Christ Church, Oxford, and had an only child Mary who married James Chadwick, Esq. Dr. Tillotson was under the tutorship of the celebrated Puritan, the Rev. David Clarkson, a native of Bradford. It is commonly said that Robert Tillotson made a journey to London to see his son, then Dean of Canterbury, and being in a plain countryman's dress, though probably not

in clogs as tradition says, was insulted by one of the servants for enquiring if John Tillotson was at home. The Archbishop died at Lambeth, November 22, 1694. Monuments have been erected to his memory at Sowerby and Halifax.

VII.—TILLOTSON,—Continued.

In this article we propose to treat of the various "Lives" of the famous Archbishop. Though his father was a member of Mr. Root's Independent Church at Sowerby, and afterwards of Mr. Heywood's Presbyterian Church at Northowram, the son became the leading churchman of the Establishment in England, and indeed was largely the means of its orthodox restoration. He had been fitted also by tuition under the celebrated puritan, David Clarkson, B.D., a native of Bradford. His family and tutorial training had prepared him to guide ecclesiastical affairs with moderation, and his eloquence was the salvation of the art of preaching when pulpit oratory in the pulpits of the Establishment was at a very low ebb.

The first memoir that I know of appeared in two forms in 1717, as under:

(a) "The Life of the Most Reverend Father in God, John Tillotson, Archbishop of Canterbury (compiled from the minutes of the Rev. Mr. Young, late Dean of Salisbury), by F.H., M.A., with many curious memoirs communicated by the late Right Reverend Gilbert (Burnet), Lord Bishop of Sarum." This was published by E. Curll, London, 1717, with portrait, in folio size.

(b) Also on the same date and by the same publisher, with portrait, 8vo. size, as under:—

The Life of the Most Reverend Father in God John Tillotson, Archbishop of Canterbury. Compiled from the minutes of the Reverend Mr. Young, late Dean of Salisbury. By F. H., M.A., with many curious Memoirs communicated by the late Right Reverend Gilbert, Lord Bishop of Sarum. London, 1717. Price 3s. 6d., octavo. The frontispiece gives the fine half-length portrait by White, opposite to which is the title, with a blank page behind. Pages iii.-iv. have the preface; v.-viii. the contents. The Life runs from 1 to 147; page 139 contains an engraving of the marble monument, with bust, arms, &c., erected in St. Lawrence Jewry to the memory of the Archbishop. The "Life" is followed by some Corrections and Additions, pages ii.-vi.; and "Defence" by Mons. Le Clerc, 1-66.

The best known "Life" is that by the Rev. Thomas Birch, which was issued separately, as well as forming one volume of the "Life and Works."

"The Life of the Most Reverend Dr. John Tillotson, Lord Archbishop of Canterbury, compiled chiefly from his Original Papers and Letters. By Thomas Birch, M.A., Rector of the United Parishes of St. Margaret Pattens and St. Gabriel Fenchurch, and Secretary to the Royal Society." London, printed for Toulson, &c., 1752. This is 8vo. size. The page behind the title is blank; pages iii. to vii. contain the dedication to Thomas, Lord Archbishop of Canterbury, in which the author mentions a manuscript in Lambeth Library, written by Dr. Tillotson, in short-hand characters largely. Page viii is devoted to additions and corrections. The "Life" begins with page 1 and continues to 395. The appendix number 1, pages 396-435, gives Memorials of John Beardmore, M.A., written for his private satisfaction on the death of the Archbishop. Number 2, pages 435-441, records a notice of John Denton, who was ejected from Oswaldkirk in 1662, and Mr. Nathan Denton, who was ejected from Bolton upon Derwent. Number 3, (442-450), has remarks on the sermons, by John Jorton, M.A. Pages 451-498 contain a sermon preached at the Morning Exercise at Cripplegate, Sept. 1661, now first added to Tillotson's works. The next fifteen pages give the index of chief persons mentioned. Lowndes prices the book at 5s. (forty years ago), and large paper copies at 22s. and 40s. Besides the first edition I have three copies of the second, which he priced at 26s., and this is the edition mentioned in Watson's "Halifax." The title page is exactly like the first edition, with one line extra—"The Second Edition, corrected and enlarged," and the date 1753. The corrections on page viii. are left out. The "Life" fills pages 1-380; Appendix No. 1, 381-415; No. 2, 416-425; No. 3, 426-433; Sermon, 435-469; Index sixteen pages; errata, 1 page; advertisement of the "Works; 3 vols. folio, with the Author's Head engraved by Ravenet."

One of my second edition copies contains an extra sixteen pages (1-16) between the "Dedication" and the "Life"; and this sheet is headed "Additions in the Second Edition of the Life of Archbishop Tillotson," and in the 1753 edition the 2nd appendix relating to Dentons is left out and placed on page 11 as a foot-note. As will be noticed afterwards there was published in 1755, an octavo volume entitled "Remarks upon Birch's life of Tillotson." Every biographical dictionary from the Biographia Britannica to the National work just completed contains outlines of Dr. Tillotson's Life, and Watson's "Halifax" gives a letter not found elsewhere. In York Minster Library there are quarto copies of the House of Commons Sermon, Nov., 1678; Sermon before the King, April, 1680; Thanksgiving, Jan., 1688-9; before the Queen, March, 1690; also Oct., 1692; Feb., 1693-4; and the Sermons, octavo, 1673; Gouge's Funeral, 1682; Frequent Communion, 1688.

VIII.—TILLOTSON (Continued).
THE WORKS
of the
MOST REVEREND DR. JOHN TILLOTSON,
late
LORD ARCHBISHOP OF CANTERBURY:
Containing Fifty-four Sermons and Discourses,
on several occasions;
Together with
The Rule of Faith,
being
All that were published by his Grace Himself;
And was collected into One Volume to which
is added
An Alphabetical Table of the Principal Matters.
London:

Printed for B. Aylmer, at the Three Pigeons
against the Royal Exchange in Cornhill. And
W. Rogers, at the Sun against St. Dunstan'
Church in Fleet Street. MDCXCVI.

Though very inconvenient there is something imposing and satisfying in handling a portly folio tome. It is not much in the fashion now-a-days. I got my copy from my friend Abraham Holroyd, and the following is its description: For frontispiece there is a beautifully engraved portrait of the Archbishop in gown, tie and flowing wig, with a full-fleshed face—a marked expression in mouth, nose and eyes. It is surrounded by oval wreath, surmounted by a cherub, and at the base are the crown, and a shield of arms, Canterbury impaling Tillotson (blue, chevron and two sheaves). Maria Beal, pinx. and P. Vanderbank, sculp. After the title is a blank page, and this is followed by the dedication on one page, to the Worshipful the Masters of the Bench and the rest of the members of the Honourable Society of Lincoln's-Inn, signed Your most obliged and faithful servant John Tillotson. The fourth page is blank, and the Preface occupies the next fourteen pages. The next four pages give the texts for the LIV Sermons, and the Sermons fill pages 1-664. Not a few of the greatest English writers and orators have expressed their obligation to these Sermons for their attainments in ready fluency by mouth as well as pen, and the Sermons have also been preached by divines of later date. Sermon 19 was preached before the House of Commons, Nov. 5th, 1678, in remembrance, of course, of Guy Fawkes' plot. Sermon 20 is the one preached at the First General Meeting of the Gentlemen and Others born within the County of York. The 21st was preached at Whitehall, April, 1679. Sermon 22 was preached at the Assizes held at Kingston-upon-Thames, July, 1681, and dedicated to his right the High Sheriff of Surrey. The 23rd was a funeral sermon with brief memoir of Rev. Thomas Gouge a Welsh Bible benefactor. Sermon 24 was delivered at the funeral of the Rev. Dr. Whichcot. Besides sermons preached before the King, there is one

on the Ten Virgins preached at Tunbridge Wells, September 1688, before the Princess Ann of Denmark; and a thanksgiving sermon for our Deliverance by the Prince of Orange, Jan. 31, 1688-9. The next one is on Forgiveness of Injuries, preached before the Queen at Whitehall, March, 1688-9, and next month another at Hampton Court before the King and Queen. There are several other Sermons, preached before the Queen particularly; these are followed by a series preached in St. Lawrence Jewry in 1679-80 on the Divinity of Christ, which had meantime aroused various criticisms. Sermon 49 has a special sub-title and preface, preached at St. Lawrence Jewry in 1684. It is entitled *Steadfastness in Religion*. Sermon 50, on Family Religion, and 51 to 54 on the Education of Children have always been highly appreciated; indeed, they will bear re-printing at the present time, not less for their valuable advice than for their beautiful flow of language.

Pages 665 to 779 give his famous treatise of the Rule of Faith (in four parts), introduced by a separate title-page as follows:—

THE RULE OF FAITH,
or an
ANSWER TO THE TREATISE OF MR. I.S.,
entitled

SURE-FOOTING, &c.

By His Grace John, late Lord Archbishop of Canterbury.

The Fourth Edition.

London: Printed by J.R. for Brabazon Aylmer at the Three Pigeons, &c., 1695.

This work was dated from Lincoln's Inn, February, 1665-6.

After page 780, which is blank, there is the Table of Chief Matters, twenty pages, unnumbered.

I have the third edition of the Rule of Faith: *The Rule of Faith, or an Answer to the Treatise of Mr. I.S., entitled "Sure Footing,"* by John Tillotson, D.D., Dean of Canterbury, to which is adjoined a Reply to Mr. I.S., his third Appendix, &c., by Edw. Stillingfleet, D.D. The third edition, London, Brabazon Aylmer, 168; octavo. Before the title is a fly-leaf bearing the imprimatur, Feb. 1666; page behind the title is blank; next follow two pages of ascription to Dr. Stillingfleet. "The Rule of Faith"—1 to 271. Dr. Stillingfleet's Reply bears a separate title-page, London, Henry Mortlock, 1688, pages 1-91, and a postscript of four unnumbered pages.

Though not Tillotson's, I may mention a book that I have bearing on his works, namely, *Reason against Raillery, or A Full Answer to Dr. Tillotson's Preface against J.S., with a farther examination.* A.D. 1672. There is no printer's name, or place, to this small octavo volume. The page after the title is blank, followed by four unnumbered pages devoted to

the Advertisement, forty to the Preface, and two to the Index. The treatise fills pages 1 to 246, with pages 89 to 96 duplicated; and concludes with eleven unnumbered pages, signed by J.S. (supposed to be J. Sergeant).

There have also been folio editions of Dr. Tillotson's Works as under:—

1699, one volume folio.

1707, one volume folio.

1712.

1714, three volumes folio.

1717, three volumes folio.

1722, three volumes folio.

1752, three volumes folio, with life of the Author by Thos. Birch, and portrait by Ravenet. I have none of these seven editions at hand. The last is considered the best, and formerly sold for 52s. to £4. It is in the York Minster Library.

IX.—TILLOTSON, Continued.

The octavo editions of Archbishop Tillotson's works do not seem to have been so numerous as the folio ones, and I have to quote from Lowndes respecting the first octavo issue. Vol. I., dated 1671; Vol. II., 1678; Vol. III., 1682; Vol. IV., 1694; &c. to Vol. XIV., small 8vo. I have the First Volume, published from the originals by Ralph Barker, D.D., Chaplain to his Grace; second edition corrected. London, R. Chiswell, 1698. It is dedicated to King William by Elizabeth Tillotson, the Author's Relict, and niece of Oliver Cromwell. The preface is dated "Lambeth, April, 1695; Ra. Barker."

Of Sincerity and Constancy in the Faith and Profession of the True Religion, in several sermons by the Most Reverend Dr. John Tillotson (being the First Volume published by Ralph Barker, D.D.) 2nd edition, corrected. London, R. Chiswell, 1698. Octavo. Page i., imprimatur 1694-5; page iii., dedication to King William, signed Elizabeth Tillotson; page iv., blank; Preface eight pages, contents five pages. Sermons, sixteen, but the ninth was cancelled (pages 271-6). After pages 1-473 are three pages of Chiswell's advertisements announcing (inter alia) Archbishop Tenison's "Sermon at the Funeral of Archbishop Tillotson."

The 14th vol. was not issued until 1704. The next octavo edition that I have met with was dated 1704 and extended to fourteen volumes. It formerly sold at 21s.

I have a set of the next octavo edition, twelve volumes, as under: Vol. I.—*Sermons on Several Subjects and Occasions, by the most Reverend Dr. John Tillotson, late Lord Archbishop of Canterbury.* London, Ware, Ward, &c., 1742. Frontispiece—a portrait of the author, 1694, aged 64, Sir Godf. Kneller, pinx., G. Van de Gucht, sculp., in a plain oval. Sermons 1-19, pages 1-454.

Vol. II., 1742; Sermons 20-34, pages 1-445; this includes the Yorkshire Feast Sermon.

Vol. III., 1742; Sermons 35-50, pages 1-440.

Vol. IV., 1742; Sermons 51-58, and The Rule of Faith; pages 447-881. The publisher unaccountably continues the pagination from the third volume, ignoring the first two volumes.

Vol. V., 1743; Sermons 59-84, pages 887-1348.

Vol. VI., 1742; Sermons 85-110, pages 1351-1308.

Vol. VII., 1743; Sermons 111-130; pages 1815-2287.

Vol. VIII., 1743; Sermons 131-156, pages 2289-3759.

Vol. IX., 1743; Sermons 157-182, pages 3761-4222.

Vol. X., 1743; Sermons 183-207, pages 4225-4707.

Vol. XI., 1744; Sermons 208-237, pages 4709-5180.

Vol. XII., missing.

An Edinburgh edition was issued in 1748 in twelve volumes. I have this edition:—

The Works of the Most Reverend Dr. John Tillotson, in twelve volumes. London, Tonson, &c., 1748; five inches by three; a pocket edition. Vol. I., frontispiece portrait by Nixon; general title-leaf, title-leaf for Vol. I., pages xxiv., 354.

Vol. II., 347 pages. Vol. VII., 391 pages.

Vol. III., 346 pages. Vol. VIII., 392 pages.

Vol. IV., 336 pages. Vol. IX., 371 pages.

Vol. V., 383 pages. Vol. X., 381 pages.

Vol. VI., 393 pages. Vol. XI., 395 pages.

Vol. XII., 268 and 144 unnumbered pages.

In 1757 another London octavo edition, with portrait, was issued in twelve volumes; and in 1760 the Edinburgh 12mo., in ten volumes, was published.

The Works of the Most Reverend Dr. John Tillotson, in ten volumes. Edinburgh, 1759-1760. Small octavo.

Vol. I., pages XXVIII., 372 (date 1760).

Vol. II., pages IV., 408 (date 1760).

Vol. III., pages IV., 416 (date 1760).

Vol. IV.

Vol. V., pages V., 447 (date 1759).

Vol. VI., pages V., 458 (date 1759).

Vol. VII., pages IV., 412 (date 1759).

Vol. VIII., pages IV., 439 (date 1759).

Vol. IX., pages IV., 418 (date 1759).

Vol. X., pages IV., 312, and an unnumbered index of 95 pages (date 1759).

Lastly (to the best of my knowledge) Priestley, of London, issued an octavo edition, with Birch's "Life," ten volumes, with copious index. Indicating the great store set upon these various editions in the sermon-reading age before Victoria's reign, it may be stated that sets were sold by auction at from 29s. to 50s.

The original editions of the Archbishop's small quarto sermons are excessively rare. "On the Wisdom of being Religious" was first issued in 1664. "The Protestant Religion Vindicated" was published in 1680. In it he argued that the National Religion was not to be opposed, a proposition that his father never anticipated. Though strongly opposed to Popery, he was moderate towards Dissenters. "The Rule of Faith, or an Answer to the Treatise of Mr. I.S. (Sergeant)," entitled "Sure Footing." London, 1666, 8vo. The 1676 edition is in York Minster Library, 8vo.; the third edition was issued in 1688, 8vo.

I have a large paper copy, 8vo., owned by Dr. Bliss, of "Maxims and Discourses, Moral and Divine": taken from the Works of Archbishop Tillotson, and Methodised and connected. London, J. Tonson, 1719. It is dedicated to Cassandra, Countess of Carnarvon, by Lawrence Echard, who also signs the Preface. Pages xv., 1-112. I have also a copy of the following book which gives more extracts than Archdeacon Echard's work: "The Beauties of the Most Reverend Dr. John Tillotson, late Lord Archbishop of Canterbury, carefully selected from his Works, containing the admirable system of Early Education, Thoughts on Religion, Atheism and Infidelity, Immorality of the Soul, &c., &c." Dublin, Wm. Gilbert, 1794, 8vo., pages xviii., 1-316.

Dr. Thomas Tenison, who succeeded as Archbishop of Canterbury, printed his Sermon at the Funeral of Archbishop Tillotson, 1694; and Dr. John Williams published a Vindication of the "Divinity" Sermons, 1695. The first Sermon that was printed of Dr. Tillotson's was published by Dr. Samuel Annesley, in London, 4to., 1661, in the Tenth "Morning Exercise at Cripplegate." In the fourth edition, 1677, Tillotson's name is given as preacher. Though it had been more than once published separately it was not included in his Works before 1752. In 1680 Tillotson published Dr. Barrow's "Treatise of the Pope's Supremacy," 4to., and in 1675 had issued Bishop Wilkins' "Principles of Natural Religion," 8vo. He also subsequently published the sermons of Wilkins and Barrow, 1682, 1683. The Sermon preached before the King in 1680 was issued in quarto at the King's command, and was severely criticised on some points. His "Discourse against Transubstantiation," fourth edition, 1685; "Thanksgiving Sermon," Jan., 1688-9; "Eternity of Hell Torments," 1690; "Divinity Sermons," 1693, and other publications are mentioned in Birch's "Life."

Of publications issued against Tillotson, or controverting his sermons, we can only mention those by John Austen, and Cornelius Nary (alias N.C.), and "Charge of Socinianism," quarto, Edinburgh, 1695. A copy is in York

Minster Library, and also a "Reply to the Charge," London, 1695, quarto. Atterbury Vindicated the "Popery Sermon," Barbeyrac translated the Sermons into French, Beausobre (1728); and D'Albiac (1706), translated others into French. The earlier sermons were also published in Low Dutch and in 1694 in High Dutch.

Nahum Tate and Samuel Wesley published poems on the death of Dr. Tillotson, and Bishop Burnet preached his funeral sermon.

In 1748 he had become a B.D. Though holding the incumbency of Elland until 1762, he resigned Halifax School in March, 1753, and became a tutor at Cambridge, being created D.D. four months later. The Duke of Newcastle gave him the vicarage of Damerham in Wiltshire, which in 1766 he exchanged for Stansfield Rectory, Suffolk, which he held with the rectory of Lawford in Essex, besides his Woodwardian Professorship, to which he had been appointed in 1764. These three emoluments he held until his death in March, 1778. He was



X.—REV. SAMUEL OGDEN, D.D.

Dr. Ogden was a native of Manchester, where he was born in July, 1716. There was a monument in the Cathedral to his parents,—his father, Thomas, dying in 1766, aged 75. Samuel was educated at Cambridge, and was ordained a deacon at Chester in 1740, and in 1741, having taken the M.A. degree, a priest at Bugden in Huntingdonshire. In 1744 he became Master of Halifax Grammar School, and was appointed curate (or incumbent as we should say) of Coley which he relinquished in 1747 for Elland Church

buried at St. Sepulchre's, Cambridge. In 1758 he published two sermons preached before the University. Dr. Halifax, who edited his works, says there was a rusticity in his addresses that disgusted strangers, and notwithstanding the sternness and even ferocity of his countenance, he was a most humane and tender hearted man. Gilbert Wakefield's eulogy on these sermons is given in Williams' "Christian Preacher," and is worth repeating—"Like Cicero he lacks nothing to complete his meaning; like Demosthenes he can suffer no deduction." Dr. Johnson said that he fought infidels with

their own weapons. There was a London edition of the collected sermons in two volumes, 1786, and a fourth edition in two volumes, 8vo., 1788, and a fifth edition London, 1805. These various editions have sold at 12s. to £1. at former sales, before sermons became a drug in the market.

A smart poem on Dr. Ogden is often quoted:
 "He placed in critics no reliance,
 So clothed his thoughts in Arabic
 And bade them all defiance."

The second edition of the Sermons consists of two volumes, small octavo, as under:—

"Sermons—I. On the Efficacy of Prayer and Intercession. II. On the Articles of Christian Faith. III. On the Ten Commandments, to which are now added Sermons: IV. On the Lord's Supper; in two volumes, by Samuel Ogden, D.D., &c., with account of the Author's Life, and Vindication of his Writings. Second edition, Cambridge, 1780. Vol. I., pages xxviii., 1-332. Vol. II., pages xii., 1-376; a total of fifty-two sermons.

XI.—SAMUEL MIDGLEY.

HALIFAX
 and its
 GIBBET LAW
 Placed in a True Light.
 Together

With a Description of the Town; the Nature of the Soil; the Temper and Disposition of the People; the Antiquity of its Customary Law, and the reasonableness thereof: With an Account of the Gentry, and other Eminent Persons Born and Inhabited within the said Town, and the Liberties thereof: With many other Matters and Things of great Remark never before Published.

To which are added,
 The Unparallel'd Tragedies committed by Sir John Eland, of Eland, and his Grand Antagonists.

London, Printed by J. How, for William Bentley at Halifax, in Yorkshire, 1708.

Such is the title of the first history of Halifax generally called the Gibbet Book. My copy measures nearly six inches by three and a half. It has for a frontispiece a drawing of the gibbet by J. Hoyle, delin., J. Harsden, sculp., and opposite the picture is the title page copied above. In the back-ground of the picture the beacon is shewn on Beacon Hill, and a house on the top of Range Bank. At the foot of Beacon Hill the church tower is raised a great height above the shops and houses. I have four other views of the gibbet differing in some respects from Hoyle's. The page behind the title is blank. The next two pages contain the dedication "To the Most

Noble and Mighty Prince, Thomas, Duke of Leeds, &c., &c., by the humblest of Your Graces Servants, William Bentley. The next two pages give the preface, and the first chapter begins with page 1, containing an introductory description. This chapter was probably written by Bentley, and could not have been written by Midgley, as it refers to events down to 1705. Chapter II. records the Gibbet Law (pages 19-54), and Chapter III. (55-69), states the manner of trial in 1650. Chapter IV. (70-105) gives notices of the gentry, worthies, and a list of Vicars. Pages 106 and 108 are blank; page 107 has the second title as under:—

Revenge upon Revenge:
 or an
 Historical Narrative
 of the
 Tragical Practices
 of

Sir John Eland, of Eland,
 High-Sheriff of the County of York; Committed upon the Persons of Sir Robert Beaumont and his Alliances in the Reign of Edward the Third, King of England, &c.

Together

With an Account of the Revenge which Adam, the son of Sir Robert Beaumont, and his Accomplices took upon the Persons of Sir John Eland, and his posterity, herein fully, and plainly, as well as impartially represented for the satisfaction of the Inquisitive Part of the World.

The whole being divided into three equal Parts. Printed in the Year 1708.

The prose narrative runs from 109 to 153, and the rest of the book (154-174) gives the Account of William Lockwood and Adam Beaumont, Esqs. It will be noticed that the ballad account does not appear in this book.

I need not state that the volume is excessively rare, and the only copy I have noticed as on sale was priced at £4. I have a letter before me that I received in January, 1887, from the great book collector, Mr. Edward Hailstone, F.S.A., of Walton Hall, in which he says "It may interest you to know that the original MS. of the Gibbet Law of Halifax is here." It is to be hoped that this manuscript was sent to York Minster Library with 'he rest of the Hailstone bequest, but Canon Raine told me he had not received (by a large number) the books that were intended to be deposited at York. A sight of this manuscript might help us to see how far Bentley made additions to the original, which has always been attributed to Samuel Midgley, son of William Midgley, of Luddenden. The father died in August, 1695, aged 81, and the son who practised physic died the preceding month, namely, July 18th, 1695, a prisoner for debt in Halifax gaol. He had been a prisoner for debt in York

Castle, 1685, when Oliver Heywood was incarcerated for preaching, and Midgley was thrice in Halifax gaol as a debtor. Whilst in prison he wrote the *Gibbet Law Book*, and Mr. Watson, 130 years ago, states that Midgley's poverty prevented him printing the book which he wrote for his own support, and he not only lost the benefit of his labours in his life-time, but had another man's name put to his work when he was dead. "*Sic vos non vobis &c.*" William Bentley was clerk of the parish church at Halifax.

I have not got a copy of the second edition, but Mr. Boyne, Leeds, in 1869, describes it in "*The Yorkshire Library*." The title differs considerably in the wording as will be seen:—

"*The History of the Famous Town of Halifax in Yorkshire. Being a Description thereof. Their Manufactures and Trade. Of the Nobility, Gentry and other Eminent Persons born and inhabiting thereabout. With a true Account of their ancient odd customary Gibbet Law, and their Particular Form of Trying and Executing of Criminals, the like not us'd in any other Place in Great Britain. To which are added, Revenge upon Revenge: or an Historical Account of the Tragical Practices of Sir John Elland, &c.*"

Published for the satisfaction of those who understand not that Prayer:

From Hull, Hell and Halifax,
Good Lord deliver us.

London, printed and sold by E. Tracey at the Three Bibles on London Bridge, 1712." The size was a duodecimo, but I have not seen a copy to make personally a further description, so I cannot state how many pages there are.

Of the third, and a recent edition we write in the next article.

XII.—SAMUEL MIDGLEY, Continued.

HALIFAX AND ITS GIBBET LAW

Placed in a True Light. Together with &c. (as in the first edition, 1708). Halifax: printed by P. Darby, for John Bentley, at Halifax, in Yorkshire, and sold by the Booksellers in Town and Country. 1761.

This very early specimen of the Halifax press was issued at 1s. 6d., but fetches about 7s. 6d. or 10s. now. We shall come across the name of P. Darby again as a book printer. The paper is very poor, and the type small though good. There are 95 pages, duodecimo size. Page 59 contains the second title "*Revenge*," and at the foot "*Halifax: Printed by P. Darby, MDCCLXI*." It is a verbatim copy of the first edition, with two vicars' names added, and John Bentley's name in the dedication in place of his father's. On account of the

extreme rarity of this book, especially in first and second editions, I determined many years before I could secure a copy that I would reprint it, so that its contents might be accessible to the public. Though I have the first and third editions, I have not seen of the one dated 1712. The present generation have not shown much appreciation of my aim, but if a few have been gratified, and saved the long anxious search that I had, I must remain contented. Sometime the owners of copies will be re-couped. The reprint bears the facsimile of the 1705 title page, and the picture of the Gibbet as a frontispiece. The words "*Reprinted for J. Horsfall Turner, Edin. Bradford, 1886*," appear above the title. The book was printed at Bingley in small octavo, and is a verbatim copy of the originals, pages viii., 1-51, omitting the *Elland Tragedies* only, which I have issued as a separate reprint, but instead of the *Tragedies* there is an *Appendix*, pages 52 to 92, giving Mr. Wright's account of the Gibbet Law, in which he refers to three authorities that will be mentioned afterwards as Halifax Authors, namely, Rev. W. Clifford, Mr. Nalson, and Mr. Brearcliffe. The *Appendix* next gives the additions made in Mr. Watson's history, and concludes with the usual list of the names of persons beheaded. Mr. Crabtree's remarks on the Gibbet follow the list, and these again by notice of a drama played at Halifax in 1837, entitled "*Dennis, or the Gibbet Law*." Thomas Crossley's poem on Dennis, and Deloney's prose romance, which introduces Hodgekins, the Halifax clothier, are next quoted. Sundry little pamphlets have been issued respecting the Gibbet but these chap-books are very unsatisfactory, because untrustworthy. One printed by John Woffenden, Wesley Court, Halifax, 16 pages, sold at 1d. was taken verbatim from Crabtree. Tweddell, of Stokesley, printed in his tractates (Number 8), "*Halifax Gibbet*," in six pages, with the name of J. R. Robinson, Dewsbury, on the title, weighted by bombastic titles, though every word was taken from Watson's Halifax. About 1860 W. Armstrong, Manchester, issued a twelve-page pamphlet, one penny, entitled "*From Hell, Hull and Halifax. Good Lord Deliver Us*"; not a new fact in it, all copied. A Hull magazine reprinted a four-page account by Clucas, all copied. Then there have been newspaper and magazine articles past reckoning, but all hashed up as usual and incorrect.

It is very remarkable that from the time of Midgley, two hundred years ago, blunders have been printed and reprinted without verification. If Midgley searched the Parish Registers, he as well as William Bentley, the parish clerk, neglected to print the list of culprits. Next we come to the Rev. Thomas Wright, curate at the Parish Church, who in his

History, 1738, makes the astounding statement: "Though I have searched the registers from 1538 very carefully, yet I do not find one executed till 1568." Passing on to Mr. Watson's History, 1775, we find that although he had been curate at the Parish Church his list omits the first instance mentioned in the Register and gives the next name wrongly. For a hundred and thirty years these errors have been perpetuated, and the Corporation was misled into cutting them on the tablet at the site of the gibbet in Halifax. The Corporation have just resolved to amend the carved inscription. It ought to record that it is known that from the time of King Edward I., 1272, gibbetings have taken place at Halifax; that Charles Haworth's name is the first on record in the Parish Register, January 15th, 1539 old style; that the Register only dates from 1538; that Richard Beverley (not Bentley) was the second instance mentioned in the Register. His name has always appeared as Bentley, a decided mistake. The third is recorded anonymously, and besides these three are three others, John Brigg, John Ecoppe and Thomas Waite that are mentioned notwithstanding Mr. Wright's avowed carefulness. From 1545 to 1568 there is no entry of a gibbet, but it is certain the omission was because the registrar did not feel impelled to so enter cases that occurred. Mr. Wright is also wrong in several dates of the months in those he has given, and misses several other names in both the first and second register books. In one he is right and Watson wrong, namely, Henry Hunt, 1576, should be Henry Smith; and Thomas Roberts, 1588, he gives as the wife of Thomas Roberts.

XIII.—REV. THOMAS WRIGHT.

The
ANTIQUITIES
of the Town of
HALIFAX,
in
Yorkshire.

Wherein is given an Account of the Town, Church, and Twelve Chapels, the Free Grammar School, a List of the Vicars and Schoolmasters; the ancient and customary Law, call'd Halifax Gibbet Law, with the Names of the Persons that suffer'd thereby, and the Times when; the public Charities to Church and Poor; the Men of Learning, whether Natives or Inhabitants, together with the most remarkable Epitaphs and Inscriptions in the Church and Church-yard.

The whole faithfully collected from private Authors, Rolls of Courts, Registers, old Wills, and other authentic Writings. By the Rev. Thomas Wright, of Halifax.

Pro captu Lectoris habent sua fata libelli.

Leedes: Printed by James Lister, for James Hodgson, bookseller in Halifax; and sold by John Wood, at the Dove in Pater-Noster-Row, London; by the Booksellers of Leeds, and J. Lord in Wakefield, 1738.

This book measures seven inches by four, and contains the title page as before, the next page behind it being blank. This is followed by pages i.—vi., giving the preface, and 1-207 containing the History. In the preface he mentions Midgley's book of 1712, but not the first edition 1708. He finds fault with the imperfections and falsities of the *Gibbet Book*; refers to writings of the Rev. Wm. Clifford, M.A., and Mr. John Brearcliffe, apothecary. Mr. Wright expected that the reader will be surprised that the volume is so large as it is, if he consider the Barrenness of the Soil. Little did he expect his successor to print a thick quarto volume, which we now know could have been enlarged to a dozen such volumes. The heading on page 1 takes Midgley's title, "Halifax and its Gibbet Law." Chapter 1 describes the Manor and Grammar School (pp. 1-20); Chapter 2, the Church and Vicars (pp. 30-74); Chapter 3, Gibbet Law (pp. 75-164); Chapter 4, Charities to Church and Poor (pp. 104-131); Chapter 5, Literary and Biographies (pp. 132-177); Chapter 6, Epitaphs (pp. 177-196); Appendix, on the Calder, the Gibbet, and the Warrens (pp. 197-207).

The Rev. Thomas Wright was a native of Blackburn, born August 12, 1707. Leaving Blackburn School he entered St. John's College, Cambridge, and took the B.A. degree. He was curate of Halifax Church many years, and in 1750 was presented to the living (then called a curacy) of Ripponden. At Ripponden a monument was erected to his memory, which bore the inscription "Here lieth interred the body of the Rev. Mr. Tho. Wright, A.B., who was Curate of Halifax near 18 years, and of Ripponden 4. He died the 8th day of June, 1754, in the 47th year of his age."

Mr. Watson says: "It is remarkable that Mr. Wright was my immediate predecessor in both the Curacies of Halifax and Ripponden, and that we have both wrote the *Antiquities of Halifax*." We may add "Yes, with a difference." Mr. Watson left Ripponden, after fifteen years residence, in 1769, and became Rector of Stockport.

I am not aware that Mr. Wright published any other book or pamphlet. His History, I need hardly say, has long been scarce, and can seldom be bought for less than 17s. 6d. It has once or twice to my knowledge been snapped up at 10s. 6d., and sometimes priced at 25s. It is one of the books I had to wait years for, before I could even get the loan of it, but when a copy became my own, in face of a certain loss in reprinting it, I ventured to

issue a verbatim copy, in 1884; adding the much needed index of persons and places, 96 pages, printed at Bingley. By so doing I offended a young man at Halifax, who had been fortunate in having a book-collecting father, Mr. E. J. Walker, editor of the "Halifax Guardian," for whom I had procured Ainsworth's "Marrow of the Bible," when I found a duplicate, and with whom I had long had friendly associations. The son, in editing his father's "Notes on the Halifax Registers," says, "Recently Wright's Halifax has been re-printed, and is now offered for sale at a low price. This is no cause of congratulation. Its only effect is to lower the value of what remaining copies of the original edition there are in the hands of book collectors, for which they will not thank the re-printer."

Well, I don't care whether they do or not, but Mr. Walter shewed in these words sordid selfishness and crass ignorance. Wright's Halifax has fetched more since the re-print appeared than it did before, and it must rise in price by its very scarcity.

XIV.—REV. JOHN WATSON.

The History and Antiquities
Of the Parish of Halifax in Yorkshire.
Illustrated with Copper-plates.

By the Rev. John Watson, M.A.,
Rector of Stockport in Cheshire, and F.S.A.

"I have considered the days of old and the
years that are past."—Ps. lxxvii., 5.

London: Printed for T. Lowndes, in Fleet St.
MDCCLXXV.

This is a portly quarto book of great value, and can seldom be bought for less than £5. The frontispiece is a portrait of the author by the Halifax artist-author, W. Williams. There is next a folded plate of the South East view of Halifax, Williams del., P. Mazell, sc. After the title leaf is the dedication to the Inhabitants of the Parish of Halifax, 2 pages. The History embraces 764 pages, and the index ten unnumbered pages.

The third plate, a folded one by Williams, represents Druidical Remains. After some woodcuts is a Miscellaneous Plate of Antiquities. Next come two folding plates, namely a Plan of the Town of Halifax, and a South-East Prospect of Halifax Church. Published according to Act of Parliament, 1762. The last four plates are numbered I., II., III., IV., namely, Antiquities of Halifax Church; Monument of Bryan Waterhouse, &c.; Antiquities of Eland Chapel; Monuments to Saviles and Thornhills. There is no special excellence in

either the paper or the illustrations, and though the work is incomparably superior to Wright's, we know it now to be very deficient, so much so that it is ridiculous to think of a new editor.

Mr. Watson was born at Lyme-cum-Hanley, in Cheshire, in 1724-5. He became curate at Halifax Parish Church in 1750, succeeding Mr. Wright in the position, and on Mr. Wright's death in 1754 he again succeeded him in the living or curacy of Ripponden. In 1759 he had become widely known as an antiquary, and was elected F.S.A. in that year. In 1770 Sir George Warren gave him the Rectory of Stockport. After leaving Grammar Schools in Lancashire, he graduated at Brazen-nose College, Oxford; B.A. in 1745, Fellow 1746, M.A. 1748. He settled at Halifax in October, 1750, and married a Cheshire lady in 1752, and his second wife, Miss Jaques, of Leeds, in 1761, at Elland. In 1766 he obtained a living in Lincolnshire. He became a county magistrate in Cheshire in 1770. He died in 1783. His manuscripts have been scattered. Two in the possession of Sir Tatton Sykes, of Sledmere, I examined at Langton Hall, Malton, by favour of the squire, the Rev. C. B. Norcliffe, who claims descent like his ancestor Sir Norcliffe Norcliffe, from a family that took its name from Norcliffe, near Shibden, opposite to Sutcliffe in Hipperholme. These manuscript volumes, small folio size, contain notes from Heywood's Diaries, &c.

Mr. Watson had previously printed three separate publications as under: (1) A Discourse from Philipp. iv., 5, preached in Halifax Church, July 28, 1751, entitled, Moderation; or a Candid Disposition towards those that differ from us, recommended and enforced; with a preface containing the reason of its publication. There were two editions of this pamphlet. (2) An Apology for his Conduct yearly on the 30th of January (anniversary of the execution of Charles I.) Annexed is a Sermon preached in Ripponden Chapel on the 30th January, 1755, from Romans xiii., 4, intitled "Kings should obey the Laws." This pamphlet was printed at Manchester, 8vo. size. (3) A Letter to the Clergy of the Church, known by the name of Unitas Fratrum, or Moravians, concerning a remarkable Book of Hymns used in their Congregations, pointing out several Inconsistencies and Absurdities in the said Book. This was an octavo pamphlet, printed at Manchester in 1756. We may have occasion to refer to these three productions, and although the first Moravian hymn-book was not a Yorkshire book it was mainly used here, and owing to the too literal translation of German hymns, and other uncouth expressions it was certainly open to criticism, and eventually was superseded.



Mr. Watson also wrote articles for the "Archæologia," London, including (1) an Account of a Roman Station lately discovered in the borders of Yorkshire; read to the Society of Antiquities, Feb. 20, 1786; (2) A Mistaken passage in Bede's Ecclesiastical History (Feb., 1766); (3) Druidical Remains in Halifax Parish (Nov., 1771); this was incorporated in the History of Halifax.

Several other fugitive pieces by Mr. Watson appeared in different periodicals without his name. At the time of his death he had made collections for a book on the Antiquities of a part of the County of Chester; and also for a part of the County of Lancaster. For his patron, Sir George Warren, he compiled the "History of the Ancient Earls of Warren and Surrey, and their Descendants to the Present Time." The aim was to prove that Sir George was entitled to the Earldom of Surrey. The work has generally fetched large prices, five guineas sometimes, but its local value, the Warrens being the Lords of Wakefield, Halifax &c., is not important. It was issued from Warrington in 1782, in two quarto volumes.

XV.—REV. JOHN WATSON, Continued.

I place Mr. Watson's name here because though his name does not appear as the author of the next History of Halifax, it was his work, and we scarcely know whom to blame as the plagiarist. The Rev. E. Nelson, Lecturer at Halifax Parish Church, and Curate of Coley, has had to bear the guilt for a long time of issuing a book that he had no right to publish without acknowledging the authorship. It is to be hoped that he had little more to do with it than translating the Latin epitaphs and poems into English, in which he has won a small space for himself amongst local poets. He also took part in estimating the population of the parish, before the Nation in 1801 felt its obligation.

THE HISTORY of

THE TOWN and

PARISH of HALIFAX,

Containing

A Description of the Town,
The Nature of the Soil, &c., &c.

An Account of the Gentry and other Eminent
Persons born in the said Town,
And the Liberties thereof.

Also

Its Ancient Customs,
and

Modern Improvements;

Also

The Unparelled Tragedies Committed by
Sir John Eland of Eland,

and

His Grand Antagonists;

With a full account of the Lives and Deaths of

William Lockwood,

and

Adam Beaumont, Esquires.

Also,

A Catalogue of the several Vicars of
Halifax Church,

With the time of their Institution and Death.

Halifax: E. Jacob, printer.

The frontispiece is a folding plate of the North West view of Halifax, shewing the viaduct (North Bridge) and Church, by W. Burgess, del. and sculp., and Fielding, pinx. After the title leaf, we find pages 1 to 648, octavo size, followed by The Revenge or Eland Tragedies, which has a separate title leaf, and pagination 1 to 70. This second title reads:—

REVENGE UPON REVENGE:

or, an

Historical Narrative,

of the

Tragical Practices

Sir John Eland, of Eland,

High Sheriff

of the County of York;

Committed upon the Persons of Sir Robert
Beaumont, and his Alliances, in the Reign of

Edward the Third, King of England, &c.,

together

With an Account of the Revenge which Adam, the Son of Robert Beaumont and his Accomplices took upon the persons of Sir John Eland and his posterity, herein fully, and plainly, as well as impartially represented, for the Satisfaction of the inquisitive part of the World. The whole being divided into three equal parts.

Halifax: E. Jacob, printer.
1789.

This book was issued in numbers, and with varying names of publishers as will be seen. Number 1, pages 1-24. The printer only worked off eight pages at each time. The thirty numbers each contain 24 pages. Opposite page 426 there is John Hoyle's larger plate of the Gibbet, signed 1650; no human figure is represented on it. Complete copies give two other plates, which being folding ones are often torn out, namely, at page 647 the Inside View of the Piece Hall, taken from the West Gateway, W. Burgess, del. et. sc., and at page 648, the Independent Chapel in Halifax. To Bentley's Account of the Elland Tragedies there is added the ballad account, 124 verses of four lines each. Of the three copies I have of this book, bearing Jacob's name, only one has the four

Plate II.

*Upon a Pillar
on the South Side of the Quire.*
p. 377



p. 390

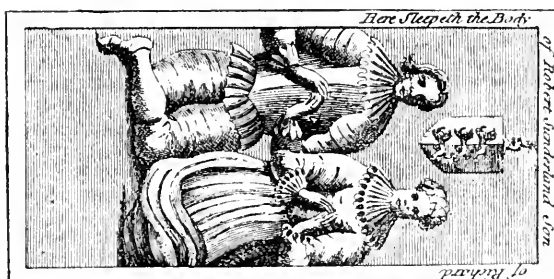


of Bryan Waterhouse

Here lies the Body

of Halifax

Here Sleepeth the Body



of Robert Wetherhead - 1571

of Richard

p. 389

plates complete. The 9 of page 369 is upside down, and 535 is printed 525. The remainder seem to have been issued in three other styles, as on one title page there is the imprint: Halifax, printed by E. Jacobs, bookseller, in the Corn Market. MDCCLXXXIX. On another: Halifax, printed by E. Jacobs, near the New Market, for J. Milner, Corn Market. * MDCCLXXXIX. A third variation reads: Halifax, printed for N. Frobisher, York, and S. Crowther, London. [1789]. Sometimes the book is called Jacobs', Frobisher's, and other times Nelson's, but I feel convinced from the slipshod editing that the Rev. Edward Nelson had very little to do with it. It contains matters that are not found in Mr. Watson's volume, and though we cannot excuse the meanness of the anonymous publisher in robbing Watson of his dues immediately after his death, I gladly acknowledge the intense pleasure that the perusal of the old copy in the Brighouse Mechanics' Library gave me when I was a member in 1856 or thereabouts.

* In Milner's edition page 376 appears on the proper side of the letterpress; 321 has the 2 properly, not upside down; 369 is not altered, part. After long delay four parts were issued altered. I take these comparisons from Ald. Horsfall Vint's copy with Milner's imprint.

XVI.—REV. JOHN WATSON, Continued.

Mr. E. N. Alexander, F.S.A., sixty years ago, gathered some materials for a new edition of Watson's "History of Halifax," but made no further progress. About 1865 Mr. F. A. Leyland issued "Proposals for publishing a new and enlarged edition of the History and Antiquities of the Parish of Halifax, by the Rev. John Watson, M.A.," edited with additions and corrections by F. A. Leyland, with notes from the manuscripts of Mr. John Breerecliffe and Mr. E. N. Alexander. As I was in London in 1866 and 1867, Mr. Leyland induced me to get a "pass" from Sir T. Duffus Hardy to examine the local documents I could find in the National Record Office. Some of these I copied and reported to Mr. Leyland, but he failed to finish his project, and so never used the notes. The three-page folio circular an-

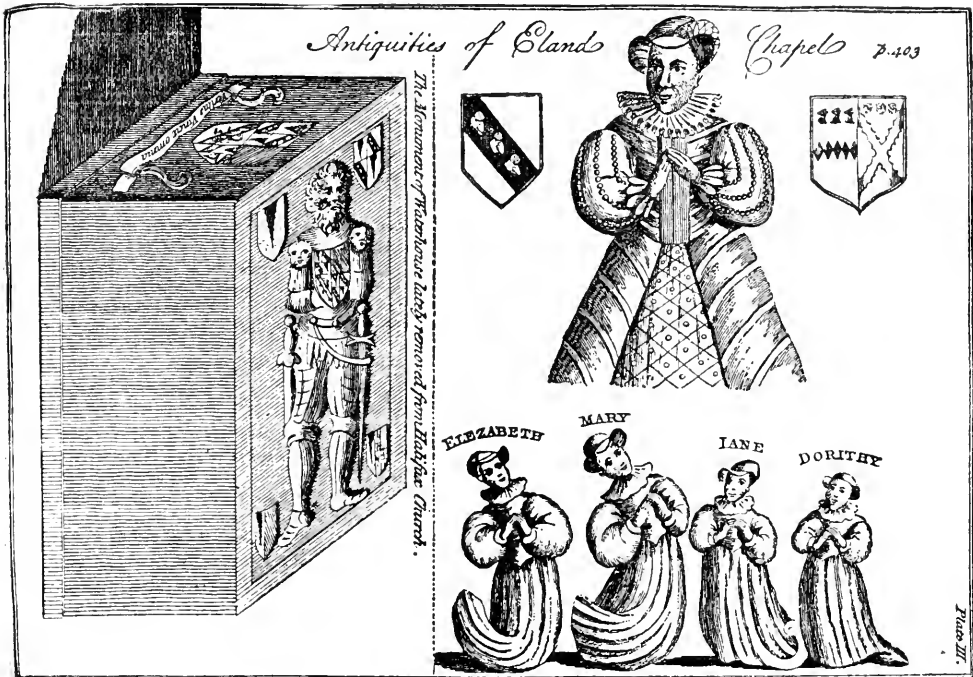
nounced the work in about six parts of 100 pages each, royal 4to, at 12s. 6d. per part, with a large paper, superior edition, at 24s. each part. After, long delay four parts were issued at 6s. 6d. each, small paper, 12½ inches by 10, fifty-two pages each part. There it was left unfinished, and must remain so, for my friend died several years ago, and many of his subscribers pre-deceased him. The covers (there is no title page) bear the title "The History and Antiquities of the Parish of Halifax, by the Rev. John Watson, M.A., (second edition), with additions and corrections by F. A. Leyland. The whole considerably enlarged by extracts from the MS. collections of Mr. John Breerecliffe and Mr. E. N. Alexander, F.S.A., relating to the Ecclesiastical affairs, Public Charities, and Family Genealogies of the Parish of Halifax. London: Longmans, Green and Co. Halifax: printed and published by R. Leyland and Son.

The omissions and additions are so numerous that there is little of Watson's work apparent, and at the rate of Mr. Leyland's re-writing, the book would have needed thrice six hundred pages, and have been quite different from the original. In December, 1892, I had a letter from the editor in which he says he was working at the ecclesiastical chapter. At page 67 there is an inserted plan of the Roman Roads in Halifax parish. Opposite 123 is the plan of a Roman House at Slack, Outlane. Opposite page 171 is the plan-elevation of the north side of the Parish Church. There are a few other illustrations with the letterpress, and the 268 pages carry his account down to 1314. At the time when I had last correspondence with him, I had spent a considerable interval in examining Wakefield Manor Rolls, and somewhat damped his ardour by stating that it was foolishness to attempt a history of Halifax parish from 1300 to 1800 without transcribing scores of pages from those Rolls. Since then, some years after I gave over copying them, Mr. John Lister has often been there, and the first two Rolls have been edited by Mr. Paley Baildon.

Biographia Halifaxiensis:
or
Halifax Families and Worthies.
Compiled by J. Horsfall Turner.
Vol. I.

Containing the Biographical and Genealogical History of Halifax Parish, from Watson's History, being about one-half of his book, was printed for the compiler at Bingley in 1883.

This was issued separately in justice to Mr. Watson's labours to clear the way for a second volume, now ready but unprinted, to bring Mr. Watson's family histories down to the present time. The first volume is an octavo, pp. xvi., 374.



XVII.—JOHN CRABTREE, GENT.

A CONCISE HISTORY
Of the Parish and Vicarage of
HALIFAX,

In the County of York.

By John Crabtree, Gent.

Halifax, Hartley and Walker, printers.

MDCCCXXVI.

This is an octavo volume, of which the following is the description: Frontispiece, Steel plate of Halifax by N. Whittock, del., J. Rogers sc., pages ix., 1-563. Wood engraving on fly leaf opposite page 108, by O. Jewitt, sc., Duffield. Folding sheet opposite page 313 giving the particulars of population in 1831. Wesley Chapel, wood cut, opposite page 340, and opposite page 341 a sheet with wood cuts of Zion and Hanover Street Chapels, all three drawn by Horner, engraved by Whimper. They take the place of pages 341-2. Opposite 359 is a folding plate of the Plan of the Town by Jas. Day, land surveyor, Halifax, 1835, and opposite 529 a small plate representing a plan of the Borough, with the Halifax Seal, 1662. Other illustrations appear with the letterpress, and the view of the Parish Church (steeple), by J. Horner, engraved by G. Bonner occupies page 96 (page 95 being blank).

After the title leaf is the dedication to the Rev. Charles Musgrave, B.D., vicar, prebendary of Givendale, to whom thirty-four years later (1870) I was brought under obligation by free access to the Parish Registers, which I availed myself of for many months. The Venerable Archdeacon Dr. Musgrave will come under notice as an author. Mr. Crabtree was a solicitor, I believe, born in London, and the preface intimates that he suffered from deafness. He died unmarried in Halifax in 1837. He mentions favours received from Mr. James E. Norris, Mr. Edward Nelson Alexander, and Mr. F. A. Leyland. Pages xi. and xii., give Contents and Illustrations respectively. This book has gone up considerably in price. As a boy I could once have bought one in Halifax market for 7s. 6d.,

but I had to be content with my mouth watering; now it is thought very cheap at three times the price. In some respects it is a good supplement to Watson's "History," but like all the Histories of Halifax deficient in the ancient history that the Wills at York, the Archbishops' Rolls there, and the Memorial Rolls at Wakefield (not to mention the Rolls of the Sub-Manors), could alone supply. There were 750 copies of Crabtree's History printed, besides 250 on large paper. Further particulars respecting Mr. Crabtree are desirable. Mr. J. P. Birtwhistle owned the wood cuts a few years ago.

In the last seven articles we have dealt with old authors of Halifax histories, but other collectors should be named who have not issued separate works. John Hanson, of Rastrick, though he never printed anything, assisted Camden nearly three centuries ago, and compiled the Hanson pedigree, with emblazoned arms, and a history of Liversedge. Oliver Heywood was another collector. John Brearcliffe, apothecary, Halifax, who died in 1682, aged 63, was fond of collecting everything relating to his native town and parish. Mr. Watson had twenty folio papers in his handwriting, intitled "Inquiries for the finding out five gifts given to pious uses by divers persons deceased, dated Dec. 22, 1651." Thoresby (in Vic. Leod, p. 68) mentions Brearcliffe's Catalogue of Halifax Vicars, and inscriptions painted under their arms in the library there by his care. His "Surveye of the howsings and lands in the township, 1648, seems to be lost with his other MSS." Gough, II., 434.

Mr. E. J. Walker and Mr. F. A. Leyland discovered some of the Brearcliffe manuscripts. Mr. Walker often refers to them in the Local Portfolio, which appeared in the "Halifax Guardian," when he was editor. Mr. John Lister is pre-eminently taking the whole of the parish, the greatest Halifax antiquary now living.

Watson's Halifax is said by Gough in "British Topography," 1780, to want method and better plates. I have the copy of Gough that belonged to the celebrated Yorkshire Antiquary, Joseph Hunter, F.S.A., which bears numerous notes in his hand writing, one note on Gough's remark is as follows: "This is true; but the work deserved some praise. A copy of it is in the possession of a gentleman at Halifax (1823) with many manuscript notes by Dr. Whitaker as if he meditated to republish it." On this we may reiterate as a fact that no one could do justice to the History of Halifax without consulting largely the Memorial Rolls, which Dr. Whitaker never did. The Doctor includes in a general way the parish of Halifax in his "Loidis and Elmete," or Leeds and district, 2 folio volumes, 1816.

XVIII.—CAPTAIN HODGSON, COLEY.

An anonymous book was printed at Edinburgh in 1806, the supposed editor being the famous Sir Walter Scott, though it has been attributed to the scarcely less noted author, Joseph Ritson, the ballad-collector and antiquary. I have had to wait a great number of years before I could purchase a copy, which, though water-stained in the frontispiece, was thought to be cheap at half-a-guinea. My old friend (a native of Slead Syke), Mr. Thomas Thornton Empsall, had a fine copy, but he gave much more for it, and lent it to me in 1872, when I was living at Mont Blanc, Brighouse. I copied verbatim pages 83 to 198, so highly did I value the information. It will be best, however, to describe the full book, although only the pages named refer to Captain Hodgson. The volume is 8vo. size, with a small oval frontispiece, the portrait of Sir Henry Slingsby, Bart. The title-page reads: "Original Memoirs, written during the Great Civil War; being the Life of Sir Henry Slingsby, and Memoirs of Captain Hodgson: with Notes, &c." Edinburgh, 1806. The dorse of the title is blank, then a fly-leaf has "Some Account of Sir Henry Slingsby," followed by another blank page. Pages i. and ii., contents; iii.-xvii., Accounts of Sir Henry Slingsby, of Scriven, near Knaresboro', and his family. Pages 18 and 20 are blank, and 19 only gives a sub-title, "Memoirs of Sir Henry Slingsby, Baronet." These Memoirs are recorded from pages 21 to 81, and page 82 is blank. Our special interest in the book begins with the sub-title:—

Memoirs of

Captain John Hodgson.

Of Coalley Hall, near Halifax;

Touching His Conduct in the Civil Wars, and

His Troubles after the Restoration.

Written by Himself, and now first published from his manuscript.

The next page, 84, is blank, and 85 to 87 contains the "Advertisement, by Joseph Ritson Esq." The manuscript had been in the possession of Captain Hodgson's son-in-law, William Kitchen. Captain Hodgson settled at Ripon, and is thought to have died there soon after September, 1683, the date of the last entry. Pages 89 to 198 are what we claim as distinctly a Halifax publication. Captain Hodgson resided at Godley, next at Coley Hall and afterwards at Cromwell Bottom, all in Halifax parish.

He was on the closest terms of friendship with the Rev. Oliver Heywood, a presbyterian and Congregationalist, whilst the Captain was more definitely an Independent. He was a widely-known magistrate during the Commonwealth, and travelled far and wide with Oliver Cromwell when waging war against Charles I. He made two great local enemies thereby, Sir John Armytage, of Kirkstiles, and Mr. John Peebles, J.P., Dewsbury, the Clerk of the Peace for West Yorkshire, son of Mr. Peebles (Peobles, Peoples, and several other spellings), a Scotchman who was some time the Lightcliffe preacher. His account of the Sieges of Bradford, and the many encounters in Yorkshire and various parts of England, as well as in Scotland and the Isle of Man, are very simply and briefly recorded from memory; and his hues and imprisonments are very pathetically told. The book was useful to Sir Walter Scott in *Rokeby*, and in one of his novels. I think I have lately discovered some descendants in the North of England, who bear the name Hodgson, but no pedigree has yet been compiled of the family. His son Timothy was chaplain to Lady Hewley at York, and is often mentioned by Oliver Heywood in his Diaries.

The rest of the book under notice needs but a few lines here. These pages 199 to 367 contain reprints of tracts bearing on the Campaigns of Oliver Cromwell in Scotland, and are given to amplify the references in Hodgson's Memoirs. The tracts are: *The Fight at Leith* (London, 1650); *The English Army in Scotland* (London, 1650); *The Army in Scotland* (London, 1650); *Letters from Scotland* (London, 1650); *Scotch Army at Dunbar* (London, 1650); *Lord General Cromwell's Letter from Dunbar* (London 1650); *Cromwell at Stirling* (London, 1650); four other small pamphlets of the same date, on the Campaign in Scotland. Leaving out the Life of Slingsby and the tracts on the Campaign in Scotland, the whole of the references to Captain Hodgson, with notes on his family history and an index and illustrations, are given in the following edition:—

Autobiography of

Captain John Hodgson,

Of Coley Hall, near Halifax;

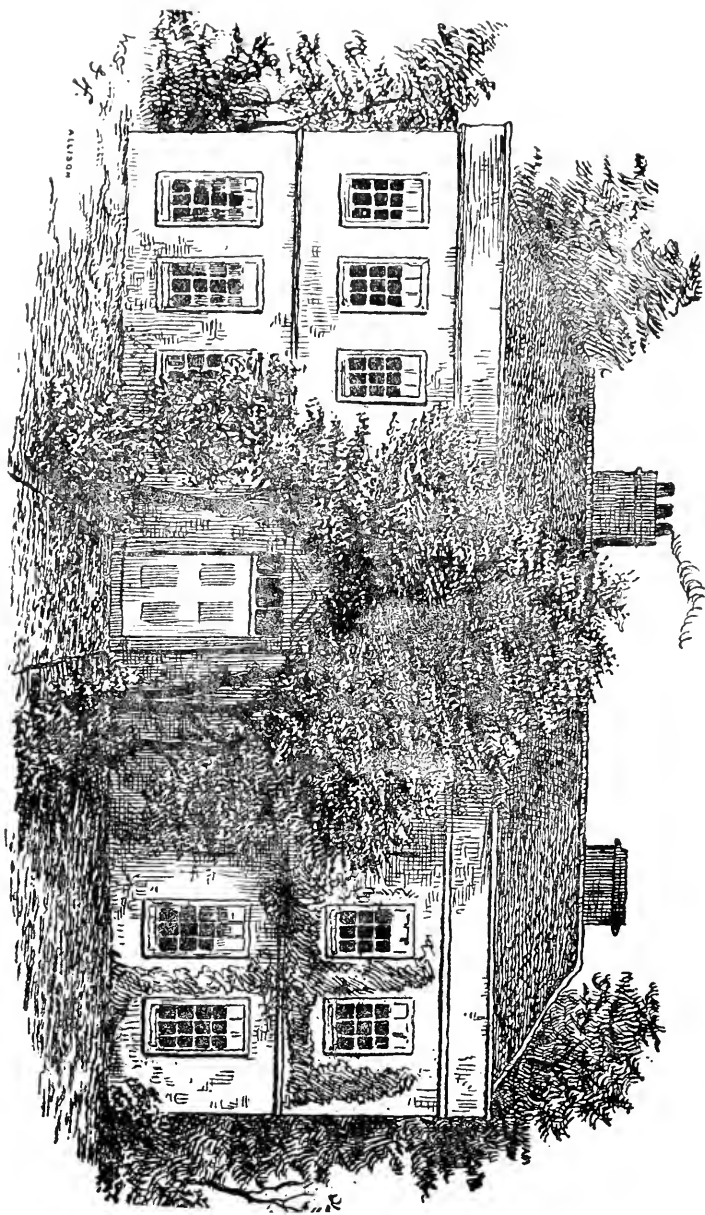
With additional notes by

J. Horsfall Turner.

Brighouse, A. B. Bayes, 1882; 82 pages, 1s. 6d..

Introduction by the Editor, 16 pages. Reprint, verbatim, pages 17-65. Notes and pedigrees, pages 66-82.

COLEY HALL.



XIX.—HENRY RAMSDEN.

A Gleaning
in God's Harvest.
Foure Choyce Handfuls;
Gate to Happinesse,
The { Wounded Saviour.
Epicures Caution.
Generation of Seekers.

By the late Judicious Divine Henry Ramsden,
sometime Preacher in London.

Judg. 3. 2. Is not the gleanings...
London

Printed for J. D. and R. M., and are to be
sold by Thomas Slater, at the Swan inn.
Duck-lane, 1639.

I need not state that this is an exceedingly rare book. It is a small quarto, and I got it cheaply at 6s. 6d. Each page has an oblong ruling, and the outer margin of each page is also ruled for notes, but very little used by the printer. The dorse of the title is blank, and the next fourteen pages (unnumbered) contain the Epistle to the Reader, signed John Goodwine. The succeeding eight unnumbered pages give The Contents of the ensuing Treatises. The Gate to Happiness, pages 1 to 99; The Wounded Saviour, 101-129; The Epicures Caution, 131-193; The Generation of Seekers, 195-231.

The celebrated preacher notes the Pauline doctrine that it drink "offend my brother we will not drinke strong drinke while we live," "We must not choose such company because there is danger of infection by their example and their counsell. It breeds many lusts." "It hurts the body, soul and estate, and wrongs the commonwealth and the poore. Wee many times speake against drunkennesse and if there were not lawes made against it what could wee expect but an inundation and catocisme and over whelming: Time was, it was the fault of beggers, As Drunke as a Begger, they used to say, but now it is the fault of great ones. It is a fault not onely of the night and of the darkenesse, but of the noone day." Home-brewed beer, balm tea and mint-tea were the common beverages in those early days of the Stuarts.

The author of these four discourses, was son of Godfrey Ramsden, of Greetland, and became a pupil at Magdalen Hall, Oxford, in 1610. The Ramsden family had then become one of the leading families in the parish, and the Crawstone branch have kept up the reputation to this day, in the Ramsden-Fawkes of Hawksworth and the baronets of Byram Hall. Henry took his degrees in Arts, and became Fellow of Lincoln College, Oxford, in 1621, and five years later became a famous preacher in London, being much resorted to for his edifying and Puritanical sermons. His brother, Hugh Ramsden, B.D., baptized at Elland on

March 17, 1591-5, became vicar of Halifax in October, 1628, but had held the Rectory of Methley before that date. We see the influence of the Savilles in these appointments. Hugh died of a fever at York, July 16th, 1629, and was buried at Halifax in the chancel, on July 19th, and a Latin inscription and the Ramsden's arms, perpetuate his memory. Henry succeeded his brother in the Halifax Vicarage in August, 1629, both having been presented thereto by Charles I. Henry died in March, 1637-8, and was also buried in the chancel. A Latin inscription gives his titles as M.A. and J.P., and his arms still remain on the chancel ceiling: argent, between three fleurs-de-lis on a chevron sable, as many rams' heads of the first. His widow died at Elland, May 11th, 1682. There was a Hugh Ramsden, of Stainland, 1670, who issued a penny token. Grace Ramsden, of Hawksworth, in 1734, founded a school at Elland, as shewn by her will in my "Halifax Families." The two viears had a brother William, who was Rector of Edgmond, Shropshire.

XX.—THE WILKINSONS.

On the authority of Wood's "Athenae Oxon." Vol. II., pages 112-543, we learn that Henry Wilkinson was born in the Vicarage of Halifax, October 9, 1566, and entered Oxford University in 1581, where he was elected Probationer Fellow of Merton College, by favour of his kinsman Henry Savile, the warden, in 1586. He took degrees in Arts and became B.D. In 1601 he had the living of Waddesdon, in Bucks., conferred on him, and was buried there in March, 1647. In 1643 he was elected one of the Assembly of Divines. Although he was author of several pieces I only know the two mentioned by Watson:—

1.—A Catechism for the Use of the Congregation of Waddesdon; fourth edition, octavo, London, 1637.

2.—The Debt Book, or a Treatise on Romans xiii., 8, wherein is handled the civil debt of money or goods. London, 1625, octavo. There is a copy in the Congregational Memorial Hall, London. We cannot claim his son as a native of Halifax, probably; but incidentally we may mention that this son, also named Henry, wrote several works. One I have now before me, in small quarto, pages vi., 39, entitled—

A SERMON
AGAINST LUKEWARMENESSE
IN RELIGION.

Preached at Saint Maries in Oxford, the sixth of September, 1640. By Henry Wilkinson, Batchelour in Divinity of Magdalen Hall. Printed by order from the House of Commons, in which he states that he had been suspended for preaching it, but released by Parliament. He refers to the Scots having taken New Castle.

In spending a few hours at the Rawdon Baptist College Library, April, 1904, I met with three volumes of rare old divinity in that remarkable collection made by the Rev. John Sutcliffe, of Olney, about 150 years ago. The volumes bear the title "Three Decads of Sermons at St. Mary's, Oxford: By Henry Wilkinson, D.D.; Oxford, 1660; quarto size, pages xv., 242; xvi., 195; viii., 198. At the Congregational Memorial Hall, London, there is another copy of the Three Decads; and in the same Library there are also the following works of Dr. H. Wilkinson:—

The Hope of Glory; a funeral sermon for Mrs. Corbet. Oxford, 1657.

The Doctrine of Contentment, I. Timothy, vi., 8. London, 1671, octavo.

Character of a Sincere Heart, and the Comforts thereof. Collected out of the Word of God. Small octavo, 1674.

Counsels and Comforts for Troubled Consciences; 12mo., 1679.

Two Treatises—God's All Sufficiency, and Christ's Preciousness. Small 8vo., 1681.

There had been a Vicar of Halifax, Thomas Wilkynson, born in Oxenden, who became Vicar before 1437, and made his will in 1481. He paid for the great chancel window, and his arms are painted on the chancel roofs. The same arms are also painted there for Joseph Wilkinson, a later Vicar, buried at Halifax on the last day (Dec. 31), 1711, after twenty years vicariate. He had served as Vicar of Chapelizod, Dublin, and Rector of Wigginton. His monument gives his age as sixty. The first master of Halifax Grammar School was Richard Wilkinson, B.A., 1600. Dr. John Wilkinson is claimed in the Gibbet Book as a native of Halifax parish. From being a student at Oxford he rose to the position of Divinity Professor there. Wood's Fasti, i., 173, speaks of him as a B.D., Fellow of Magdalen College, Tutor to Henry, Prince of Wales, son of James I., President of Magdalen Hall and College. He fled from Oxford to the Parliament, and was deprived of his presidentship. It is pretty certain that he was the same John Wilkinson who wrote "An Exposition of the 13th Chapter of the Revelations of Jesus Christ," a quarto booklet, privately printed in 1619. (See Anthony a Wood, p. 37).

Whether any of the other Wilkinsons were authors I have not been able to discover, nor whether Robert Wilkinson, author of "The Merchant Royall, a Sermon at the Nuptials of Lord Hay and his Lady," was a native of our wide parish. This sermon is a small quarto, printed in London in 1607, and is a whimsical composition in which he attempts to draw a resemblance between a ship and a woman. He was also author of "A Paire of Sermons Preached to a Paire of Peerless and Succeeding Princes (Henry and Charles). London, quarto, 1614.

XXI.—TWO DOCTORS OF MEDICINE.

THOMAS NETTLETON.

A Latin inscription might have been seen formerly in the chancel of Halifax Church to the memory of Anna and John, infant children of Thomas Nettleton, M.D., who died respectively in 1711 and 1717, and of Susanna, the doctor's sister, 1718, aged 23. The doctor was son of John Nettleton, of Dewsbury, and after taking the M.D. degree at Leyden, settled at Halifax. He and Mr. West, of Underbank, near Peniston, were the first to teach Sanderson, the blind professor, the principles of mathematics. Dr. Nettleton wrote articles for the Philosophical Transactions, of great novelty and use, including the heights of hills indicated by the barometer; inoculation of smallpox; the latitude and longitude of Halifax and other places in the district. He was the boldest to practice inoculation, for whilst all other doctors had performed 121 cases he alone had inoculated 61.

He married in 1708 Elizabeth Cotton, of Haigh Hall, Barnsley, and had several children. Though he died at Halifax, January 9, 1742, he was buried at Dewsbury, where a long Latin inscription records his virtues, his age being 58. I am not aware that he wrote more than one book (though Watson calls it a pamphlet), the title being "Some thoughts concerning virtue and happiness in a letter to a clergyman." London, 1729, octavo, which he afterwards much enlarged. It was re-printed in 1736, octavo, and this edition is considered the best. The third bears the title:

A TREATISE

ON

VIRTUE AND HAPPINESS,

BY

THOMAS NETTLETON, M.D. and F.R.S.

The Third Edition,

Corrected and very much improved by the Author.

London, octavo, 1751.

The following is the description of my copy: After the title and a blank page the preface and contents occupy pages i. to viii. The Treatise fills pages 1 to 263. There was a seventh edition, 12mo., printed at Edinburgh in 1774. Dr. Nettleton's work has always held a high place in modern literature because of the high moral tone in which he expresses mental, physiological and social possibilities. The first part treats of affection, goodness, happiness, object of life, results of deviation, prevention of errors, human imperfections, reasoning powers. The second part concerns pleasures, pains and external senses, sympathies, social affections, moral sense, virtues and vices, amiability, beauty in nature, natural and acquired education, the highest good. Part three refers to passions, sensual appetites, love

of money, depraved imaginations, sense of right and wrong, and of honour. Halifax parish ought to be proud of its claim to this book, as one, with several others that will be subsequently mentioned, bearing the stamp of true philosophy.

EDWARD WATKINSON.

On the south side of Halifax Chancel is, or was, a pillar monument to the memory of Mary, only daughter of the Rev. Edward Watkinson, curate of Luddenden. She died in August, 1726, aged three years. Mr. Watkinson removed soon afterwards to the rectory of Little Chart, in Kent. In June, 1732, he conveyed a messuage house, &c., in Vicar-lane, Leeds, and four cottages in the neighbourhood of Leeds, by deed to two Midgley gentlemen, in trust to provide loaves weekly for Warley and Midgley poor widows. Mr. Watkinson was only three and a half years at Luddenden, and left before June, 1728. He had obtained the M.D. degree. Having had his house at Little Chart broken open and plundered he was so terrified that he durst not live any longer in the neighbourhood, but removed to Ackworth, near Pontefract, where he died October 19, 1767, aged 74; leaving a widow, then aged 68. In the *Christian's Magazine*, Jan., 1765, there is a commendation of a booklet of which Dr. Watkinson was the author, entitled "An Administration to the Younger Clergy." He was also the writer of "An Essay on Gratitude," and his "Essay on Economy" reached four editions, being mostly given away. He established the Watkinson's Hospital for poor people of Ackworth and Pontefract, Mr. Saml. Saltonstall (a Halifax family representative) was the executor, 1767. Further accounts may be found in Saywell's "Ackworth" and Fox's "Pontefract."

XXII.—THREE FAMOUS DOCTORS.

SIR THOMAS BROWNE, DR. HENRY PAVER, AND DR. HULME.

Far more people have heard of Sir Thomas Browne's famous book "*Religio Medici*" than have read it, yet it is a fascinating book, and the numerous modern editions that have appeared in recent years show that publishers find a ready sale for it. Sir Thomas was a famous M.D., who won a knighthood in acknowledgement of his learning. He was a native of London, but spent some time in seclusion at Upper Shilden Hall (the one higher than Shilden Dale than Mr. Lister's Mansion). Universal consent gives this visit as the time when the doctor wrote his "*Religion of a Medical Man*." It was circulated in manuscript, but it got copied and re-copied, and

then printed with errors anonymously, so that the author issued the book as he wished it to appear. Sir Thomas died at Norwich, where he had lived many years, and he was author of several other works, but Halifax can lay no claim to them. The collected works were issued in a big folio in 1686 with his portrait. This sells for 25s. generally. A Norwich edition was issued in four volumes, 8vo., in 1836, with large paper copies as well, selling respectively at 50s. and 4 guineas. Bohn's edition in three volumes is a re-publication of the Norwich edition. Browne's *Posthumous Works* were issued in 1712, octavo, one volume. Besides the "*Religio*," but not so popular, his chief books were "*Urn Burial*," "*Vulgar Errors*," and "*Christian Morals*."

Of the oldest editions of "*Religio Medici*" we only note the first, London, 1612, 12mo., with frontispiece by Marshall. This was reprinted in 1613, with observations of Sir K. Digby. I met with a copy of the fourth edition at Rawdon Baptist College a few days ago; London, 1656, 12mo., 302 pages, anonymous, but followed by observations on "*Religio Medici*" by Sir K. Digby, same size, 124 pages.

An edition, probably surreptitious, appeared in 1663, folio, with portrait. The London edition of 1733, 12mo., with life by Dr. Johnson, was held to be the best until recent issues appeared. It has been translated into almost every European language. Alex. Ross wrote a counter book in 1645 entitled "*Medicus Medicatus*." In this famous Shilden-dale book appears the beautiful poem "*The night is come*," which anticipated the favourite evening hymns by Bishop Ken and others.

Sir Thomas died in 1682 aged 77. A memorial of him has been erected at Norwich in recent years. It was about 1630 when the doctor resided in Shilden. So far as I am aware this is the only Halifax book that has been honoured by being placed on the Index Purgatorius of the Roman Church. As the book may now be had in very neat cloth at one shilling, xxxi., 262 pages, the reader may find pleasure and profit, as well as privilege, in ordering it at any bookseller's shop.

Henry Power, M.D., practised physic in Halifax, and at New Hall, Elland, and Wright states that he died there, but Wilson's manuscripts inform us that he removed to Wakefield and this is substantiated by the Latin inscription on a brass plate on the chancel floor of Wakefield Church. He died in December, 1668, aged 35. I have not seen his "*Experimental Philosophy*," in three books, containing new experiments, microscopical, mercurial, and magetical, 4to., London, 1664.

Nathaniel Hulme, M.D., lived for some time with his uncle in Halifax. This uncle, Joseph Hulme, was a famous M.D., a friend of Prof. Wm. Gibson, of Slead Hall, and lived to over

ninety years of age. The family were identified with Nonconformity in Halifax and Bradford. Nathaniel wrote: "*Libellus de Natura Causa, Curatioque Scorbuti*. To this is annexed a proposal for preventing the scurvy in the British Navy," octavo, London, 1768.

XXIII.—MEDICAL MEN: BREARCLIFFE AND RITCHIE.

We have already given the names of "Dr." Midgley, the Rev. Dr. Watkinson, Dr. Nettleton, Sir Thomas Browne, Dr. Power, and Dr. Hulme, medical men of olden times, as authors of Halifax books, we may be excused in adding John Brearcliffe, an apothecary in Halifax, his native place, where he died of a fever, December 4th, 1682, aged 63. Like Mr. Midgley, but more elaborately, he dabbled in antiquities, and neither of them printed their own collections. Mr. Thoresby, of Leeds, according to the manuscripts of Mr. Wilson, of Leeds, saw Brearcliffe's collections relating to the antiquities of Halifax, in the library at Halifax Church, but Mr. Watson said they were not there from about 1750. For a long period these manuscripts were supposed to be lost, but the late Mr. F. A. Leyland, the late Mr. E. J. Walker, and others have met with a quantity of them and taken copies of some. The Halifax Historical Society ought to print these at an early date, especially

(1) A particular survey of all the houseings and lands within the townships of Halifax, according to the best information that could be had, taken the 22nd day of November, 1648.

(2) Halifax inquiries for the findeinge out of severall gifts given to pions uses by divers persons deceased. Written December 22, 1651.

I believe the apothecary was son of Edmond Brearcliffe, the parish clerk at Halifax.

James Ritchie, said to have been M.D., was a dissenting minister at Mixenden Congregational Chapel, but then Arian in doctrine. He came from Alton in 1753, and found an almost empty chapel, which did not improve much in his ten years' service. Benjamin Patchett, one of his elders, was an author that we shall have to mention shortly. Patchett must have been a thorn in the flesh, for he was in the habit of calling out contradictions when the preacher displeased him. Mr. Ritchie resided at Shawbooth, and was very useful and benevolent as a physician. He died about 1763. His publications, so far as I have discovered, were:—

"A Criticism upon Modern Notions of Sacrifices, being an examination of Dr. Taylor's Scripture Doctrine of Atonement, in relation to Jewish Sacrifices and to the Sacrifice of our Lord Jesus Christ: To which is added an appendix containing another notion of Jewish

Sacrifices, which is exhibited in an anonymous piece published at London in 1746, entitled "*An Essay on the Nature, Design, and Origin of Sacrifices*," 1761.

The above work he elaborated into a more comprehensive one, which he sent to the press, but died before it was printed. His widow, however, aided by a subscription list (the names of subscribers appearing in the work), brought out the same in two quarto volumes, printed at Warrington in 1766, entitled, "*The Peculiar Doctrines of Revelation, relating to piacular Sacrifices, Redemption by Christ, Faith in Him, the treatment of different moral characters by the Deity under the several dispensations of revealed religion, &c., exhibited, &c., in two essays, viz., On the Rectitude of divine moral government of rational creatures, and the Rectitude, &c., in the treatment of different moral characters under the dispensations of revealed religion, the Adamical, Patriarchal, Hebrew, and Christian: to which are subjoined two dissertations on the Office of Jesus Christ as Mediator and Surety, and on the Person of Christ.*"

XXIV.—THE BROTHERS DEAN.

The Dean family had resided for a long period in Halifax parish before the birth of the two authors named below. The "*History of Brighouse*" shows that Simon of the Dene was amongst the leading men of Hipperholme graveship from 1300. A branch of them gave the name to Dean House, near Coley Church, and in the time of Elizabeth, Saltonstall—a grand old homestead at Warley—was the home of Gilbert Deane, who had married Elizabeth, daughter of Edmund Jennings, of Silsden. Their son Richard was born at Saltonstall, and became at seventeen a student in Merton College, Oxford, 1587; became B.A. in October, 1592; and M.A. in 1595. It is rumoured that he taught a school at Carmarthen, but doubtfully. He became Dean of Kilkenny, in Ireland, and in 1609 he succeeded Dr. John Horsfall, a native of Heptonstall district, as Bishop of Ossory, but died February 20th, 1612, and was buried in the Cathedral at Kilkenny under a marble monument, near the Bishop's throne. Dr. Horsfall was buried in the same Cathedral and a monument bearing the Horsfall's arms still exists there. I am not aware that either of these Bishops left even printed sermons, and shall be pleased to receive traces of their publications.

Edmund Dean, brother to Richard, entered Merton College in 1591, aged 19, and after his B.A. took at Alban Hall the degrees of Bachelor and Doctor of Physic. He settled in the

city of York, and practised there until about the beginning of the Civil Wars. He was author of "Spadacrene Anglica; or the English Spaw Fountaine: being a briefe treatise of the Acide or Tart Fountaine in the Forest of Knaresborow, in Yorkshire, by Edmund Deane, Doctor of Physicke." This is in small quarto size, London, 1626.

This refers to Harrogate Spa, first discovered by Mr. William Slingsby about 1571.

The next edition is entitled "English Spaw: or the Glory of Knaresborough." By Dr. Edmund Dean; quarto, York, 1649.

The third edition was issued in octavo size in 1736, seemingly at Leeds, according to Messrs. Boyne and Lowndes. This edition contains additions by Dr. Stanhope and others. It is entitled "Spadacrene Anglica, or the English Spaw, being an account of the waters of Harrogate and Parts adjacent."

Dr. Michael Stanhope issued his two Spaw books in 1627 and 1633 respectively, and Dr. John French published a small 12mo. book in 1652, on the Yorkshire Spaw, which is said to have been re-published at Halifax in 1760, but I have not got a copy. Dr. George Neale, of Leeds, wrote on the same waters in "Spadacrene Eboracensis, or the Yorkshire Spaws near Knaresborough," and several others before 1700 contributed volumes to the subject.

William Alexander, M.D., whose name will be found again respecting Horley Green Spa, in Shibden-dale, published an octavo book on "Plain and Easy Directions for the use of Harrogate Waters." Edinburgh, 1773.

THE HORLEY GREEN MINERAL WATER;

Its New Chemical Analysis and Medicinal

Uses; by W. Alexander, M.D.,

Physician to the Halifax Infirmary, &c.:

Author of a Treatise on Sea-Bathing and the Mineral Springs of Scarborough, &c., &c. Halifax, Leyland and Son, 1840. This is a small octavo, with view of Shibden-dale as a frontispiece, and Horley Green Spa House as a vignette on the title page. There are x and 50 pages. In the preface he tells of the re-discovery of the well since Dr. Garnett and the first Dr. Alexander wrote about it. He also refers to his Scarborough book issued about 1833. The preface is dated Lord-street, June 5th, 1840.

Thomas Garnett, M.D., was author of "Experiments and Observations on the Horley Green Spaw, near Halifax. To which is added a short account of two other Mineral Waters in Yorkshire. Bradford, printed for the author by George Nicholson. 1790, 86 pages, octavo.

In Dr. Granville's Northern Spas, 1841, there is a view of Halifax, page 398, wood cut.

XXV.—REV. PATRICK BRONTE.



REV. P. BRONTE (in middle life).

COTTAGE POEMS,

by the

Rev. Patrick Bronte, B.A.,

Minister of Hartshead-cum-Clifton, near Leeds, Yorkshire.

Halifax, P. K. Holden, for the Author.

Sold in London, Wellington, Halifax, Leeds, &c., 1811.

Though the Rev. Patrick Bronte lived most of his life near the borders of Halifax parish, he was never a resident within our limits; so we only mention this little book as a sample of the Halifax press, issued by Peter Kenyon Holden, who was allied by marriage connections with the Byles' family, Bradford, and I believe the noted Halifax printer was interred in Undercliffe Cemetery. Mr. Bronte's little 16mo. book contains xvi. and 136 pages. A good, clean copy will sell for 15s. or even £1. Its size is 6½ in. by 4 in. Mr. Bronte printed some more books of poems and sermons, but only two were printed at Halifax. The "Cottage Poems" have been re-printed in the Collected Works of his daughters, seven volumes, by Messrs. Smith, Elder and Co., but without the introduction, and will be found in the same volume as "The Professor." Recent publishers also have included it in the "Bronte Works," but the only collection of the Rev. Patrick Bronte's Works is the one edited by J. Horsfall Turner, in crown 8vo., and in quarto size, large paper copies. This was issued in 1898, at 5s. (or 10s.), and contains 304 pages, with many illustrations.



REV. P. BRONTE (in old age).

THE RURAL MINSTREL:

A Miscellany of Descriptive Poems.

By the Rev. P. Bronte, A.B.

Minister of Hartshead-cum-Clifton.

Halifax, P. K. Holden, for the Author. 1813.

This little volume matches the earlier one in size. Pages xii., 108. This book is quite as rare as the "Cottage Poems," and has not been re-printed except in my "Collected Works and Life of Rev. P. Bronte."

"The Cottage in the Wood" and "The Maid of Killarney" were printed at Bradford, as also two pamphlets, and two other pamphlets were printed at Keighley.

We next come to a sermon printed at Halifax, demy 8vo. size, namely:—

A FUNERAL SERMON

for the late

REV. WILLIAM WEIGHTMAN, M.A.,

Preached in the Church of Haworth (Oct. 2, 1842.) by the Rev. Patrick Bronte, A.B.

Incumbent.

Halifax, J. U. Walker, George Street. 1842.

There are 16 pages, besides cover; price 6d. This was re-printed by Mr. Brown, a nephew of my friend Martha Brown, about 1886, and it is copied literature into the "Works," 1898.

Further notices of Bronte literature must be found (so far as Halifax parish is concerned) in the books written or edited by Mr. F. A.

Leyland and also in my list. Mr. Leyland, in two volumes, dwell on "The Bronte Family," and I have edited "Charlotte Bronte's Letters," copied almost in bulk by Mr. Clement Shorter, and also other Haworth and Bronte works.

The only son of the Rev. P. Bronte was for a time clerk on the railway at Luddendenfoot; the Rev. Sutcliffe Sowden and his brother the Rev. Canon George Sowden, natives of Lower Shibden-dale, were intimate friends of Mr. Bronte and his family.

XXVI.—BAPTIST PIONEERS. (a) WILLIAM MITCHEL.

William Mitchel and his cousin David Crossley were natives of Heptonstall district, living near the Lancashire border, this side of Todmorden. Crossley was seven years younger than Mitchel, but had joined a dissenting community in Rossendale or at Barnoldswick some time before his cousin, who united himself with them in 1681, when in his nineteenth year. The young man and his boy cousin trudged over the many wearisome mountainous miles, on dark nights and in stormy weather, to join the faithful, persecuted few who had continued to hold services. Down to 1696 the Rossendale dissenting church had its members living so far away as Keighley, Gildersome (near Leeds), Rodhill-end (near Heptonstall), &c. About 1685 Mitchel became a preacher, but the history of the religious society in Rossendale is almost completely lost. We know certainly that he was the recognised pastor there in 1692, for he is so stated in the trust deed of the chapel erected at Bacup for him and David Crossley in that year. But he laboured more as an itinerant minister than a settled pastor, much of his preaching being done secretly and in lonely places. How far he was connected with Barnoldswick does not appear, the early history being as mystified as that of Rossendale. The Bacup trust-deed of 1692 states that the chapel there was erected for the use of Mr. David Crossley and Mr. William Mitchel, both from Yorkshire, preachers of the Word of God and of the doctrine of Christ, to pray, preach and worship in, and in their absence for all such like ministers now called Protestant Dissenters. Neither the preachers nor the congregation at Bacup were Baptists at that time, but by 1700 they had become such, for a number of persons were transferred by membership from Cloughfold to form a Baptist Church at Rodhill-end and Stone Slack in Heptonstall, in that year. Before they became Baptists, the cousins had established and ministered to a number of congregations, and David Crossley was the first to be baptised, having gone as far as Broomsgrove, in Worcestershire, to observe the rite, August 16th, 1692. Five years earlier Crossley-

had attended the services of John Bunyan, the Bedford tinker, in London, and received some preparation as an evangelist from the wonderful Dreamer. Bunyan died in 1688, and the youthful David returned to Yorkshire, but evidently had not been immersed at that time. Mitchel followed the example of his young cousin by taking the ceremony, and the congregations, hitherto Independents, became also Baptists. Up to the time of his death, February 18th, 1705, Mitchel remained nominally the pastor of the Rossendale Church, but he presided for some time at least as the first minister of the Baptist cause at Rawdon, and was regarded as such to the time of his death as shown by a manuscript volume preserved by the late Mr. Grimshaw, of Little London, which he showed me nearly thirty years ago. Mitchel, though lacking ministerial tuition and scholarship, was a man of great natural abilities, but somewhat rough in speech and unpolished in manners. He was master of a few fundamentals, as theology was then taught, and with a captivating and earnest eloquence he reached the consciences of his own class. He was author of a published sermon entitled "The Mystery and Power of Faith" which I have not seen, but after long searching I secured his pamphlet, entitled as under:—

JACHIN AND BOAZ:

or an
EPILOGUE

Of the Doctrine and Discipline Instituted by Christ in the Churches of the New Testament.

Left as a Dying Legacy to the Faithful; especially them of his Acquaintance in the North-Country.

By William Mitchell.

London, 1707; small octavo, pages viii., 44.

Pages iii. to viii. give the Preface by "D. Crosley," addressed to the congregations of West Yorkshire and East Lancashire, wherein Crossley says that the author placed the manuscript in his hands five years before for publication as a legacy, but the temporary recovery from illness delayed its publication. In this preface we also learn that Mitchel was twice apprehended under the Conventicle Act, first at Goodshaw Chapel in Lancashire, and secondly near Bradford, whence he was carried to York Castle, where he lay till released by means of Walter Calverley, Esq., a few days before King James proclaimed Liberty (1687). The booklet is a synopsis of Christian Faith and Duty in paragraphs under various topics—God, Trinity, Election, Scriptures, Baptism, Discipline, &c. In 1827 the Rev. Thomas Blayney, of the Welsh Baptist Church in Liverpool, brought out a second edition, printed at Chester, and although nearly a thousand copies were sold in a few days, there is seldom one heard of now. A third edition was announced, but

not issued, except as a Welsh translation (by a clergyman of the Established Church, the Rev. Henry Griffiths, Llandrygan, Anglesea), published by Mr. Blayney in 1828. I have never seen either of Mr. Blayney's issues. The Welsh Baptists probably may have a few copies in their libraries, but Welshmen have had to search long before finding a copy of either edition. Jachin and Boaz—the two pillars of Solomon's Temple—are taken as representative of Doctrine and Discipline. He repudiates Antinomianism. He is referred to in Hunter's "Oliver Heywood." Dowson's "Baptist Centenary." Bradford, refers to two manuscript volumes in William Mitchell's writing, lent to Mr. Dowson by the Rev. George Mitchell, of Bacup, dated September, 1700: (1) Exposition of Ezekiel xxxvii. 1-4; (2) "The Difference and Passage betwixt Egypt and Canaan, or the soul's tedious journey." Worn out with constant toil and persecution, Mitchel died in February, 1705, in his forty-second year, his successor at Cloughfold, Richard Ashworth, writing a poetical epitaph for his gravestone.

XXVII.—BAPTIST PIONEERS. (b) DAVID
CROSSLEY.

The notice of William Mitchel has prepared us slightly for this sketch of his cousin David Crossley, who issued and wrote the preface for Mitchel's "Jachin and Boaz." As he was seven years younger than Mitchel, we learn that he must have been born about January, 1669, and Heptonstall Chapelry was his birthplace. He was about twelve when he joined a religious dissenting community supposed to have been in Rossendale, though possibly Barnoldswick may claim the relationship. He was from 1681 the constant companion of William Mitchel on preaching excursions, and some years later took services himself. David was brought up by an aged, pious aunt, and though so young had great influence on his cousin William, who became seriously inclined after the death of Mitchel's brother. In the preface to "Jachin and Boaz" David says: "I have not seen a more speedy, entire, and effectual change in any, than I was a daily eye witness to in him (Mitchel). Though seven years younger, and in Christ before him, how soon did he come up with me, and as one not able to brook my dilatory steps he as soon outwent me. . . . In reading, meditation, and prayer he was unwearied. In going to hear the Word of God through miles in dark nights, and over dismal mountains, I and others who were his constant companions, must say he was no less indefatigable." By 1685 Mitchel was an acknowledged preacher, and Crossley soon afterwards. Bacup chapel was

erected for them in 1692, but they were both considerable itinerants. David says in the forementioned preface: "It pleased God to put me also into the work, and by us jointly to carry it on till the number of hearers was so great that we had above twenty several meeting-places legally certified, which we attended by course with all frequency. I remember I myself have lodged in above two hundred of your several houses on behalf of my unworthy services in the Gospel." Thus we learn that they anticipated Ingham, Wesley, and Whitfield as itinerant preachers. Like John Nelson, the Birstal mason, but before this noted Methodist was born, Crossley, who was of the same trade, was working at his calling during the day, reading sermons to his aunt from boyhood, became a devoted disciple at twelve, and a local preacher soon afterwards. It is said he read his own competitions to his aunt, both from manuscript and memory, without letting her know the source, until he got her criticisms. For some reason or other, either trade or religious curiosity took him to London in his teens, and there he became acquainted with John Bunyan, whose help and friendship he highly valued. Bunyan died in 1688, and Crossley is said to have been engaged then as a constant evangelist in London, and to have remained such until the close of 1691. It is certain he was a welcome visitor at the house of Mr. Strudwick, where Bunyan had died, at the foot of Snow Hill. From a Turkey tapestry hanging in the dining-room he gathered the ideas of a sermon, which he preached in Spitalfields (Pomfret's dwelling-house), July 28th, 1691, on "Samson, a type of Christ." This sermon was published by urgent and general request, and re-printed fifty-three years afterwards. A bookseller who heard it delivered asked the congregation, before Mr. Crossley left the pulpit, to press the author to allow him to print it at his own expense, and as several had taken shorthand notes, the sermon was written out, and a thousand copies printed. The author was then twenty-two and a half. Shortly afterwards he returned to Bacup to join his cousin in the district work, and in August, a few months later, he went to Bromsgrove, Worcestershire, to be immersed as a Baptist minister. Mr. Eccles, the minister there, gave him an open certificate as a Baptist minister, and his first charge as such was amongst friends, possibly relatives, at Barnoldswick, in 1694 and 1695, though in 1693 the trust deed at Bacup shews he was labouring with Mitchel; and the Barnoldswick deed of 1694 proves that he secured the preaching-house and property at Barnoldswick in that year. In May, 1695, he accepted the charge of a congregation of Baptists at Tottlebank, beyond Morecambe Bay, in Furness. Eight years later, at a great financial

sacrifice, he conveyed the Barnoldswick property to trustees for the Baptist congregation. In 1705 he removed to London to become pastor of the church previously held by Hansard Knollys. He only remained a few years, a serious charge having been preferred against him from Rossendale. So late as 1719 he was in trouble, and under censure, as shown by the Rawdon meeting of the Association, and in 1720 he wrote a poem entitled "Adam, where art thou?" in which he expresses penitence, and, after a time, regained favour and popularity, being chosen pastor at Bacup. His "Sampson, a type of Christ," passed through three editions. He also published "The Old Man's Legacy to his Daughter," "Plain, Honest Directions and Christian Counsels," "Exposition of Ephesians V., 22-23," and "Triumph of Sovereign Grace." He died near Goodshaw, Lancashire, March 7th, 1744, aged 75, a preacher for 57 years, and was buried in the churchyard there. During his later years he enjoyed the friendship and won a splendid eulogy from the orator-evangelist, George Whitfield.

The only book I have by this author is a small octavo of 127 pages:—

Triumph of Sovereign Grace,
Or a Brand pluckt out of the Fire:

Being the substance of a Funeral Discourse preached at Bacup, May 23, 1742, at the request and on occasion of the death of Lau. Britcliffe, late of Clivisher near Burnley, who was executed at Lancaster at the Lent Assizes, 1742, with a brief rehearsal, &c., &c. Enlarged, &c. by David Crosly, minister. Manchester, R. Whitworth, 1743.

XXVIII.—BAPTIST PIONEERS, (c) DAN
TAYLOR.

A demy octavo book containing viii. and 328 pages, with a frontispiece portrait of the Rev. Dan Taylor, aged 71, is a volume of both rarity and interest. The title page reads:—

MEMOIRS

of the

REV. DAN TAYLOR,

Late Pastor of the General Baptist Church,
Whitechapel, London;

With extracts from his diary, &c.;

By Adam Taylor. London, 1820.

Dan Taylor was the founder of the "New Connection of General Baptists," and claims as such special mention as a Halifax author. I do not at present know what relationship Adam Taylor bore to Dan, but in the preface to the Memoirs he states that he was "closely connected." Adam Taylor wrote a history of the denomination in two volumes, London, 1818, which sell for 12s. We shall have to refer to this history afterwards.

Adam Taylor, born 1650, removed from Lancashire in 1680 into the West Riding of Yorkshire, and rented some land in Northowram, called Horley Green. He was twice married and had eleven children. In February, 1714, three of his sons and three daughters died of smallpox, namely, Tamar, Terah, Zara, Er, Abiah, and Tirzah, and on January 27, 1727, he died at the age of seventy-six, and was buried in the same grave in Halifax Churchyard. (See my printed volume of "Nonconformist Register," by Heywood and Dickenson). Azor—the twentieth child—was born in 1711, and he was twice married; the second child of the second marriage was Dan, born at Sour Milk Hall, December 21, 1738. Before he was five years old he was noticed as being able to read the "hard chapter," Neh. x. At five years of age he accompanied his father to work in a coal pit. For some years he saw very little of the sun except on Sundays, and consequently he became stunted in growth. At one time water burst into the pit and he barely escaped drowning. When about fifteen he and his brother John attended Methodist services at Halifax, and often went as far as Haworth to hear Mr. Grimshaw. At sixteen Dan was "confirmed" by a bishop, but John, who was four years younger, refused. At this time they attended also the Particular Baptist Mission in Halifax. On the death of their mother in September, 1758, the brothers lived together in a hired room in Halifax, and at spare moments were tutored by Mr. Titus Knight, who was then a Methodist, and taught a school. A year later, 1760, Dan went to lodge with a Methodist miner, and in September, 1761, after the minister's persistency, he preached for the first time at a cottage meeting at Hipperholme. At midsummer, 1762, Dan left the Methodists; with Titus Knight, of Halifax, and James Crossley, of Holmhouse, Luddenden, who became Independent ministers and authors. About August, 1762, by request of some Methodist seceders at the Nook in Wadsworth, he preached to them several times in the open air. Next month he removed there, and left the coal pit, and opened a room for school teaching and preaching. He became a convert to Adult Baptism, but the Particular Baptists of the district refused to baptise him on account of some theological difference. He and John Slater heard that there was a minister at Boston, in Lincolnshire, who held their views, and on February 11, 1763, they set out to walk the hundred and twenty miles to see him. The first night they lodged on a haystack, surrounded by flooded meadows. Next night an innkeeper told them of a similar minister eight miles away, and they retraced their steps to his house at Gamston, and Mr. Jeffrey baptised Taylor in the river there, February 16th. On their return Slater was

baptised by Taylor amid local excitement and opposition. In May, 1763, Taylor attended the General Baptist Association meeting at Lincoln, and the Boston preacher (Mr. William Thompson) came back to Wadsworth with Taylor and established a society of fourteen members, and on July 30th, Dan Taylor was ordained the pastor. The pastor preached, and had collections for a chapel to be built near Hebden Bridge, clearing £22 by services in Lincolnshire, Derbyshire, Leicestershire, Notts., etc., and another adventure in the same localities brought him £40 and a horse. In 1763 Taylor issued his first publication, a poem, well-intentioned if not classical, an "Elegy on the Rev. Mr. Grimshaw, of Haworth." The chapel was built at Birchcliff, about a quarter of a mile from the first meeting house. In November, 1764, Taylor married Elizabeth Saltonstall, and they had thirteen children. In 1764 he also published a sermon—"The Absolute Necessity of Searching the Scriptures." In 1765 he visited Societies in Lincolnshire, etc., and found that he differed on some subjects from the ministers there.

NO. XXIX.—BAPTIST PIONEERS.

(c) DAN TAYLOR.—Continued.

In 1766 his Association Sermon, Lincolnshire, was published, "The faithful and wise steward." This was printed at Leeds by Griffith Wright, 12mo., 71 pages. The second part of the address was afterwards issued separately. "The weak Christian encouraged." The third edition, dated Wadsworth, 1777, 12mo., 24pp., was printed at Leeds by G. Wright under the title of "Scripture Directions to Feeble Christians." He took journeys into Lincolnshire, London, &c., in 1767. His two infant children died of smallpox in January, 1768. At this time he printed two discourses: "The Mourning Parent comforted." His first polemical work, 1768, was "An humble essay on Christian Baptism," which was issued anonymously. A copy in Rawdon College Library, 12mo., 70 pages, was printed in Leeds by G. Wright, 1766. In 1769 a gallery was added to the Wadsworth Chapel. From 1769 he and Mr. Fawcett (afterwards Dr. F.) instituted a Book Society in Heptonstall for circulating volumes to subscribers. Mr. Taylor was so frequently absent from his school duties that he got an assistant—Mr. G. Birley, 1765-8, afterwards Gen. Bap. Minister at St. Ives, and Mr. John Sutcliffe for some time before going to Bristol Academy. He settled as Particular Baptist at Olney. Mr. Sutcliffe was a great book collector, and his library after his death in 1814, June 22, came by bequest to Horton College, and is now at Rawdon. I have spent

several days at Rowdon College lately examining this unique theological library, where large folios and quartos abound, dating from 1590 to 1800. Mr. Sutcliffe deserves mentioning in our list as an early, eminent bibliophile. Mr. Taylor (as Philanthropos) about 1769 published an abridgement of Dr. Cheyne's "Rules and Observations for Health and Long Life." Leeds, G. Wright and Son, no date, 12mo., 23pp. In 1770 he and ten other ministers from the Midlands established the "New Connection of General Baptists," and from this time Mr. Taylor was constantly addressing large congregations in the Midlands and London. From 1771 he found it necessary to open a shop to add to his income, but it added very little. He published a hymn book for the New Connection in 1772. Under the signature Philagathus he issued a tract in verse against the socinianism of Priestley (Leeds) and Graham (Halifax). It was entitled "A Practical Improvement of the Divinity and Atonement of Jesus." In Feb., 1772, Mr. Taylor issued a pamphlet of 100 pages, 12mo., entitled "The Scriptural Account of the Way of Salvation in Two Parts," in answer to Mr. Graham's "Repentance the only Condition of Final Acceptance," preached at Leeds, Sept., 1771. In 1772, Mr. Birley printed for him a pamphlet on mixed communion in answer to "Candidus":—"Candidus examined with candour, &c., by Philalethes." The same year he compiled the "Circular Letter" for the Annual Association. He was constantly travelling, and in November aided his brother John to found the cause at Queenshead, where John became the pastor, and a chapel was built in 1773. The brothers began to hold ministers' meetings, and other ministers joined them in time until the Yorkshire Conference grew out of the assembly. Mr. Dan Taylor collected over £65 by preaching in the Midlands towards the Queenshead (now Queensbury) Chapel. The chapel was opened Sept. 29th, and John was ordained next day. For 46 years Mr. Dan Taylor presided at the yearly meetings of the New Connection, except in 1773 when he pressed his oldest ministerial friend to take it. In 1774 he gave up his shop, and took a farm at Hirst, where he had a few boarders. In 1775 he gave the charge at an ordination at Great Yarmouth: this in pamphlet form was printed. In 1775 he published his chief book, "Fundamentals of Religion," dated from Wadsworth, March 4. It is a 12mo., 358 pages, printed at Leeds. He was constantly employed as a farmer, schoolmaster, publisher, preacher at home and abroad. "A looking-glass for Youth" was a tract printed for scholars; as also "Entertainment and Profit united, or Easy Verses on Christianity," two editions, and "Christmas Verses." "The Humble Essay on Christian Baptism" had become very rare, so with difficulty Mr. Taylor

got a copy and re-printed it with his name this time. On Sept. 3, 1777, the Halifax Chapel was opened, and the two brothers preached. They had opened Shore Chapel shortly before; and the cause at Birchencliffe (Wadsworth) continued to prosper. In 1778 Mr. Dan Taylor took seven journeys to beg for money for paying the debt on Halifax Chapel. The "Annual Letter" was issued by him as usual; and during the year he preached 290 times. In 1779 he composed a "Catechism for Children and Youth," issued next year, and before 1820 had passed through eleven editions. The 2nd edition, 12mo., 36 pp., was printed by G. Wright, Leeds. "An Essay on the right use of Earthly Treasure" was issued in 1780, 24 closely printed pages, 12mo., 2d., printed by G. Wright, dated from Hirst in Wadsworth. A discussion from the "Leeds Intelligencer," Aug., 1780, was re-printed by Mr. Taylor respecting Christ's divinity. He wrote under the signature "Sern-tator," and next year issued another tract in reply to "Responsor's" rejoinder, 2nd edition, Leeds, J. Bowling, 1781, 12mo., 24 pp. The Halifax Church formed into a separate society from Queenshead at the beginning of 1782, invited Mr. Dan Taylor to leave Wadsworth; and the Annual Association advised him to take Halifax for six months, whilst Mr. J. Sutcliffe should take Wadsworth. In 1782 Mr. Dan Taylor printed a funeral sermon on Mrs. Birley, St. Ives, entitled "The Stroke of Death." In 1781 Mr. Taylor settled completely at Halifax, except for his constant journeys to the Midlands and London. He published a book of 160 pages, 12mo., at the beginning of the year on "The Consistent Christian," dedicated to the Wadsworth congregation, over whom Mr. Sutcliffe was ordained at Easter, 1781. The Whitechapel General Baptist Society, after existing 130 years, had declined to one hundred and fifty members in 1785, and Mr. D. Taylor was asked to remove thence from Halifax. He had nine children, including twins a few weeks old, yet acceded to the general request. About 1785 he printed a sermon on "Our Saviour's Commission explained and improved." Leeds, Thomas Wright, no date, 12mo., 48 pp. In 1786 he published a "Dissertation on Singing in the Worship of God," 12mo., 72 pp., London printed; also "Observations on the Rev. A. Fuller's pamphlet—'The Gospel of Christ worthy of all Acceptation,'" signed "Philanthropos. This is a 12mo., 142 pages. Mr. Fuller replied, and in 1787 Mr. Taylor issued "Observations on Mr. Fuller's reply to Philanthropos," in thirteen letters to which Mr. Taylor appended his name. A second edition of the thirteen letters was issued. "Agnostos" (Mr. Fuller) replied in 1790, 92 pages, 12mo., to which Mr. Taylor replied in a tract "The Friendly Conclusion"; 12mo., 28 pages, London, 1790. In 1786 Mr. Taylor officiated at the

ordination of Mr. Deacon, an old pupil, at Leicester, the pamphlet record extends to 180 pages, 12mo.; also at the ordination of Mr. Birley, St. Ives, printed. In 1787 he published "A Second Dissertation on Singing in the Worship of God," 12mo., 80 pp., London printed. Next year he issued a second edition of the "Thirteen Letters to Mr. Fuller." In 1789 he printed "The Interposition of Providence in the Recovery of His Majesty Geo. III., and the Association Letters on "Inspiration." "A Compendious View of the Nature and Importance of Christian Baptism," issued in 1789, passed through seven editions in his life-time. The 2nd edition, 12mo., 24 pp., is dated 1789. The same year was printed "The Eternity of Future Punishment," and "The Eternity, &c., re-asserted." In August, 1790, he published an octavo volume, of nearly 200 pages, on "An Essay on the Truth and Inspiration of the Holy Scriptures," a work which even Chalmers and Dick scarcely superseded. In 1791, to add to his narrow income, he opened a bookseller's shop and resided on the premises in Bishops-gate-street, and published a sale catalogue. In 1791 he added a Nonconformist catechism to his future editions of the Catechism for Youth. The third edition of "Nature of Christian Baptism," 12mo., 24 pp., was printed in London, 1792. On the death of his wife at the close of 1793 he preached her funeral sermon, and in 1794 printed it with an Account of her Life and Character. In 1796 he printed "Memoirs of the late Rev. Wm. Thompson, of Boston, Lincolnshire, to which is prefixed a discourse occasioned by his death. Left with nine children, eight of them daughters, he found it desirable to marry a second time. In 1795 he had issued a Fast sermon: "The Cause of National Calamities," and printed, as usual, the Association Letter on the "Depravity of Human Nature." Besides these, in 1795 he published a funeral sermon on Dr. Stennett, entitled "A Good Minister of Jesus Christ." In 1796 the circular letter, "Duties of Church Members," was issued in two forms. Next year he undertook to train a few ministers, and to publish monthly "The General Baptist Magazine," Jan. 1798, to Dec., 1800, when it became extinct. In 1802 he prepared a new edition of the "Fundamentals of Religion," under the title "The Principal Parts of the Christian Religion." An address to his students and subscribers on "Preparatory Studies prior to entering the Ministry" was printed in 1806. In the same year he edited a sale catalogue of the Library of the late Abraham Booth. In 1809 he published, in reply to a Unitarian pamphlet, seven letters on "Jesus, the only begotten Son of God." At the close of 1810 his nephew, James Taylor, was ordained minister at Heptonstall Slack. Next year, aged 72, he married a third time, but was shortly afterwards left a widower.

In 1812 his connection with the Academy terminated. In 1814, then over 76 years old, he preached a dozen times in nine days about Halifax parish; and was constantly on the move throughout Mid. and South England, preaching during the year, and he remained to the time of his death one of the most popular ministers of London. In Oct., 1816, he married a fourth time, but on Dec. 5th the industrious and worthy man was buried in Bunhill Fields, near John Bunyan, Daniel De Foe, and other worthies. At least a dozen of the Circular Letters of the Annual Meetings issued by him were printed, and he presided and virtually ruled over the Association that he founded for fifty years.

XXX.—BOSCO, BOIS, BOYSE [WOOD.]

The old manor rolls and charters of this district, as may be seen in the "History of Hipperholme-cum-Brighouse," frequently refer to a family who, from living near a wood, took the name Wood as a surname, which was rendered in the Latin writings, Bosco or Bois, or Boyse. Thus John de Bosco, John de la Bois, John Boyse, and John Wood have all a similar origin. Johannes de Sacro Bosco was claimed by Midgley (Bentley, 49) and Wright (p. 137) as a native of Halifax parish. Midgley probably based the claim on tradition, and Wright on a passage in Leland's Commentary of British Writers, p. 353, which makes the mistake of thinking that Halifax and Holy Wood are identical. Like Mr. Watson, I have never met with the name Sacro Bosco in any ancient, local deed, though I have seen Sacro Fontem, Holywell, both at Stainland and other places. Quite as reliable authority gives Holywood, near Dublin, as his birth-place, and Dempster asserted that he was a Scotchman, of Sacer Bosens Monastery, now Holywood. Thoresby, of Leeds (page 194) states that the astronomer lay on his back on the hill at Halifax to observe the motion of the stars, when he wrote his celebrated book "De Sphæra." Mr. Watson stretches his imagination un-necessarily in stating that if Halifax has any claim to Holywood's birth-place, the most likely home for him was at Chapel-le-Groves, Southowram, "a place for the exercise of religion in very early times, perhaps as far back as that of the Druids." The fiction (if it be a fiction) has got perpetuated on the old Corporation Seal at Halifax, which represented a man holding up a globe in his hand, and the same seal perpetuates another legend, namely a virgin hung in a tree by her hair, alluding to the common story of the young woman being put to death by a priest, which is again based on an erroneous etymology of the name Halifax from Holy hair. Both Holy-wood and Holy-hair are false

etymologies. I fear we can lay poor claim for this author, but possibly neither Scotland nor Ireland can prove that he was not a Halifax man. There is a copy of one edition of his "De Sphera" in Halifax Free Library. Of course the work is in Latin, and many editions, printed abroad, are very rare, and consequently costly. They generally fetch two or three pounds at sales. The Venice edition bears date 1499: *Sphera Mundi cum tribus commentis Cicchi Esculani, Francisci Capuani, et Jac. Stapulensis.*

John Boyse, or Boyes, was an assistant clergyman under the celebrated Dr. Favour, Vicar of Halifax. He was a native of the parish, and at his death gave by will, dated July 14, 1619, the sum of eight pounds to be lent to the poor of Halifax, his trustees being Dr. Favour, William Boyes his brother, John Boyes, of Halifax, Humphry Drake, Samuel Lister, John Whiteley, and William Whitaker. In Thoresby's Museum, Leeds, was a Manuscript Catechism, wherein he catechized the congregation at Halifax, but it is doubtful whether he printed any book.

William Bois was a native of Halifax, and was instructed in music and singing, wherein he afterwards attained great proficiency. He continued his education at Cambridge but having a dislike to Popery he was obliged, in the time of Queen Mary I., to retire to a place of safety at Nettlestead, near Hadley, in Suffolk, where though he had taken orders he lived as a layman, and became farmer, and married Mirable Poolye, gentlewoman, who survived him ten years. On the accession of Elizabeth, urged by his wife, he became curate and eventually rector of Elmesett, near Hadley, and afterwards rector of West Stow, his brother-in-law being the patron. He reached the age of 67, and we learn from Peck's *Desiderata Curiosa*, viii., 38, that "he was excellently well learned in the Hebrew and Greek, which, considering the time in which he lived, was almost a miracle." He does not seem to have published anything, but his son (the only child to reach maturity), Dr. John Bois, born Jan. 3, 1560, proved an ornament to his country, having had a considerable hand in the translation of the authorised version of the Bible. Though we cannot claim Dr. John as a Halifax man, we may briefly indicate some of his important works:—

1. *Workes of John Boys, Doctor in Divinitie and Deane of Canterburie*, folio, 1622.
2. Other editions 1630, 1638. These sell for 10s. or 14s. each.
3. *Exposition of all the principal Scriptures used in our English Liturgie*; small quarto, 1610.
4. *Exposition of Festival Epistles and Gospels*, three parts, small 4to.
5. *Exposition of the Last Psalmes*.

6. *Exposition of the Proper Psalmes*, two parts, small quarto, 1617.

7. *Remains*; quarto, 1631.

8. *Veteris Interpretis cum Beza: the four Evangelists and the Acts*; 1655, 8vo., is attributed to him.

Another J. Boyse, of Yorkshire family, was a celebrated Nonconformist at Dublin, and notable author. His "*Sacramental Hymns*," 1693, and the second edition, "*A Collection of Psalmes and Hymns*," 1704, are priced in a catalogue at ten guineas. "*Remarks on Archbishop King's Inventions of Men in the Worship of God*," small 8vo., 1694; "*Discourses on the Four Last Things*," 1724, Dublin, are separate publications; the *Works of the Rev. Joseph Boyse*, of Dublin, were issued in two folio volumes, London, 1728.

A Richard Boyes was curate (or incumbent we should say) of St. Ann's, Southowram, in 1663, but was not an author, I think.

XXXI.—STRAY SERMONS.

Eli Bentley was born at Bentley Hollins in Sowerby township, and became Fellow of Trinity College, Cambridge. In August, 1652, he became assistant to the Rev. Robert Booth at Halifax Parish Church, and after Mr. Booth's death, he continued alone until the ejections, August, 1662. He fled to Bingley and elsewhere before the Five Mile Act, and is often mentioned in Oliver Heywood's "*Diaries*." In 1672 he returned to Halifax, and preached in his own house, but in 1675, at the age of 49, he died, July 31st. He was a man of mild disposition and greatly esteemed. Calamy states that he was author of an explanation of one of St. Paul's epistles, which was printed, but this requires confirmation.

Brian Bentley, the Halifax poet, who died in 1679, as stated by Heywood, is now distinguished as the local poet of whose writing not a solitary line in print or manuscript has been preserved.

The Rev. Robert Brereton, curate of Luddenden, and Chaplain to Colonel Houghton's Regiment, published a sermon on Eccles. xii., 13, entitled "*The Great Duty of Fearing God and Keeping His Commandments, with their advantage (if daily observed) to mankind while on earth*," preached in the Chapel of Luddenden, May 24, 1741. This was printed by James Lister, of Leeds, and bears also a short address to the inhabitants of Midgley, Luddenden and Warley, in which he tells them that his sincere desire to promote virtue and holiness was the reason of its being sent amongst them. Mr. Brereton in 1773 was one of the joint rectors in Liverpool.

The Rev. Joshua Crowther, a native of Elland, was a dissenting minister, but afterwards

conformed, and by the favours of Archbishop Herrin and Lord Irwin was advanced to the Vicarage of Otley. He published a sermon.

The Rev. William Graham, a dissenting minister at Warley Chapel, and a Halifax resident, took a Scotch degree in Arts, and was author of a sermon, on Matth. x., 34, preached at Kingston-upon-Hull, June 21, 1758, at the ordination of the Rev. John Beverley. London, 1759. The object was to vindicate Christianity from the charge of promoting disorders in society, whether civil or sacred, and to enquire whence such arose, and to what causes we must ascribe them.

Benjamin Patchit, mentioned under our notice of James Ritchie, was an inhabitant of Upper Saltonstall in Warley. He published a pamphlet entitled "A Short Inquiry into the Proper Qualifications of Gospel Ministers, considered as the servants not of men but of Jesus Christ; with some Directions how we who are hearers may know whether the doctrines our ministers deliver from the pulpit are according to God's will and mind, or not. And also how we are to attend on the Word preached in a profitable manner." Halifax, 8vo., 1759. Benjamin was no small thorn in the parson's flesh.

The Rev. Henry Roote, friend of Archbishop Tillotson before the latter in 1619 engaged at Clare-hall, Cambridge, published a 4to. pamphlet entitled "A just apologie for the Church of Duckenfield," in defence of Mr. Eaton, pastor there, against the charge of Mr. Edwards. It is dated from Sowerby, March 2, 1646. Mr. Henry Roote was the greatest local advocate of Congregationalism at that time. He founded the Sowerby Congregational cause after his ejection from Sowerby Church, where he ministered from 1645. He had been a student at Magdalen College, Cambridge, and had travelled much in his younger days. He was twice imprisoned in York Castle for three months for nonconformity, and afterwards sent for six months. He died, Oct. 20th, 1669, aged about 80, and was buried at Sowerby. His son Timothy Roote, was curate at Sowerby Bridge Chapel in 1661, but was ejected in 1662. After long and previous persecutions he conformed after 1685.

XXXII.—PROFESSORS AND SCHOOL-MASTERS.

Henry Brigg, mathematician, was born at Daisy Bank, Warley Wood, and was baptised at Halifax Church, the entry for Feb. 23, 1560, giving his name "Henricus filius Thome Bridge de Warley." A long account of him appears in "Biographia Britannica," and his life was written in Latin by the Rev. Dr. Thomas Smith. "Arithmetica Logarithmica," by Henry Briggs was published in 1624, at London, folio size. A

second edition improved by Adr. Ulaeq was issued in 1628, and again in 1633 at Gouda, both folios. An English translation in folio appeared in 1631. It was printed also at the end of J. Wells' "Sciographia," London, 1635, 8vo.

Joseph Brooksbank, of Halifax, became a student at Bazen-nose College, in 1632, aged 20, and after gaining his degree in arts, he became a curate, but retired to London to take charge of a school in Fleet-street, and exercised the ministry there. His works comprise:—

1.—Breviate of King's Whole Latin Grammar, vulgarly called Lilly's, or a brief grammatical table thereof, &c. This was printed at London in 1660, 8vo.

2.—The Well-tuned Organ, or an Exercitation wherein this Question is fully and largely discussed: Whether or no instrumental and organical music be lawful in holy public assemblies: Affirmatur. This also was printed in London in 9½ sheets quarto, 1660.

3.—Rebels tried and cast, in three sermons, on Romans xiii., 2. London, 1661, duodecimo size.

Nathaniel Fletcher, a schoolmaster at Owendun, was author of

1.—A Methodist dissected, or a Description of their Errors.

2.—The Tradesman's Arithmetic in which is shewn the rules of common arithmetic so plain and easy that a boy of any tolerable capacity may learn them in a week's time without the help of a master. Halifax, printed by P. Darby. (Published in 1761).

Edward Topham was schoolmaster at the Heath Free Grammar School, near Halifax. He published a sermon preached at Selby. He was a bachelor of arts, and Fellow of Trinity College, Cambridge. He left the University to take the Halifax School in 1731, but removed in 1733.

Christopher Taylor, incumbent of St. Ann's, Southowram in 1652, joined George Fox, the Quaker, as did Captain Thomas Taylor, of Brighouse (probably a kinsman), and the Rev. Thomas Taylor, of Otley, a native of Skipton, brother of Christopher. The brothers were voluminous authors, and leading members of the Society of Friends. Christopher set up a famous school at Waltham Abbey and Edmonston, but removed to Philadelphia, where he died in 1686. His wife, Frances Taylor, died in Philadelphia in 1685, and her name appears as the writer of a short Epistle to Friends, printed at Philadelphia in 1685. As briefly as possible we chronicle his tracts:—

1.—The Whirlwind of the Lord gone forth as a fiery flying roule. London, 4to, 1655, and reprinted in 1656, about twenty pages.

2.—A Warning from the Lord: a quarto broad sheet.

3.—Certain papers which is the Word of the Lord, to Town of Appleby, &c., quarto, two sheets.

4.—A Faithful Witness to the Light; with postscript to William Haworth, Independent preacher, 2 sheets, quarto, 1675.

5.—Epistle to Friends, 1675, one sheet.

6.—Counterfeit Convert Discovered, by Crook and Bayley, with postscript by C.T. on Haworth's wicked pamphlet, 1676.

7.—Institutiones Pietatis, or G. Fox's Instructions of Godliness turned into Latin for the use of Christian youth at school, with deletions, conjugations, &c., an octavo volume, printed in 1676.

8.—Compendium Trium Linguarum, Latine, Græce and Hebraice, &c., for youth. C.T. was aided by his assistant, John Matern a German, in issuing this 8vo. book; London, 1679.

9.—Testimony to the Lord's Power amongst children. Quarto pamphlet, 1679. Enlarged edition, small 8vo., 1679, and again in 1680.

10.—Martha Routh re-wrote the last-named record as "An Account of a Divine Visitation and Blessing attending the Religious Care and Exercise of the Teachers of Waltham Abbey School, printed in Philadelphia in 1797, 8vo., and reprinted in London, 1799, 12mo.

11.—Epistle of Caution to Friends on Roger's treacherous spirit; pamphlet, 4to, 1681.

12.—On Two Malitious Libels of William Rogers, 4to, 1692.

13.—Testimony for Isaac Penington: Penington's Works, 1681; for Thomas Taylor: see his brother's works, 1697.

XXXIII.—JOHN BARLOW, The Puritan.

In Oliver Heywood's Diaries is the record:—"All those times, for thirty years together and upwards to my coming, there was a famous Exercise maintained every month at Halifax, whereat not only neighbour ministers preached in their turns, but strangers far and near were sent for to preach it; two sermons a day, being the last Wednesday in the month; multitudes of hearers. It's said this Exercise was maintained in Dr. Favour's days (1598-1623), who was a great friend to Nonconformists, maintained two famous men as Lecturers at Halifax, whom he shrouded under his authority and interest with the bishop, namely, Mr. Boys, banished out of Kent for his Nonconformity, a choice man, very laborious in the work of the Lord, catechised all the poor, expounded to them in the church one day in the week, gave them money: I have his catechism which he taught them: and Mr. Barlow, that writ upon Timothy, a choice man who had been shrouded under Dr. Favour. He is

thought to have removed to Plymouth when Dr. Clay succeeded to the vicarage. Mr. Ault was afterwards Lecturer, but removed to Bury." In another place Heywood tells us that Favour and Barlow suppressed the ancient May Day revels at Halifax.

In Dr. Bliss's edition of Wood's Athen. Oxon. ii., 551-2, reference will be found to several of Mr. Barlow's published sermons, but I have not seen any of these. I had to wait until Midsummer, 1904, before I could secure a copy of his book on Timothy. This is a small quarto volume, bearing the title (within an engraved portal or arched gateway):

An Exposition of the
Second Epistle of the Apostle Paul to Timothy
the first chapter, wherein

- 1.—The text is logically into its parts resolved.
- 2.—The words plainly explicated.
- 3.—A familiar metaphor annexed.
- 4.—The several doctrines, &c., deduced.

All which is accompanied with familiar and delightful similitudes, &c., &c.

By John Barlow, some time Minister of the Word at Plymouth, but now resident at Halifax in Yorkshire. London, by I.D. for John Bellamie at the 3 Golden Lyons in Cornhill, near the Royall Exchange, 1625.

The page behind the title is blank; next follow five unnumbered pages containing the Epistle Dedicatorie to the Right Worshipfull Mr. Leonard Pumroy, Maier of Plymouth with the worshipfull Magistrates his brethren, and to all who have office in that Corporation. This is signed I.B. from Halifax in Yorkshire, August 19, 1624. After another blank page the Epistle to the Reader takes up eight pages, the quaintness of which is characteristic of puritan writers. "I have especially penned this portion for that place where and amongst whom the Lord for a few yeares by the hand of His providence cast me. . . . As the shoemaker with his skinne draweth on a close shoe, the huswife with care calleth the chickens from under the wings of their damme, and the dittie brings to minde the matter and author on't, so will a similitude draw doctrines into men's shallow understandings. . . Pale-face't envie hath his roost with us. He lookes like a ghost wrapped in a winding sheete, or peeping out of a coffin. This insatiable cormorant feeds on the tenderest corpe, drinks the purest blood, and still cries for more: so is damminge drunkennesse to these Cinque ports. This chymist turns bodies into barrells, men into beasts. . . . The proud trecherous purblind Papists, who brake their neckes at Tiburne: the hominified Godified Familists as perfect as Adam in paradise, the mutable new-fangled Anabaptist who will weare no weapons, wrangles whether hee is to be baptised on the head or heeles; the strict

precise Separatist whose untrust rent from our congregations have made great thoughts of heart, &c. The next thirteen pages give an elaborate table of the principal heads or doctrines taught by each verse of the chapter. The Exposition occupies pages 1 to 446.

Another edition of this book, with a Discourse of Spiritual Steadfastness, and five Sermons, was published in London, folio size, 1632.

XXXIV.—HALIFAX PARISH REGISTERS.

The most valuable book in the whole of Halifax parish is the first volume of the old Register now deposited in the safe underneath the Chancel of Halifax Parish Church. It is worth thousands of pounds, and yet this rich parish continues to run the risk of its loss by fire or other means, as well as by wear and tear. It is a thick, paper, folio volume, which Halifax Corporation ought to print literatim and speedily. The cost would hardly be worth mentioning, for I dare guarantee a good sale, and would undertake the whole responsibility myself for £100.

Mr. Edward Johnson Walker, who was editor of the "Halifax Guardian" nearly fifty years, liked to dip into the delightful, crabbed writing of this and the second volume, and he introduced me to the Ven. Archdeacon Musgrave, D.D., in 1870, who gave me unlimited access to the Registers, an opportunity that I fully availed myself of in copying out all references to the inhabitants of Hipperholme-cum-Brig-house. After agitating for the re-printing of the first volume, I easily got Mr. Samuel Taylor Rigge, one of the churchwardens, to push the matter with the clergy, and the Rev. Wm. Davenport, editor of the "Parish Magazine," consented to issue eight pages monthly, as an appendix, and he called a meeting in May, 1881, of a small committee, consisting of Mr. Rigge, Mr. Thomas Turner, now of Norwich, Mr. John Lister, Shibden Hall, and myself. Possibly I have overlooked one or two others. Mr. Lister copied out material for ninety pages which were printed with the local parish magazine, and then for want of competent copyists, the work was suspended. I went over and copied about the same amount, but the slow process of monthly dribblets killed the effort, so Mr. Rigge wrote me on June 5th, 1882, stating: "I have got the consent of our Vicar to publish the first volume of our Registers. I should be much obliged if you could come over at your earliest convenience to see our committee, and if possible to make some arrangement with you for the copying, &c." My time was too limited (on account of the long distance from Halifax), and no one else could be got to join in the labour, so the matter was allow-

ed to drop. The remainders of the 96 pages (in two sizes, 8vo. and small 4to.) were purchased by Mr. W. J. Walker and issued as an appendix to the following book:—

Chapters in the Early Registers of Halifax Parish Church,

from the local Portfolio of the late Edward Johnson Walker, by Walter James Walker, one of his sons.

Halifax, Whitley and Booth, 1885.

This book was issued in four forms: (1) quarto, with the Registers, 96 pages, appendix; (2) quarto, without the Registers; (3) octavo, with the 96 pages; (4) octavo, without.

The number of remainders from the parish magazine was too limited to supply for more than a portion of Walker's issue.

The quarto copies have for a frontispiece a plate of Halifax Church, Thos. Taylor, del., J. Stewart, sculp. Then follow viii. pages giving the title, inscription (p. iii.) to Mrs. Sarah Bracken, poem on the Halifax Burial Register (p. iv.) by E. J. W., who died May 20th, 1880. Preface, dated Luddenden, 1881. The chapters give "Vicar Favour and his Times" 1-130, "Commonwealth Marriages" 131-136, "Buried Alive" 137-144, "Remarks on the Registers" 145-154. Index 155-163. Description of plates 164. Preface to appendix and index to appendix i.-vi. The plates inserted are the four numbered ones from Watson's "Halifax," and two facsimile pages of the Register, the first page of the Marriages, 1538, and the first page of burials, 1538.

Mr. E. J. Walker's article on Vicar Favour and his times appeared in the "Halifax Guardian" about 1857, in the long series entitled "Local Portfolio." Mr. Walker was a gentleman for whom I, and all local antiquaries, had great esteem, and his newspaper contributions were eagerly read. I had some personal acquaintance with him, and began in 1866 a similar series of local sketches in the "Brighouse News." His work on the "Ackroyd Family" was privately printed by Col. Akroyd, M.P. It is a great pity Mr. Walker did not issue the "Local Portfolio" in book form, but a fairly complete set of the "Guardian" has been preserved by the Halifax Literary and Philosophical Society. Mr. Walker spent a long time at York, making notes from about 4,000 Halifax wills; years before I went to do the same for Halifax and Bradford wills. The full book, by Mr. Walter J. Walker (including the Register appendix) was issued at 12s. 6d. quarto; 6s. 6d. octavo.

The Register itself at Halifax Church consists of 880 pages on thin paper, and is in excellent preservation except for the first page and several corners that have been "thumbed." The baptisms occupy the first half exactly; the marriages take up pages 441-600, the burials 601-880. As the entries of baptisms average

about 44 lines per page, and burials nearly the same, and the marriages less still, the whole could be printed in a volume of 880, including an index. The inestimable volume commences with 1538, when Registers were first ordered to be kept, down to 1592. It is one of the oldest in England, and its record of gibbettings makes it unusually interesting, but the curious memoranda inserted in the second volume during Dr. Favour's tenure give unique speciality to the second volume.

Vol. II., manuscript, covers the years 1593-1615.

Vol. III., manuscript, 1616, to May, 1644. Bishop Lake and Archbishop Tillotson were baptised during this interval, and frequent historical notes are interspersed.

Vol. IV., manuscript, June, 1644 to 1667, but the marriages extend only to 1646. A serious plague, 1645-6, ravaged Halifax town.

Vol. V., manuscript, 1660-1668, with marriages from 1653.

Vol. VI., manuscript, 1668-1694.

Vol. VII., manuscript, 1694-1726.

Vol. VIII., manuscript, 1726-1755.

Vol. IX., manuscript, 1755-1791.

From 1754 the marriages are given in separate volumes, of which there are ten up to 1800.

XXXV.—HALIFAX AUTHORS: DR. FAVOUR.

Of the early Vicars of Halifax, few have distinguished themselves as writers or authors. We can scarcely expect to find any works by them before the invention of printing, but from that time, that is since the Reformation, 1530, we might have expected a few special sermons. For ready reference the list, so far as it is known, namely, since 1273, is here given, with dates of induction:—

Ingolard Turbard, 1274.

John Aaron de Grydinton, 1315.

Thomas de Gaytington, 1321.

Richard de Ovenden, 1349.

John de Standforth (Stainforth), 1349.

Richard de Heton, 1362.

John Kyng, 1389.

Thomas de Eland, 1438.

Thomas Wilkynson, 1439.

Richard Symmes, 1480.

Thomas Brent, 1496.

William Rokeby, 1502.

John Taylor, 1521.—He was author of a sermon on Luke ii. 22, preached February 2, 1508. See Cooper's "Athen Cantab," i. 49, and Urwick's Hertfordshire.

Robert Holdsworth, before 1534.

John Harrison, 1556.

Christopher Ashburn, 1559.

Francis Ashburn, 1573.

Henry Ledsham, 1585.

John Favour, 1593.

Robert Clay, 1623.

Hugh Ramsden, 1628.

Henry Ramsden, 1629.

Richard Marsh, 1638.

[John?] Wayte, 1642.

Henry Roote, 1643.

John Lake, 1647.

Robert Booth, 1650.

Eliz Bentley, 1657.

Richard Hooke, 1662.

Edmund Hough, 1689.

Joseph Wilkinson, 1691.

Thomas Burton, 1712.

George Legh, 1731.

Henry Wood, 1776.

Henry William Coulthurst, 1790.

Samuel Knight, 1817.

Charles Musgrave, 1827.

Francis Pigou, now Dean of Bristol.

Archdeacon Brooke, resigned.

Canon Hy. Ed. Savage, 1904.

I am not aware that any of these eminent men (except Taylor), before Dr. John Favour, had any sermon or book printed; or left any composition in writing, though Rokeby and Taylor became specially eminent church dignitaries. About fourteen Vicars were natives of the parish.

John Favour was born at Southampton, and passed to Winchester, and to Oxford, where he became D.C.L. in 1592. In 1593 he was made Vicar of Halifax, and in 1608 was also appointed Warden of Ripon Hospital. In 1616 he was collated to the prebendship of Driffild, cantorship at York, and Chaplain to the Archbishop. He has previously been referred to, along with Mr. Barlow and Mr. Boys, as a notable puritan, and promoter of Monthly Exercises at Halifax. Mr. Thoresby had in his museum at Leeds some manuscript notes of sermons by Dr. Favour preached at the Halifax Exercises; and also Favour's marginal notes written in a book, "Fasciculus Temporum," printed about 1485. The only printed book that is known at present as Dr. Favour's work is entitled

ANTIQUITIE TRIUMPHING OVER NOVELTIE.

London, small quarto, 1619, and has been sold as low as 6s. It comprises 602 pages. Wood's "Athen. Oxon." gives a glowing character of Dr. Favour, whose book is designed to prove that "Antiquitie is a true and certain note of the Christian Catholicke Church and veritie, against all new and late upstart heresies, advancing themselves against the religious honour of old Rome, whose ancient faith was so much commended by St. Paul's pen, and after sealed with the blood of many martyrs and worthy Bishops of that See. With other necessarie and important questions incident and proper to the same subject."

The dedication is to Tobie Matthews, Archbishop of York, from which we learn that it was begun when the author was sixty years old at the desire, and carried on under the encouragement of the said Archbishop. In the Epistle to the Readers he refers to the impediments to his work, and his multitarious engagements, namely, preaching every Sabbath day, lecturing every day in the week, exercising justice in the commonwealth (he being a Justice of the Peace), practising of physic and chirurgery. Two hundred years later he had the local reputation of being a good Divine, a good Physician, and a good Lawyer, as recorded by Mr. Watson. Dr. Favour married at Leeds Nov. 12, 1595, Ann daughter of William Power, rector of Barwick in Elmete. A most interesting tablet, with bust, may still be seen in the chancel of Halifax Church, showing the doctor in the pulpit, dressed in canonicals and ruffe, his left hand resting on a skull. There is a Latin epitaph below. I fear the gravestone formerly in the chancel, bearing his name and a longer Latin epitaph, cannot now be identified. He died on March 10th, 1623, or 1624 as we should now reckon.

To show the ignorance that then prevailed, we may refer to one story given by Favour in his book, page 331. A woman wept bitterly when she heard the passion of Christ read in her own tongue, and tenderly compassioned so great an outrage done to the son of God, but after a pause, and re-collection of her spirits, she asked "Where was this done?" When it was answered "At Jerusalem, many thousand miles hence, and about fifteen hundred years ago," she said "If it was so far off, and so long since, by the grace of God I hope it might prove to be a lie," and therein she comforted herself.

This woman of compassion lived at the time when Halifax gibbet was doing deadly execution.

There is a copy of Favour's "Antiquity" in York Minster Library.

XXXVI.—HALIFAX VICARS.

The successor of Dr. Favour, the most notable and popular of the ancient Vicars of Halifax, was Dr. Robert Clay, born at Clay House, Greetland, who died in 1628, having only held the post four years. He is thought to have been the founder of the vestry library at Halifax, but to the best of my knowledge did not publish anything. Amongst other complaints exhibited against him by a Mr. Smith (Godolphin's Repertorium) were two, (1) that he retained Stepeson, a drunkard and adulterer, as curate at one of the twelve chapels, and (2) that he did not catechize, but only

bought many of Dr. Wilkinson's catechisms (for every of which he paid twopence, and sold them to the parishioners for threepence), without any examination or instruction for their benefit.

The catechism was undoubtedly the one by the Rev. Henry Wilkinson, which we have previously mentioned.

The brothers Ramsden, Vicars from 1628 to 1638, we have previously mentioned. The latter one was succeeded by Richard Marsh, who was born in Hertfordshire in 1585. In 1614 he was Vicar of Birstall, and held dignified posts at York Minster. In 1638 he came to Halifax. In 1641 he was appointed Archdeacon, and in 1644 Dean of York, but the troubled times hindered his promotion, until 1660. Charles I. held him in great estimation. In 1642 he fled from Halifax, but was caught on Blackstone-edge and imprisoned at Manchester. He managed to escape to the King at Oxford, and did not return to Halifax until 1660, when he appeared, as the story goes, with a prayer book under his arm, and finding Eli Bentley in the desk, he turned him out, and read the prayers from the prayer book. He was buried in York Minster in October, 1663, having resigned Halifax in June, 1662. Walker in his "Sufferings of the Clergy" states (p. 83) that Dr. Marsh printed one or more sermons. These must be very rare, for Mr. Watson had never met with one, neither have I ever seen further reference to one, except a sermon in York Minster Library, 4to. size, preached in the Metrop Church at York, 26 September, 1624, (when Vicar of Birstall,) on the consecration of Stenhouse, Lord Bishop of Carlisle.

Richard Hooke, a Cambridge D.D., probably a Northamptonshire man, according to Ant. Wood had been minister at Lowdham in Nottinghamshire and published a book in 1653, entitled

The Laver of Regeneration,
And the Cup of Salvation,
in two treatises concerning Baptism and the
Lord's Supper.

If not a mistake this must have been the first edition of the following:—

The Laver of Regeneration,
And the Cup of Salvation.

Two plain and profitable discourses upon the two Sacraments, the first laying open the nature of Baptism, and earnestly pressing the serious consideration and religious observation of the sacred vow made by all Christians in their Baptism. The other pressing as earnestly the frequent renewing of our baptismal vow at the Lord's holy table; demonstrating the indispensable necessity of receiving and the great sin and danger of neglecting the Lord's Supper, with answers to the chief pretences, whereby the absenters would excuse themselves; 8vo., London, 1684, with a dedication to the inhabi-

tants of the town and parish of Halifax. The texts are John i. 26, and 1 Cor. xi. 28. I am glad to state that there is a copy in Halifax Free Library.

Anthony Wood's "Oxon." states that he also published one or more sermons, but I have not seen them nor the titles named. His best known work now, though very rarely met with, is:—

The Nonconformist Champion,

His Challenge Accepted;

or an answer to Mr. Baxter's "Petition for Peace," written long since but now first published upon his repeated provocations and importunate clamors that it was never answered. Whereunto is prefixed an Epistle to Mr. Baxter, with some remarks upon his Holy Commonwealth; upon his sermon to the House of Commons; upon his Nonconformist's Plea for Peace; and upon his answer to Dr. Stillingfleet. By R. Hooke, D.D., Vicar of Halifax. London, 1682, 157 pages in octavo. I have just discovered that I have a copy, and there is one in York Minster Library. It is a small octavo. The first seven words of the title occupy a line each. London, printed for Tho. Flesher. After the title is the usual blank page, then five pages "To the Reader," in which is the uncharitable passage—"Truly it were to be wisht that Mr. Baxter when he had written his "Everlasting Rest," he had gone to it. He hath been so restless ever since and so great a troubler of Israel that without a deep repentance I fear he will come short of that Blessed Rest. I judge complements and soft words not fit for bigots and perturbors of Church and State." The next page gives Errata. The treatise covers pages 1-157. Three pages of book advertisements complete the volume. In the Minster Library there is a quarto pamphlet by Richard Hooke, Vicar of Halifax, and Prebend of York, entitled "The Bishop's Appeale; or an Adresse to the Brethren of the Presbyteriall Judgement." Dedicated to Archbishop Frowen. It was printed at Newcastle by Stephen Bulkley, 1661.

Thoresby, of Leeds, had in his museum an octavo manuscript in answer to this book, entitled "The Duelling Doctor Defeated," by T.J.M.A. [The Just Man's Advocate, alias Mr. Thomas Sharp, of Horton, Bradford, whose mark this was,] being given to Thoresby by Mrs. Sharp. I should have taken (but for Mr. Thoresby's statement,) the initials to stand for T. Jolly, M.A., the intimate friend of the Revs. Oliver Heywood and Thos. Sharp. Copies of Dr. Hooke's attack on Baxter are found in several public libraries, as the Memorial Hall Library, London, &c. Dr. Hooke died of a painful complaint on Jan. 1st, 1688-9. The monument at Halifax recorded also the burial of his son Samuel, a student at Cambridge.

Edmund Hough, M.A., succeeded Dr. Hooke in 1689. He had been turned out of the University of Cambridge by the Act of Uniformity, but afterwards conformed and became rector of Thornton in Craven. He died in April, 1691, and was buried at Halifax. He does not seem to have issued any printed work, but Mr. Thoresby had some of his manuscript sermons in his museum at Leeds.

Thomas Burton became Vicar of Halifax in 1712. He was an M.A., and had been rector of Lofthouse and curate of Yarm, North Yorkshire. In 1715 he became prebendary of Givendale in York Cathedral. He died in July, 1731, and was buried in the Chancel of Halifax Church. The one sermon that he published indicates his opinion of royal prerogatives. This was preached in Halifax Parish Church from Psalm xlv. 10, on Tuesday, July 7th, 1713, being the day appointed by Her Majesty for a Public Thanksgiving for the Peace. London, 1713, 16 pages octavo. At page 7 he says:—"Kings receive no authority and power from their subjects, and therefore it is neither reasonable nor just that they should be accountable to them." Such silly, false reasoning was unaccountable even at that date. He goes on to state that "some men are for storming Heaven and snatching God's authority out of His hands, who has declared that by him princes reign, and yet they will tell you it is by them they reign, and the plainest Scriptures in the world cannot drive them out of this wicked and blasphemous opinion." Speaking of the Peace he says: "It is such as our allies could reasonably desire, 'tis a just and therefore an honourable peace; a peace that answers all the ends proposed when we engaged in a most bloody and expensive war. We ought thankfully to own that God overthrew our enemies, and reduced a powerful prince to sue for peace; and it would have been hard measure not to have granted it to him on such terms as we, among our little selves should think it hard to be denied it. To take from him what was his own would be nothing less than robbery, and to reduce him to such circumstances that he shall not be capable of doing us and his neighbours mischief is as much as any honest and good man ought to desire; and that he is reduced to such circumstances no man can doubt but such to whom it is natural to find fault with everything and who are of such a querulous temper as to complain when they are not hurt, and who rather than to quarrel will quarrel even with peace itself, and who endeavour to disturb the nation with noise and clamour, without either sense or reason." One wonders why a foreign prince should not have equally divine prerogatives as our own. A more illogical discourse surely was never delivered from Halifax pulpit. Vicar Burton had no monument erected to him at Halifax,

and this sermon is a poor memorial. The succeeding Vicars have all been men of a higher stamp, as well be shewn hereafter. I have made the extracts from a printed copy in my possession.

XXXVII.—DAVID HARTLEY, M.A.

A Rev. David Hartley was curate of Ludenden from 1698 and of Illingworth from Oct., 1706. He came to Northowram first to teach at the school founded by Oliver Heywood, and began October 5, 1693. By December he had gathered fifteen scholars, and by the end of January there were twenty-seven. He visited Heywood in April, 1702. He succeeded the Rev. Edward Wilkinson, who had held the Illingworth curacy from October, 1668, and died Jan. 4, 1704-5. Mr. Hartley married his predecessor's daughter, May 25, 1707. He left Illingworth before 1717 to become incumbent at Armley, near Leeds, where he died, leaving eight children. One of these was David Hartley, M.A., who was born at Illingworth, brought up by a Mrs. Brooksbank near Halifax, and passed on to Jesus College, Cambridge, where he became Fellow. He first began to practice physic at Newark, from whence he removed to St. Edmund's Bury, afterwards to London, and lastly to Bath, where he died September 30, 1757, aged 53, leaving two sons and a daughter. The sons both became University students, the elder having a travelling fellowship, and the younger entered Oxford in 1757.

David Hartley, M.A., the physician, published "A view of the present evidence for and against Mrs. Stephens's medicines as a solvent for the stone, containing 155 cases, with some experiments and observations," London, 1739, 204 pages, octavo. It is dedicated to the President and Fellows of the Royal College of Physicians, London, wherein he refers to a former smaller edition published the year before. On page 175 are proposals for making Mrs. Stephens' medicines public, and a list, amounting to £1387 13s., is annexed for purchasing the right. These sums were obtained between April, 1738, and February following. He himself bears testimony to the efficacy in his own case, and was the chief instrument in procuring a Parliamentary grant of £5,000 for Mrs. Stephens, yet he is said to have died of the stone after having taken above 200 pounds weight of the soap. The medicine was made public in the "Gazette" from Saturday, June 16th, to Tuesday, the 19th, 1739.

Dr. James Parsons, F.R.S., published an octavo volume, London, 1742, entitled "Animadversions on lithontriptic medicines, particularly those of Mrs. Stephens, and an account of the dissections of some bodies of per-

sons who died after the use of them." It was generally believed that this book proves that Dr. Hartley's estimate was wrong, and that the celebrated medicine had no power of dissolving stones. Dr. Hartley wrote against Dr. Warren, of St. Edmund's Bury, in defence of inoculation, and some letters by him are in the Philosophical Transactions. Warren says he was certainly a man of learning, and a reputed good physician, but too fond of nostrums.

But the work on which his literary fame rests is entitled:—

Observations on Man,

His Frame, his Duty, and his Expectations, in two parts. London, 1749, octavo.

The first part contains "Observations on the frame of the human body and mind, and on their mutual connections and influences," which was intended as an answer to Gay's preface to Law's "Origin of Evil."

The second part treats of the duty and expectations of mankind here and hereafter, revealed religion, the being and attributes of God, the evidences for revealed religion, and results of violation of the rules of life. There are 162 pages in the 1749 edition.

XXXVIII.—OLIVER HEYWOOD.

Oliver Heywood, son of Richard Heywood, of Little Lever, near Bolton, in Lancashire, was born there in March, 1630, present style of reckoning, and from his birth was designed for the ministry. In 1647 he was sent to Trinity College, Cambridge, and took the degree of B.A. In 1652 he was appointed to the curacy of Coley Chapel, Hipperholme, and for nearly fifty years was the leading spirit in the district in the promotion of Evangelical religion. In 1662 he was ejected from Coley, and soon afterwards settled at a house he purchased at Northowram. In 1688 he built a chapel near his home, and its successor is appropriately named Heywood Chapel. He was constantly persecuted, and several times imprisoned for preaching. He died in March, 1703, new style, aged 73.

The notice of his works divides itself into three parts:—(1) The books he published; (2) the lives issued concerning him; and (3) the manuscripts he left. I had a fairly complete set of Oliver Heywood's published treatises, but parted with them at the request of the late Marquis of Bute, and I presume they are now at Cardiff Castle. I have gathered a few volumes since, and there are fair sets in the British Museum Library and in the Congregational Memorial Hall, London.

(1) "Heart Treasure: or an Essay tending to fill and furnish the Head and Heart of every Christian. . . . being the substance of some sermons preached at Coley, in Yorkshire, on Mat. xii., 35, by O. H., an un-

worthy minister of the blessed Gospel. . . . London, A. Ibbitson for Thos. Parkhurst at the Golden Bible on London Bridge, 1667." This is a small octavo book containing xvi., and 336 pages, the Epistle Dedicatory "to my very loving and dearly beloved friends and neighbours, the inhabitants of Coley, and the places adjacent," is dated, "From my study at Coley Hall, June 4, 1666, Oliver Heywood."

The celebrated antiquary Joseph Hunter, states in his "Life of Heywood" that he had only seen one copy of this book (page 205 n), and that the British Museum Library was woefully deficient at that time in early English books, having only three or four of Heywood's. Hunter, a Unitarian, considered this the best of Heywood's treatises, and admires the plain and practical style as well as the great acquaintance manifested with the Fathers, Commentators, and current biography, interspersed with choice lines from Herbert's poems. It was for long a great favourite. I have secured another copy of this rare work. The first page gives the title, the second is blank, pages iii.—iv.—to the Reader, signed, John Chester, 1667; v.—xi. the Epistle Dedicatory; xii.—xvi. Contents. These pages are unnumbered. The treatise begins with sheet B, pages 1 to 287. This is followed by an Appendix concerning Meditation, pages 288 to 333, and then follow three pages of advertisements of books, a fly leaf, "Imprimatur, Rob. Grove, for the Lord Bishop of London, August 1671." Evidently this was issued with the remainder of the sheets, but not when the first books were sent out.

(2) The same Imprimatur, exactly, is issued at the beginning of Heywood's next publication of which I have again secured two copies.

THE SURE MERCEIES OF DAVID.

or a Second Part of Heart Treasure, wherein is contained the sum and substance of Gospel mercies purchased by Christ, and promised, &c. . . . being the fruit of some Meditations upon Isa. lv., 3, by O. Heywood, an unprofitable Minister of the Gospel, London, printed by R. W. for Thos. Parkhurst, and are to be sold at his shop at the Bible and Three Crowns, in Cheapside, near Mercer's Chapel, 1672."

After the title there is a blank page, then the Preface to the Reader, to all the Heirs of Promise (iii.—xxi.), signed, O. H., June 3, 1670; page xxii. is blank; xxiii.—xxix. the contents; xxx., six lines of Errata. The treatise begins with sheet B, pages 1—253. It is a small octavo, like the Heart Treasure.

(3) "Closet Prayer, a Christian Duty; or a treatise upon Mat. vi., 6, tending to prove that the worship of God in secret is the indispensable duty . . . together with a severe rebuke. . . . by O. Heywood, Minister of the Gospel. London, Thos. Parkhurst, 1671." Small octavo, pages xvi., 127; the Epistle to the Reader is dated Oct. 31st, 1668, "whiles I am—Oliver Heywood." Though this bears the date 1671, it states on page ii.: "There is of this author two other books printed, Heart Treasure and the Sure Mercies of David."

My copies give 1672 for "Sure Mercies," but the Memorial Hall Library has one with the date 1670, as well as one for 1672. I have two copies of "Closet Prayer," and have had also the second edition; printed in 1700, small octavo, pages xii., 124.

The British Museum Library catalogue gives an edition for 1687, in octavo, with notes in manuscript (No. 4,409 e). I have the following edition: "Closet Prayer, a Christian Duty; or a Treatise upon Matth. vi., 6, tending to prove, &c., by O. Heywood, one of the ejected Ministers of the Gospel. London, J. Chalmers, 1794." Small octavo, 153 pages, namely, title, next page blank, Epistle to the Reader 3—9, signed "Whiles I am, Oliver Heywood, October 31st, 1668." Contents 10—12. Treatise 13—153. Amongst the advertisements that follow is one respecting the second edition of John Mitchell's Female Pilgrim, or the Travels of Hephzibah, with ten copper plates, 7s., or in twelve sixpenny parts; a book to be mentioned hereafter.

"Closet Prayer," a duodecimo edition, was issued in 1816, with Life of Heywood, by J. Kerby, but I have not seen it, nor another edition, same size, in 1830. This was probably the Wesleyan Society publication, edited by the Rev. T. Jackson.

(4) "Life in God's Favour, a Discourse adapted to Death-Threatening Times," is dated Nov. 9, 1678, and printed in 1679, small octavo. There are copies in the British Museum and Memorial Hall Libraries.

"Life in God's Favour, a Seasonable Discourse in Death-Threatening Times, being the substance of several sermons upon Psalm xxx., 5, by Oliver Heywood, Minister of the Gospel." Printed by Dr. John Fawcett, 1796, at Brearley Hall, 264 pages. I have also an edition printed by J. Fawcett, "A New Edition," Ewood Hall, near Halifax, 1799. The Address to the Reader, Nov. 9, 1678, is signed Oliver Heywood, and there are 264 pages.

(5) "Israel's Lamentation After the Lord; or a Discourse wherein every well-wisher in Zion is excited and directed how to lament after the Lord with prayers and tears. . . . being some Meditations upon I. Sam. 7—2. London, Tho. Parkhurst, at the Three Crowns and Bible, at the lower end of Cheapside, 1683." This a very small octavo, and my copy consists of title page, with blank behind, then An Humble Address to the Righteous God (4 pages); to all the Mourners in Zion, 10 pages, signed "Thy Soul Friend, O. H., Aug. 22, 1683." The treatise occupies 1—143 pages. There is also a copy in the Memorial Hall, London.

(6) "Baptismal Bonds Renewed, being some meditations upon Psalm 50, 5, by O. H. M.A., Minister of the Gospel. . . . London, Tho. Parkhurst, at the Bible and Three Crowns, in Cheapside, near Mercer's Chapel, 1687." Small 8vo., pages xx., 328. It will be noticed that Mr. Heywood is erroneously given M.A. I had a copy, and there is one in the Memorial Hall.

(7) "The Holy Life and Happy Death of Mr. John Angier." This is a very rare Lancashire book, written by Mr. Heywood, as may be seen

from his diary, 1685. He had married Mr. Angier's daughter for his first wife. It was published before "Baptismal Bonds," as it is advertised at the end of that book. There are copies in the Chetham Library, Manchester, and in the Memorial Hall Library, small 8vo., London, 1685, and also a "Life and Death," small 16mo., no place of printing named, 1677.

(8) "Meetness for Heaven promoted in some brief Meditations upon Colos. i, 12, designed for a Funeral Legacy." This is a small 12mo., and gives "An Epistle to my dearly beloved Hearers, Friends and Neighbours, and others that will be at the cost to buy, or take the pains to read this small treatise." It was published in 1690, and a copy may be seen at the Memorial Hall, London.

(9) "The Best Entail, or Dying Parents Living Hopes for their Surviving Children. . . a discourse upon 2 Sam. 23, 5, wherein is a collection. . . by O. H., Minister of the Gospel. London, Tho. Parkhurst," small 8vo., 1693, pages xvi and (more than) 94, my copy being incomplete. There is a copy in the British Museum. The book was dedicated to Philip, Lord Wharton.

(10) "A Family Altar erected to the Honour of the Eternal God, or a Solemn Essay to promote the Worship of God in Private Houses. Dated Feb. 2, 1692-3." It is a small octavo, London, 1693. My copy is incomplete, pp. () 144. There are copies in the Memorial Hall and British Museum Libraries.

"Family Altar" was reprinted, with additions, by the Rev. Chas. Atmore, Wesleyan, at Liverpool. There is a copy in Halifax Free Library.

(11) "Job's Appeal, being a Funeral Sermon, delivered at Northowram, occasioned by the death of Mr. Jon. Denton. Dedicated to Mr. John Denton, Southwark, near London. It was published in 1695, and there is a copy in the British Museum.

(12) "A New Creature. Dedicated to my dear Friends and beloved Hearers at Northowram;" dated May 3rd, 1695, and published in that year.

(13) "Heavenly Converse: or a Discourse concerning the Communion between the Saints on Earth and the Spirits of Just Men Made Perfect in Heaven, grounded upon Heb. xiii., 23, by Oliver Heywood, an unworthy Minister of the Gospel. . . . London, printed for John Back, at the Black Boy, on London Bridge; 1697, pages xiv., 95.

(14) "The General Assembly, or a Discourse upon the Gathering of All Saints to Christ: Comprising some Meditations upon Thess. ii., 1. Dated Sep. 22nd, 1698;" published in 1700.

(15) "A Treatise of Christ's Intercession, grounded upon Isaiah liii., 12, . . . together with a practical application of this comfortable doctrine." 12mo., 1701. A copy is in the Memorial Hall Library.

(16) "The Two Worlds, Present and Future, Visible and Invisible, wherein is represented briefly the uncomfortable state of God's children in this world, and their earnest

expectation of future happiness with God. There is an Epistle to my dear and loving nephews and others of my natural relations in Lancashire. December 30, 1699." Published in 1701.

York Minster Library has copies of Heart Treasure, 1667; Sure Mercies, 1671; Closet Prayer, 1671; Israel's Lamentation, 1683; Baptismal Bonds, 1687; A New Creature, 1695; Heavenly Converse, 1697; Intercession, 1701, printed at London, for John Whitworth, bookseller, Leeds.

Mr. Oliver Heywood published also the Life of his brother Nathaniel, and other works.

XXXIX.—OLIVER HEYWOOD (Continued).

Besides the sixteen original treatises previously mentioned, Oliver Heywood wrote the "Life of the Rev. Nathaniel Heywood," of Ormskirk, previously curate of Illingworth, near Halifax. The preface is dated 1694. He also published a work written by his brother Nathaniel, entitled, "Christ Displayed," as the Choicest Gift and best Master, from John iv., 10; xiii., 13. It is a 12mo. book, printed in 1679.

"Advice to an Only Child; or Excellent Counsel to all Young Persons, containing the Sum and Substance of Experimental and Practical Divinity," written by an eminent and judicious divine (Jas. Chadwick, B.A., an ejected minister, a native of Sheffield, and for private use of an only child now made public for the benefit of all. This was published by Mr. O. Heywood. There is a reprint, dated 1820 (by Rev. C. Atmore, Wesleyan Minister, if I remember rightly), in the British Museum Library. The "Christ Displayed" and "Advice" are advertised in Mr. Heywood's "Best Entail."

The Rev. Oliver Heywood edited and published a work for his friend, the Rev. Thomas Sharp, M.A., of Little Horton, and prefixed a short life of the Author. The first word of the title is in Hebrew character: — or Divine Comforts, antidoting Inward Perplexities of Mind, in a Discourse upon Psalm 9, 19, by T. Sharp, M.A., late Minister of the Gospel at Leeds; with some short remarks upon the author. (Greek characters from Marc. Antonin, 4, 49.) London, Thos Parkhurst, and Leeds, John Whitworth, Bookseller, 1700. It is a small octavo, pages xxii (unnumbered) and 416.

The preface occupies iii—viii, Remarks upon the Author ix—xxii, Treatise 1—411. Mr. Sharp was the eldest son of Mr. Sharp of Little Horton, who had married the sister of the Rev. David Clarkson. About 1650 he was sent to Cambridge and placed under the tuition of

his uncle, and afterwards under "Mr. John Tilletson that great man, afterwards Archbishop of Canterbury" for a short time. Mr. Sharp laboured near Peterborough and then, about 1660, Squire Arthington, of Arthington, gave him the parsonage of Addhill or Adel, in succession to his deceased uncle William Clarkson, but Dr. Hitch of Guiseley opposed him on the King's return, and he gave way peacefully. He attended Bradford Church until Mr. Abraham Brooksbank, the Vicar, removed to Reading. In 1672 Mr. Sharp licensed his own house at Horton for preachings, and crowds went to hear him. He married Mrs. Bagnall's daughter but their only child, a girl, died; and all the issue of his second wife, daughter of Mr. Sale, minister at Pudsey, died also before him, except a son and a daughter. For some time he preached at Morley, and afterwards at Mill Hill, Leeds, but continued to reside at Horton for a long time, then bought and enlarged a house at Leeds as a second residence. He spent his time and wealth to good purpose. He left theological and poetical effusions in manuscript. He died August 27th, 1693, aged 60, and was buried in the same grave as Mr. Wales in Leeds New Church.

Mr. Heywood was a large contributor to Calamy's Nonconformist Memorial, the bulk of the Yorkshire and Lancashire memoirs of ejected ministers having been supplied by him. He aided in the publication of other works, and wrote some that do not seem to have been published separately. For the *Collected Works of Oliver Heywood*, see afterwards under Vint and Horsfall Turner.

The first separate *Life of Oliver Heywood*, that I know of, was compiled by the Rev. John Fawcett, afterwards D.D., Baptist minister Hebden Bridge, who issued in 1796 or '98, in monthly parts, 12mo., 216 pages, price 2s. 3d.

The *Life of the Rev. Oliver Heywood*, with *Historical Sketches of the Times in which he lived; and Anecdotes of some other Eminent Ministers in Yorkshire, Lancashire, &c.* Printed and sold at Ewood Hall, near Hebden Bridge. There is a copy in the Bradford Free Library. The second edition (by J. Fawcett, A.M., though the paper cover gives D.D.) was printed by Holden and Dowson, Halifax, 1809, 12mo., 214 pages. Between the two editions, or soon after 1809, there was issued a pirated abbreviation of Fawcett's work, without his name, under the title "*Memoirs of the Life of Mr. Oliver Heywood, Minister of the Gospel at Coley Chapel, and afterwards at Northowram, in the Parish of Halifax.*" Leeds, printed by Davies and Booth, 56 pages, octavo, with portrait by Topham, from an original painting in the possession of Miss Heywood, Mansfield. This abbreviation is verbatim so far as it is printed. Dr. Fawcett confesses his inability to decipher all Heywood's writing,

and he had only one brief diary to copy from, so his labour though good was very incomplete, and the transcripts inaccurate. His errors are copied into Slate's "*Life.*"

The *Christian Knowledge Cottage Library*, Vol. I., 1806, gives *Memorials of Providence in the remarkably providential supplies of Oliver Heywood*. In Calamy's *Nonconformist Memorials* was a brief notice of Oliver Heywood, re-written for the 1893 edition. Considering Watson's opportunities (for his manuscript volume now in the hands of Sir Tatten Sykes contains notes from Heywood's Diaries), we are surprised that so little is given of the famous evangelist and antiquary in the *History of Halifax*, by Watson. An advertisement in the "*Leeds Mercury*," June, 1816, shews that a Rev. W. Farmer, Rev. R. Slate, proposed to issue Heywood's *Life and Works*. This resulted long afterwards in co-operation of the Revs. Richard Slate and William Vint. Mr. Slate, a Lancashire Independent Minister, published an octavo volume of 389 pages, entitled "*Select Nonconformist Remains*," 1814, of which 191 pages record the *Life of Heywood* and the seven sermons re-printed in Mr. Vint's fifth volume. It is an octavo, printed by R. Crompton, Bury.

Mr. Slate's *Memoirs of Oliver Heywood* were issued in a volume under several conditions; one bearing a Lancashire printed title page, also one bearing London, Birtwistle, 1819 (printed at Idle), a copy of which is in the Bradford Free Library, and as Vol. I. of Vint's edition.

The Religious Tract Society, London, in their *Christian Biography Series*, include '*The Life of the Rev. Oliver Heywood, B.A.*' 72 pages, small duodecimo. This is generally found in a volume with companion biographies. I have it both ways.

The first real attempt to do justice to the work of Oliver Heywood was accomplished in the five volumes issued by the Rev. William Vint, of Idle, in "*The Whole Works of the Rev. Oliver Heywood, B.A.*," now first collected, revised, and arranged, including some Tracts extremely scarce, and others from unpublished manuscripts, with *Memoirs of his Life*. Five volumes with illustrations. The printer was Mr. John Vint, eldest son of the reverend editor, and the work redounds great credit on his printing establishment at Idle. The following table shews the scope of the publications—

Vol. I.—*Life of Mr. O. Heywood* (by Slate), *Life of Mr. N. Heywood* (by O. H.), *Life of Mr. Anster* (by O. H.), *Lives of Oliver Heywood's Relatives* (by O. H.). Demy 8vo., pages x. 608. Idle, John Vint, 1827.

Vol. II.—Editor's Preface, signed William Vint, 1825: *Heart Treasure, Sure Mercies of*

July 18 89

These are to certify that Majistys instructs of piece for the
 county of York that Oliver Heywood of Notingham clerk
 cloth maker doer of his own house in Notingham to assemble
 in for the service of god according as is allowed by a late Act
 of Parll. made in the first year of the reign of King
 William and queen Mary entitled an Act for suppressing
 these Majistys dissenting subjects from evading penal laws

Oliver Heywood

David. Demy 8vo., pages xxviii., 500. Idle, John Vint, 1825.

Vol. III.—Closet Prayer, Intercession of Christ, Life in God's Favour, Israel's Lamentation after the Lord, Job's Appeal. Demy 8vo., pages xiv., 323. Idle, John Vint, 1825.

Vol. IV.—Baptismal Bonds, A Family Altar, The Best Entail, Heavenly Converse. Demy 8vo., pages xv., 568. John Vint, 1826.

Vol. V.—Editor's Preface, signed W.V.: A New Creature, The Two Worlds, Meekness for Heaven, The General Assembly, Original Sermons, Youth's Monitor, Index of Subjects. Demy 8vo., pages ix., 603. Idle, John Vint, 1826.

The Original Sermons in Vol. V. were selected from manuscripts by the Rev Richard Slate for his "Select Nonconformist Remains," and are (1—4) Holiness the Way of Safety, preached at Pontefract, February 5th and 19th, 1692-3; (5) Nature of Conversion, preached at Little Lever April 29th 1686; (6) Deliverance from the World; (7) Stimulus to Duty, preached at Radcliffe Bridge, April 24th, 1686; (8) Believers Safe and Comfortable, preached on the Death of the Rev. Samuel Eaton, of Dukinfield. This is copied from Dr. Rippon's Baptist Annual Register, Vol. IV., and bears the note, "Denton, Jan. 22nd, 1694, upon occasion of the death of Mr. Samuel Eaton, who died Jan. 9th, buried Jan. 12th; he desired this office of love from me, and appointed this text." The manuscript of the Youth's Monitor was in the hands of Mr. Samuel Roberts, M.A., F.R.S., London, in 1831, he having several other original papers, being maternally descended from Oliver Heywood. The "Monitor, or Discourse upon Ecclesiastes xii. 1. is inscribed to "the worthy and respectable gentleman, Mr. Thomas Westby, heir of the ancient and religious family of Ravendale, in Yorkshire, dated August 28th, 1689."

It remained for one of Yorkshire's most competent antiquaries to do justice to the life of Oliver Heywood, as under: The Rise of the Old Dissent, Exemplified in the Life of Oliver Heywood, one of the founders of the Presbyterian Congregations in the County of York, 1630—1702, by the Rev. Joseph Hunter, F.S.A., London, 1842, demy octavo, pages xx, 463. This is a splendid memorial of Heywood, but unfortunately written rather with the purpose of vindicating the Arian successors than giving the personal life of Heywood.

The dream of my boyhood's days was to get access to the original writings of the great local Nonconformist hero, the parson of Coley Chapel, and yet I had sought far and often until I was thirty-six years of age, and had taken up my residence in the very same College House in which the Rev. William Vint had edited Heywood's Works 55 years before the

manuscripts came to me from four different sources. These manuscripts are embodied in the five volumes as under:—

The Nonconformist Register of Baptisms, Marriages and Deaths, compiled by the Revs. Oliver Heywood and Thos. Dickinson, 1644—1702, 1702—1752, generally known as the Northowram or Coley Register, but comprehending numerous notices of Puritans and Anti-Puritans in Yorkshire, Lancashire, Cheshire, London, &c., with Lists of Popish Recusants, Quakers, &c., edited by J. Horsfall Turner. Five illustrations. Brighouse, J. S. Jowett, 1881, crown octavo, 386 pages. The manuscript of the Register portion is now in the Memorial Hall, London, and came from Mr. Wilson's Library Guildford. I had to make some exertion to secure its safety before Dr. Newth discovered it.

Oliver Heywood's Diaries, &c. (with illustrations), namely the Rev. Oliver Heywood, B.A., 1630—1702, his Autobiography, Diaries, Anecdote and Event Books, illustrating the General and Family History of Yorkshire and Lancashire. Edited by J. Horsfall Turner.

Vol. I. printed for the Editor, by A. B. Bayes, Brighouse, 1882, 376 pages, crown octavo.

Vol. II.—Brighouse, A. B. Bayes, 1881, 372 pages, crown octavo.

Vol. III.—Printed for the Editor, by T. Harrison, Bingley, 1883, 374 pages, crown octavo.

Vol. IV.—Bingley, Harrison, 1885, 357 pages, crown octavo.

A description of Heywood's manuscripts, so far as I could ascertain, is printed in Vol. III. of the Diaries.

The Rev. NATHANIEL HEYWOOD, Oliver's brother, was born at Little Lever, Sept., 1633, was educated at Trinity College, Cambridge, held the curacy of Illingworth, 1652-5, removed to Ormskirk about 1657, was ejected thence in 1662, but remained in that parish until his death, December 16th, 1677. See the notice of Oliver for "Christ Displayed" and "Life of Nathaniel Heywood."

XL.—JOHN MILNER.

The Milners of this parish obtained their name because from sire to son they succeeded as the custodians of the lord's corn-mills either at Brighouse, Halifax, or Sowerby, etc. John Milner, of Skircoat, married Mary, daughter of Gilbert Ramsden, and their son John Milner was baptised at Halifax in February, 1627, (or 1628 as we should now state). He passed from Halifax Grammar School to Christ's College, Cambridge, whilst only fourteen, and took the degrees B.A., M.A., and

B.D. He became curate of Middleton, in Lancashire, but on the Cheshire Rising he had to flee to Halifax, where he remained until 1661, when his brother-in-law, Dr. Lake, vicar of Leeds, presented him to the curacy of Beeston. During this period he was incumbent of Sowerby Bridge Chapel, 1650, succeeding John Milner (unless this reading is a misreading for Milner.) Mr. Watson does not give his name in the list there. He became B.D. and minister of St. John's, Leeds, in 1662, and in August, 1673, was advanced to the vicarage of Leeds, and in 1681 became Prebendary of Ripon. In 1688 being dissatisfied about the Revolution, he retired from the vicarage, and was deprived of all his preferments. He spent the rest of his life at St. John's, Cambridge, and remained a Nonjuror until his death at the College February 16, 1702, aged 75. He was buried in the Chapel of St. John's, Cambridge. His only son, Thomas Milner, M.A., vicar of Boxhill, Surrey, fellow of Magdalen College, Cambridge, by will, 1722, gave £1,000 for scholarships to Cambridge from Halifax, Leeds and Haversham Schools, and his sister Mary added £200 in 1736.

The works of John Milner, B.D. were rather numerous:—

(1). *Conjectanea in Isaiam IX, 1, 2*, London quarto, 1673. This was published whilst he was minister of St. John's, Leeds, and it was dedicated to Dr. Dupart, of Magdalen College. Dr. Castel, Professor of Arabic at Cambridge, regarded this as a most excellent essay, wherein the author shewed incredible reading and diligence in perusing so many copies, versions, and various lections, with the best interpreters of Sacred Writ (Vicar. Leodiensis, 114. Thoresby's Leeds Church).

(2). *A Collection of the Church History of Palestine from the birth of Christ to the beginning of the Empire of Diocletian*. London, quarto, 1688.

(3). *A short dissertation concerning the four last Kings of Judah*. London, quarto, 1688.

(4). *De Nethenim sive Nethinaeis, etc.* Cambridge (Cantab.), quarto, 1690.

(5). *An Answer to the Vindication of a Letter from a person of quality in the North, concerning the profession of John (Lake), late Bishop of Chichester*. London, quarto, 1690.

(6). *A defence of the profession of John (Lake), Lord Bishop of Chichester, made upon his death bed, concerning Passive Obedience and the New Oaths, with some passages of his Lordship's Life*. London, quarto, 1690. Thoresby omitted to mention the two last in his *Vicaria Leodiensis*, p. 116. See Bishop John Lake, Halifax Author.

(7). *A defence of Archbishop Usher against Dr. Cary and Dr. Is. Vossius, etc.*, Cambridge, octavo, 1691.

(8). *A Discourse of Conscience, etc., with reflections upon the author of "Christianity not Mysterious, etc."* London, 8vo., 1697.

(9). *A View of the Dissertation upon the Ephistles of Phalaris, etc., lately published by the Rev. Dr. Bentley, also of the Examination of that Dissertation by the Hon. Mr. Boyle*. London, octavo, 1698.

This Dr. Richard Bentley was born at Outten, but I believe his ancestors went from Halifax. The Hon. Mr. Boyle was of the Earl of Burlington stock, and they had kinsfolks residing about Shelf and Birstal.

(10). *A brief Examination of some passages in the Chronological part of a Letter to Dr. Sherlock*.

(11). *A further Examination of ditto*.

(12). *An Account of Mr. Locke's Religion*. London, 8vo., 1700.

(13). *Animadversions upon Mons. LeClerc's Reflections upon our Saviour, etc.* Cambridge, octavo, 1702.

Mr. Milner's son had also the following manuscripts of his father's:—

(1). *A Translation of the Targum*.

(2). *A Chronological History from the Flood to our Saviour's birth*.

(3). *Ditto of the five first centuries Anno Domini*.

(4). *Animadversions on the Historical Account of the Jewish High Priests*.

(5). *An answer to or Animadversions upon R.H. on Controversies*.

(6). *Ditto upon T.C.'s Labyrinthus Cantuariensis (unfinished)*.

(7). *Animadversions upon Irenicum*.

(8). *A Vindication of the Church of England in reference to Antiphones, Respons. etc.*

(9). *A Latin comment on part of Genesis*.

(10). *Ditto upon Psalm I, 42*.

(11). *Diatriba de igne Purgatorio*.

(12). *Fax nova Linguae Sanctae*.

Professor Gower, of Cambridge, gave Thoresby the following character of Mr. Milner:—
"Great learning and piety made him really a great man; he was eminent in both, and nothing but his humility and modesty kept him from being more noted for being so. He was a blessing to the whole society by the example he gave in every good thing. He died beloved, and much lamented here, and his memory is honourable and precious amongst us, and will long continue so."

XLI. BISHOP JOHN LAKE.

In the notice of John Milner we have referred to a Defence and Life of his brother-in-law, Bishop Lake, 1690, and an Answer to a Vindication, concerning the Bishop, 1690. Lord Macaulay's graphic account of the Trial of the Seven Bishops will perpetuate the name of Dr. Lake, who was born (as Mr. Watson says) in Petticoat Lane, Halifax. His name appears in the Halifax Registers, December 5, 1624, in the baptisms, and his father's name was Thomas Lake. The family name had not been long known in Halifax parish. From Halifax Grammar School he proceeded to St. John's College, Cambridge, before he was thirteen years old, where he was placed under the tuition of the poet Cleveland, whose "Poems, Orations, Epistles, etc.," Mr. Lake and Dr. Drake, vicar of Pontefract, collected into one volume, to which they prefixed Cleveland's Life and Parentalia, and dedicated the book to Bishop Turner, Master of St. John's; London, octavo, 1687.

Soon after reaching his B.A., he was made prisoner at Cambridge with the royal party, but escaping, he fled to Oxford, and remained four years with the King's army, there and at Basing House, Wallingford, etc. When the royal cause was at its lowest state he refused the engagement as he had done the Covenant before, and entered into Episcopal orders. On July 26th, 1647, he preached his first sermon as Lecturer at Halifax Church, but times were very unsettled, and by 1652 he had removed to Oldham. In my Yorkshire Genealogist will be found a portrait of this Halifax worthy. It is likely he held the post equivalent to the vicar of Halifax, 1647 to 1650, before Robert Booth. On May 21, 1660, he was made vicar of Leeds, but the populace were intent on having the puritan preacher, Mr. Edward Bowles, of York, and barred the church doors against Mr. Lake. To secure his induction the officials had to send for soldiers, and he thus got possession. He preached the first Synod sermon at York with such satisfaction that Dr. Hitch, of Guiseley, desired a copy of it, and shewed it to Bishop Sheldon, of London, who gave Mr. Lake the rectory of St. Botolph's Bishopsgate, London, by which means he became intimate with Dean Sancroft of Canterbury. In October, 1668, for some unaccountable reason he returned to the north, and became rector of Prestwich, and in July, 1670, prebendary at both York and Southwell, and rector of Carlton in Notts. As Residentiary at York he became unpopular because he stopped the custom of walking about in the Cathedral whilst service was being held in the Chapel, and a mob had to be driven off the

roof of his house, by the deputy-governor. In May, 1671, he became Master of Magdalene Hospital, near Bawtry, and in October, 1680, Archdeacon of Cleveland. The Earl of Derby gave him the Bishopric of Sodor and Man, December, 1682, and Charles II. translated him to Bristol in August, 1684. James II. advanced him in October, 1685, to the Bishopric of Chichester. In April, 1688, he, with Archbishop Sancroft, and five other Bishops, petitioned the King stating their reasons for disobeying the royal order as to reading the Declaration for Liberty of Conscience. They refused to appear before the King's Bench as peers, and were committed to the Tower of London, June 8th. The great trial took place 15th to 29th, when they were released amidst almost national rejoicings. He refused to take the Oaths of Allegiance and Supremacy to King William and Queen Mary, for which he was suspended from office, and would have been deprived had he lived a little longer. On August 27th, 1689, he signed a declaration, which may be found in Watson's Halifax, about twenty lines, on non-resistance and passive obedience.

This declaration caused many pamphlets to be published for and against, and caused a national agitation on the subject, which had hitherto been unthought of. Bishop Lake was buried at St. Botolph's, September 3rd, 1689, aged nearly 65.

He was author of "A Sermon preached at Whitehall, May 29th, 1670, published by His Majesty's command," London, 1671. Also, "The True Christian's Character and Crown, preached in St. Botolph's Church, July 15th, 1669, at the Funeral of Mr. William Cade, Deputy of that Ward," London, quarto, 1671.

"A Defence of the Profession of John Lake, Bishop of Chichester, which he made on his death-bed, with some passages of his Life," quarto pamphlet, London, 1690. Both these pamphlets are in York Minster Library.

XLII. THREE MORE BISHOPS: FARRER, HORSFALL AND TILSON.

There is little doubt that Robert Farrer, the Martyr, to whom there is a monument in Halifax Church, was a native of Ewood, near Hebden-bridge. Thoresby and Wright corroborate the statement. The Farrers were a leading family in Halifax parish for three centuries after the Reformation, the head of the Ewood family being county magistrates in Stuart times. The Bishop owned land at Revey near Wibsey, and Dr. Johnson, a Pontefract antiquary, says in his Yorkshire manuscripts, that he left lands called Threaphead,

four miles from Halifax, to his friends. Possibly this place is near Wibsey. When a young man, he became a Canon regular of the Order of St. Austin. He was at St. Marie's College, Oxford, associated with the Order in 1526 and 1533. He had been partly educated at Cambridge. He became Chaplain to Archbishop Cranmer, and contrary to the practice and orders of the popish clergy he followed the example of Cranmer in entering the marriage state. Willis, in his *Cathedrals*, I., 125, says he was the last Prior of Nostel, near Barnsley, to which was annexed the prebend of Bramham in York Cathedral, and that he surrendered his Convent in 1540, having a pension of £100 per annum allowed him, which he received until his promotion in 1547, or 1548, to the Welsh Bishopric of St. David's. I have a copy of a scarce portrait of the Bishop. Mr. Watson thought that Anthony Wood and Willis treated his character too severely when they state that "he became a most miserable dilapidator, yielding up everything to craven courtiers." In the reign of Edward VI., fifty-six articles and informations were laid against him by various persons, some of high standing, and on the fall of his patron the Duke of Somerset, he was detained in prison, until Mary ascended the throne, and fresh troubles came upon him as to faith and doctrine, negligence, superstition, covetousness and folly. On February 4th, 1555, he was examined before the Lord Chancellor (the Bishop of Winchester) and others, and on the 14th was sent into Wales for condemnation, his successor, Dr. Henry Morgan, popish Bishop of St. David's, condemned him to be degraded and burned at Caermarthen on the south side of the Market-cross, March 30th, 1555, for refusing to renounce his "heresies, schisms, and errors." He never flinched at the stake, and was beaten down with a staff. Fox, in his *Book of Martyrs*, vindicates Bishop Farrer against the statements of Bishop Godwin, Wood, and others. Most trivial things were reported against him such as riding a Scottish pad, with bridle of white studs and snaffle, white Scottish stirrups and white spurs, wearing a hat instead of a cap, whistling to his child, blaming the scarcity of herrings to the covetousness of fishers who took too many breeders previously, and suggesting that a penny coin should be a penny's worth of the same metal. Two of his chief persecutors had been removed from their livings by him for lucre and shameless whoredom, yet one became Archbishop of York (Dr. Young), and the other Bishop of Bangor (Dr. Merrick). Farrer's chief fault was that he had been chaplain to the Lord Protector, Somerset. In the Harleian MSS. (420 Catalogue) are papers on Bishop Farrer's trial that are not printed

in Fox's *Martyrs*. (Vol. 5 of Fox's papers from Strype). A Marmaduke Farrer, curate of Luddenden, was buried in 1606.

John Horsfall was descended from the Horsfalls of Horsfall, the old homestead, now a substantial farmhouse near Cross-stone Church. He held a living in Yorkshire, but about 1585 became Bishop of Kilkenny, Ireland. I believe he is the same I.H. (John Horsfall), translator of Nicholas Hemming's "The Preacher." London, 1574, 16mo., also 1576, see Lowndes' *Bibl.* under the heading Hemming. Besides a daughter who married into a wealthy Irish family of Kilkenny, he had a son Sir Cyprian Horsfall, whose daughter is now represented by her descendant, Sir James Langridge, of Kilkenny, and Lucan. Bishop Horsfall's monument, a coat-of-arms, only, impaling his wife's arms. I saw a month ago (August, 1904), at St. Canice Cathedral, where he was succeeded as Bishop by another Halifax man, Dr. Deane, in 1690. Recently I have received a photograph of the monument from Sir James' talented brother, whose artistic and antiquarian tastes are displayed in the renovations at Kilkenny Cathedral.

The following possibly refers to the Bishop:

From Depositions, Durham Ecclesiastical Court (Surtees Society, XXI., 1845.)

Against Robert Waugh and John Rawe, April 27, 1567, "circa horam septimam predicti sacrilegas manus in quendam Johannem Horsfall, clericum injecturi, venerunt ad dictum Johannem in villam et rectoriam de Weshington, &c.

"Nowe we are glade Horsfall, that we have got thee here, thou hast done our kinswoman Isabell Hinde a displeasure, and we will make thi skinne make her amendes, and, by God's woundes rather than thou use her thus thou shalt beare me thy backfull of strokes," holding and shaking his staffe at the said Horsfall. At which words one Robert Waugh came there also, grinning and shaking a lance staff, and sware "by God's blood that shalt thou do," and throwing his staff down drew out his dagger, stroke at him and cawght the said Horsfall by the shoulder, holding the dagger at his hart, and said, "Yea, by God's hart thou shalt either make her amends or this dagger shalbe thi deathe." Wherat the said Horsfall, being amased, said, "Sirs, I have no money." Yes, quod Wawghe, that hast thou, theefe, and let me see it. Whereupon the said Horsfall purse being opened there was found in it 7s., which the said Wawghe took then and there, and as Isabell Hind confessed in this court gave afterward to her 5s., and kept 2s. to himself. Which thing being done they caused Horsfall there to sit down and to make a bill of £3 debt of his hand-writing sealed.

From Depositions, Durham Ecclesiastical Court. (Surtees Society, XXI., 1845.)

Robert Smith, of Foxton, aged fifty, said that he was in the church of Sedgfield in the time of service (17 Nov., 1568), when the said Bryan Headlam did disquiet Mr. Horsfall, there curate, with speaking to him at that time, viz., the said curate thought the two penitents sat too high up in the church, and spoke to them, and specially to one of them, to sit lower, and at last she so did, and there stood a young man near her whom the said curate asked whether that she was his wench or no, and Bryan replied to the curate "She may be youres if ye will;" and the said Bryan had on his cap at the time of morning prayer. Fine 12d. imposed on Headlam.

Henry Tilson is said to have been a native of Halifax parish, but of which township is not known. The name has been common in Sowerby and Ovenden. He entered Baliol College, Oxford, in 1593, and his baptism should be found at Halifax in 1576, or he may have been baptized at Heptonstall. In 1596 he took his B.A., and got a Fellowship in University College, where he took his degree of M.A. In October, 1615, he succeeded R. Kenion in the Vicarage of Rochdale. After some years residence there he went as Chaplain to the Earl of Strafford, Lord Lieutenant of Ireland, who made him Dean of Christ Church Dublin, Pro. Vice-Chancellor of Dublin University, and Bishop of Elphin on September 23, 1639, but was driven away soon afterwards on the breaking out of the Irish rebellion. His son, Captain Henry Tilson, was governor of Elphin Castle, and joined Sir Charles Coote against the King, so the Bishop delivered the Castle into the hands of the Lord President of Connaught, and about the same time the Bishop's library and goods were pillaged by Egan, the titular Bishop, to the damage of £400. He escaped to relatives at Soothill Hall, near Dewsbury, where he remained three years in poverty. As his family comprised thirteen persons, he eked out a subsistence by consecrating a room in the Hall in which to hold services, and was aided by local gentlemen, until Sir William Wentworth, of Bretton Hall, gave him the curacy of Cumberworth. Thus the Bishop became a curate. Walpole, in his "Anecdotes of Painters," III., 103, (1763), refers to a nephew of the Bishop's, and the Tilsons remained at Soothill Hall more than a century after Bishop Tilson's death, which is recorded in the Dewsbury Register:

"Henry Lord Bishop of Elphin, buried April 2nd, 1655," and in the Soothill Chapel, at Dewsbury, south-east corner, a monument bore the inscription: "P.M. Reverendi in Christo Patris Henrici Tilson, (Hen. F.) Epis juxta Halifax, in agro Eboracenci; denati 31

die Martii, A' 1665 in eodem agro. Viri ob eruditionem et pietatem insignis." The Tilson arms, very similar to the Tillotson's, are engraved on the monument. I am not aware that any printed effusion of his exists.

XLIII.—MATTHEW SMITH, M.A., AND TWO JOHN SMITHS.

This gentleman was born in the city of York in 1650, and was advanced to Edinburgh University, where he took the degree of M.A. On leaving Scotland he began his ministry as a Nonconformist at Warley and Mixenden alternately. At the latter place the dissenters were chiefly Antinomians, and Mr. Smith had only one encouraging supporter at the beginning of his labours, namely John Hanson, and the Magistrates at that time were very active in prosecuting Nonconformists. He was obliged to preach secretly, and had often to hide himself from informers and soldiers, yet he was fortunate enough to elude their vigilance, and eventually he gathered a flourishing congregation. At one time he had to conceal himself at York, and again fled into Halifax parish for safety. He had a living of £200 per annum offered, but declined it as he refused to conform. In the latter part of his life he was afflicted with the palsy, and died April 29th, 1736, aged 85, and was buried at Mixenden. His book that created a great stir on account of a supposed want of orthodoxy, which troubled Oliver Heywood and others, was "The True Notion of Imputed Righteousness and our Justification thereby, being a supply of what is lacking in Bishop Stillingfleet's book, &c., by the Rev. M. S., a country minister." This was an octavo volume, printed at London in 1700. In the same year, and often bound up with it, he issued "A Defence of the foregoing Doctrine against some growing opposition among Neighbours, Ministers and others." Mr. Thoresby had in his Leeds Museum a manuscript work by Mr. Smith entitled "A Treatise concerning the Decrees of God. There are likewise printed—Five Sermons, to which the editor, his son, the Rev. John Smith, of Mixenden, afterwards of Bradford, prefixed his father's life, and added three discourses of his own, London 1737. The book contains 280 pages, a copy being in possession of Mr. G. T. Rothera, Halifax. John Smith died at Bradford, April 7th, 1768, after a stroke of palsy, or fit, four days previously.

Mr. Joseph Hunter notices in his life of Heywood, that the latter preached the funeral sermon of a daughter of Mr. Matthew Smith of Mixenden, January 19th, 1699, and remarks that she was buried at the chapel, one of the first instances of Congregationalists interring at the newly erected meeting houses, though the Friends' had long practised it. Hunter states that this Mr. Smith was the first of the early ministers to defend a "More rational Christianity," that is verging towards Unitarianism, and that he was the father of Mr. Smith, minister at Bradford, and grandfather of Mr. Smith, minister at Selby, who was in 1842 living, a minister Emeritus. He died at Mixenden, June 29, 1854, aged 95. In the year 1699, there was much uneasiness in the Nonconformist circle about Mr. Smith's "declensions," and he had written to Mr. Heywood in explanation. Someone also circulated a paper containing the new theories the year before beginning of theological ruptures. Mr. Smith had been ordained to the ministry by Mr. Heywood, who was deeply concerned at the beginning of theological ruptures. Mr. Smith in 1687, ministered to two congregations, one at John Hanson's in Mixenden, and the other at John Hall's at Kipping, where he first received an invitation to preach, and had laboured some years, unordained. He was ordained at John Bury's Shuckden (or Sugden) Head, near Thornton, equidistant from both his congregations. He produced his diploma as M.A. of Edinburgh University. Mr. Smith married a daughter of Lieutenant Sharp, of Horton, cousin to the Rev. Thomas Sharp, of Adel. Her grandfather had fought on the Royalist side. Mr. Smith not only suffered much persecution in the dark days before the Revolution, but members of his congregation became opponents because of his inclination to Baxterianism. "Practical godliness is our principal concern" he stated in a letter, and he described himself as being neither a Calvinist nor an Arminian, but one that treats in media via. He probably settled at Thornton in 1679, but left them completely in 1693. The second Mixenden Chapel was built in 1717, on Smith's own estate, and probably at his sole expense. Mr. Smith had also regular preaching services at Warley, and he also trained several students for the ministry, whom he engaged as assistants in the district. It is difficult to find in Smith's book anything but a clear belief in the doctrine of the Atonement. In 1704 he submitted the manuscript of a treatise on "The Decrees of God," to

Mr. Thoresby, Leeds, which does not appear to have been published. He was assisted in his later years by his son, the Rev. John Smith, who had ministered at Warley, and who succeeded his father on his death, in 1736 at Mixenden. Mr. John Smith had laboured at Warley from 1724, and served alternately at Eastwood Chapel. He remained at Mixenden until 1753, when he removed to Chapel-lane, Bradford, now Unitarian. He died in 1768, and was buried at Mixenden. He had gradually verged into Arianism in his later years. He published a "Treatise on Natural and Revealed Religion," and a volume of Sermons, principally his father's, to which he prefixed a memoir of his father. Another son, Isaac, Vicar of Haworth, was an author. I have two curious books by him.

To this notice I add a short paragraph in the hope that further light may be thrown on the identity of the conformist clergyman, John Smith, and on his connection with Halifax.

The following curious book is in my possession:—

The Doctrine of the Church of England concerning the Lord's day, or Sunday Sabbath, as it is laid down in the Liturgy, Catechism and Book of Homilies; vindicated from the vulgar Errors of modern writers, and settled upon the only proper and sure basis of God's Precept to Adam, and patriarchal practice, wherein an Essay is laid down to prove that the patriarchal Sabbath, instituted Genesis 2, 3, celebrated by the Patriarchs before the Mosaic Law and pronounced with the other nine precepts of the Decalogue from God's own mouth, Exodus 20th, writ by God's finger in stone, deposited in the Ark of the everlasting Covenant, under the inspection of Cherubims, till the rending of the vail was the same day of the week, viz. Sunday, which Christians observe in memory of the perfecting of the Creation of the World by the Redemption of Mankind celebrated by the Patriarchs in hope of their Resurrection by virtue of Christ's future Resurrection on that day (Stand ye &c., Jer. 6, 16), London, at the Three Bibles in St. Paul's Churchyard; Francis Bentley in Hallifax; and Ephraim Johnston in Manchester, Booksellers, 1694.

This is a small octavo book, of xxii unnumbered pages, and pages 1-291. Pages iii-viii contain the Epistle Dedicatory to the Queen's most Excellent Majesty, signed your Sacred Majesties most Humble Subject, John Smith. His name does not appear on

the title-page. The preface to the Intelligent Readers fills pages ix-xxi and is signed Your Servant in our Common Lord, J.S. The writer maintained that Saturday Sabbath was only local and temporary, peculiar to the Jews, and Sunday Sabbath was the Patriarchial rest day blessed by God, and restored in Christianity. The Jews adopted the 6th day from their first night's rest after leaving Egypt. The body of Smith's book is divided into chapters, which shew not only great knowledge of the Bible but wide acquaintance with theological works of his time. By references to Kirby Kendal, Kirby Steven, Kirby Lunsdale, he was evidently acquainted with Westmereland. His treatise shews that the Patriarchs had places for worship, priests with tithes, festival days, weekly worship, computation of time, God's prolepsis or rest, ancient poets, Jewish and heathen, Christian Fathers, Justin Martyr's protest, and numerous other well-digested headings indicate the learning and versatility of this divine in compiling a book of attractive interest from a subject seemingly trivial and useless. At page 243 he finishes, but at 245 he resumes by an address to the most Reverend and Right Reverend Fathers in God the Lords Archbishops and Bishops of the Church of England, the Author's humble apology for stiling this Tract "The Doctrine of the Church of England." As guardians of our Churches doctrine I think it my duty to make this apology. I learnt from the Church Catechism when a catechumen—obligations by virtue of my Baptismal Vow—and sureties are charged to see that their God Children teach them not as a Choak-pear instead of Pap. This is signed Your Lordships devoted in all Filial and Dutiful Observance, John Smith.

Of Isaac Smith, another clerical son, we shall have further notice in two pamphlets.

XLIV.—JAMES BOLTON.

I think it has been conclusively proved by Dr. F. Arnold Lees and in the "Flora of Halifax" that James Bolton supplied the Catalogue of Halifax plants that appears in Watson's History of Halifax, 1775, but it is known that he recorded the Killarney fern as growing at Bingley in 1758. In a memorandum book kept by Mrs. Ralph, wife of the Rev. John Ralph, of Northgate End Chapel, Halifax, under date January, 1799, is the entry: On Monday, the 7th instant, died of a rapid decline the self-taught painter and

naturalist, Mr. James Bolton, much regretted by all who knew his modest worth, and particularly by those of his friends who had the most frequent opportunities of enjoying his conversation, and were best acquainted with his merit. His kind notice of my Sophia and wish to improve her in drawing I shall never forget, and the valuable paintings given to me by him I shall ever value and keep as memorials of him." Unfortunately this notice does not mention his birthplace, age, or place of interment. Bolton is one of the few Halifax worthies whose memoir appears in the new Dictionary of National Biography. He contributed seven (signed) plates drawn by him, and engraved by James Sowerby to Bellian's Flora of Cambridge, 1785, and in the same year he published

FILICES BRITANNICÆ.

A History of the British Proper Ferns, with plain and accurate descriptions and new figures of all the species and varieties, by James Bolton, of Halifax, London, B. White, (Leeds, 1785) quarto, pages xvi., 59, price 13s. 6d., coloured 27s. There are thirty-one copper plates, and the introduction, in which he states that he drew and etched the whole himself from careful inspection of the plants, choosing to do so though he had never practised the art of etching. In 1790 he issued (from the Huddersfield Press) the second volume, chiefly devoted to the horse-tails, and containing fifteen plates. The work has always commanded the esteem of naturalists. His careful precision is noted by the signatures on some of the plates, thus,—"Etched on the copper immediately from the plant, September 26, 1790, J. Bolton, Stannary near Halifax." Bradford Free Library has a copy. In the Todmorden Free Library is a copy of Bolton's Ferns, with an autograph letter by him to James Dickson, the London botanist. Edward Robson, of Darlington, was numbered amongst his botanical friends. His great work in Funguses was now well advanced; "A History of Funguses growing about Halifax, with forty-four copper plates on which are engraved fifty-one species of Agarics, wherein their varieties and various appearances in the different stages of growth are faithfully exhibited in more than 200 figures copied with great care from the plants when newly gathered and in a state of perfection. With a particular description of each species in all its stages, from the first appearance to the utter decay of the plant, with the time when they were gathered, the soil and situation in which they grew, their duration, and the particular places mentioned

where all the new or rare species were found. The whole being a plain recital of facts, the result of more than twenty years' observations, by James Bolton, member of the Nat. Hist. Society at Edinburgh." Printed for the Author, and sold in Halifax by him and by J. Milner, bookseller, 1788; 3 volumes, quarto.

Vol. I.—Title, dedication to the Earl of Gainsborough, introduction dated January 1, 1788, xvi pages History of Agarics growing about Halifax, 44 pages, and 2 pages of names. The plates were 44 in number (1 to 44.) all drawn and engraved by the Author, besides a vignette on page v, and an engraved additional title by Bolton, "Historia Fungorum circa Halifax sponte nascentium, tom. I."

Vol. II.—Huddersfield, printed for the Author by J. Brook, bookseller, sold by W. Edwards and Sons, and J. Milner, Halifax; 1788. Title, introduction continued xix—xxv. History of Agarics continued, 45—73, and 2 pages of names. Arrangement of Agarics pages xxv. to xxxii.—The two volumes are in Bradford Free Library.

History of Funguses continued, pages 74—92 Index of names, one page. 48 plates numbered 45 to 92 all by the Author.

Vol. III.—Huddersfield, printed by J. Brook for the Author at Stannary near Halifax, 1789; Title, introduction continued, pages xxvii to xxxii History of Funguses continued, pages 93 to 138, with 4 pages of names. The 46 plates are not numbered.

A Supplement, 1791, forming Vol. IV. Title, introduction continued, pages xxxiii to xlii. Appendix, pages 139 to 182. General index, twelve unnumbered pages. Forty-four plates.

The copies with coloured plates at eight guineas are on the best royal paper, the uncoloured copies are on an inferior paper. There are 182 copper plates bearing 231 species exhibited in about 800 figures. The original plates are believed to have been burnt when Exton Hall was destroyed by fire in 1810, but some other drawings, which the Earl of Gainsborough received from Bolton, are now in the British Museum.

Bolton's next work was

HARMONIA RURALIS,

or an Essay towards a Natural History of
BRITISH SONG BIRDS,

illustrated with figures the size of life of the birds, male and female, in their most natural attitudes; their nests and eggs, food favourite plants, shrubs, trees, etc., faithfully drawn, engraved and coloured after nature; by James Bolton. 2 volumes, quarto, 1794 and 1796, each containing forty coloured plates. A

new edition was published in 1830, a copy being in Bradford Free Library. The first edition is exceedingly rare, and fetches seven guineas now. There is one in Todmorden Free Library.

From a letter, dated from Stannary-yard, February, 1792, we find that he was aided in obtaining specimen birds by his son Thomas, and his friend John Ingham, master of Cockpit School, Illingworth. (Halifax Guardian, May 10, 1879.) Ingham, in 1782, had noted in his memorandum book that Thomas Bolton owned 400 butterflies, 40 hawks, hundreds of moths, a great number of beetles, etc.

The "Halifax Flora" gives a list of the Bolton drawings (in colours), in the British Museum as under:—

- (1) Original drawings of Bolton's Ferns, except those for eight plates.
- (2) Halifax Fungi, 24 drawings, none of these used in the printed volume.
- (3) Fifty flowers drawn from nature at Halifax by James Bolton, 1785-7, purchased by the Museum from William Horne, F.G.S., Leyburn, who still has sixteen water colour drawings of flowers by Bolton.

This is a splendid record for the father of Halifax Naturalists. Surely a portrait of this local worthy, if in existence, should be secured for Halifax Town's Museum.

XLV.—DR. MATTHEW SUTCLIFFE.

(Dean of Exeter).

The Sutcliffes are distinctly of Yorkshire origin if not of local birth. From the origin of surnames we find the Sutcliffes, of Southcliffe, and Noreliffes of Northcliffe in the eastern portion of Halifax parish, and I have little doubt that all bearing these surnames have sprung from parentages of this locality. Whether Mrs. Anne Sutcliffe can be distinctly traced from Halifax parish or not I am unable to state. She wrote "Mediations of Man's Mortalitie, or a Way to true Blessedness," a small duodecimo book, 1634, to which Ben Johnson and George Withers contributed commendatory verses. Mr. E. J. Walker conclusively proved in his "Halifax Guardian" articles that the celebrated divine Matthew Sutcliffe was a native of Halifax parish, and the list of his books demands a fuller notice than I can give at present, for the only work of his in my possession is a Latin book on the Monkish priesthood:

MATTHAEI SVTLIVII

de Monachis, eorumque institutis et moribus adversus Robertum Bellarminum, vni-

versarq; monachorum et mendicantium tratum collusionum disputatio.

Matth. 7—Attendite a falsis prophetis.

Matth. 15—Omnis plantatio, &c.

Habent (monachi) suas observantias regulares, quas carnalibus suis operibus calcant, militantes magis carni, quam Christo, &c.

Excusum Londini per Edm. Bollifantum 1600.

This is a small quarto, and is rather exceptionally paged, having the figures for each leaf and not each page. There are 152 leaves.

In the York Minster Library there is a good assemblage of Sutcliffe's works, as under:—
SUTCLIFFE, MATTHEW, Dean of Exeter.

A Treatise of Ecclesiasticall Discipline. 1590.
The same, 1571.

De Presbyterio, ejusque nova in Ecclesia Christiana Politieia, 1591.

De Catholica, Orthodoxa, et vera Christi Ecclesia Libri duo, 1592.

An Answer to a Certaine Libel Supplicatorie, 1592.

An Answer unto a defence of J. Throkmorton, 1595.

The Examination of Mr. Thomas Cartwright's late Apologie, 1596.

Du Turcopapismo, 1599.

The same, octavo size, 1601.

Adversus R. Bellarmini de Purgatorio Disputationem, 1599.

De Pontifice Romano, 1599.

The same octavo size, 1605.

A Briefe Replie to a Certaine Odious and Slanderous Libel by (Anon), 1600.

A Briefe Refutation of a certaine Calumnious Relation of the Conference passed betwixt the Lord of Plessis Marli and I. Peron, 1600.

De vera Christi Ecclesia, adversus Rob. Bellarinum, 1600.

De Conciliis et eorum Autoritate adv. Rob. Bellarinum, 1600.

De Monachis (as in my copy), 1600.

A Challenge concerning the Romish Church, her Doctrine and Practises, 1602.

De Missa Papistica, 1603.

The Supplication of certaine Masse-priests falsely called Catholics, with an answer, 1604.

A Full and Round Answer to N. D., alias Robert Parsons the Noddie, his foolish and rude Warne-word, 1604.

An Abridgement or Survey of Poperie unto Matthew Kellison's Newe Religion, 1606.
This has sold for 18s

The Examination and Confutation of a certaine scurrilous treatise entitled "The Survey of the Newe Religion," published by Matthew Kellison, 1606.

The Subversion of R. Parsons his confused and worthless worke entitled "A Treatise of three Conversions of England, 1606.

A Threefold Answer unto the third part of a certain Trioblar Treatise of three supposed Conversions of England, 1606.

A Briefe Examination of a certaine peremptorie menacing and disleal petition presented to the King's most excellent Majesty Dedicated to Archbishop Matthew, York, (proof sheets with corrections), 1606

The same, 1606.

All the above, unless otherwise stated, are the usual small quarto size.

In the Minster Library there is also a book by Matthew Sutcliffe that is so different in topic that we may assume it was written by another man of the same names as the Dean of Exeter. This is entitled "The Practice, Proceedings and Lawes of Armes, described out of the Doings of the most valiant and expert Captaines. London, printed by C. Barker, 1593, small quarto, 342 pages, with a dedication to the Earl of Essex, and a preface. This book has fetched from 7s. to 53s. at book sales.

We may add that Lowndes gives some of the titles in fuller detail than the Minster Library Catalogue; thus—"A Treatise of Ecclesiasticall Discipline," 1590, contains 230 pages with dedication to the Earl of Bath and epistle to the reader. The colophon is dated 1591.

"An answer to a certain Supplication rather defamatory, &c. put under the name and title of a petition directed to her Majestie," London, Christ. Barker, 1592, is dedicated to Sir Edm. Anderson, L.C.J., of Common Pleas. This has been sold at £1.

"An Answer unto a certaine calumnious Letter published by M. Job Throkmorton, entitled A Defence against the Slanders of M. Sutcliffe," printed by the deputies of Chr. Barker, London, 4to., 1591, is a curious tract containing a great deal of information respecting the intrigues of the Puritans in the time of Queen Elizabeth. The 1595 issue has been sold by auction at 19s. and 21s.

"De Turcopapismo, adversus Gul Giffordi Calvinotureisimum," 1592, has been sold at 14s.

A Challenge concerning the Romish Church her doctrine and practises, published first against Robert Parsons and now against Frier Garnet, 1602, has been sold for 4s. 6d.

The "Subversions of Robert Parsons, &c.," has fetched from 6s. to 30s. at sales.

"The Unmasking of a Masse-Monger, who in the counterfeit habit of S. Augustine hath cunningly crept into the closets of many

English Ladies, was printed at London in 1626, quarto, and another of Sutcliffe's books not to be found at York, is "The Blessings of Mount Gerizim and the Curses on Mount Ebal; or the happy estate of Protestants compared with the miserable estate of Papists, was issued from London, without date, small quarto. This has sold at 13s. and 16s.

It is questionable whether this long list completes the controversial publications, Latin and English, of Dean Sutcliffe, further particulars of whom may be found in Western Notes and Queries.

Robert Parsons, alias N. Dolman, the Jesuit drew forth treatises by Edmund Bunny and Matthew Sutcliffe and Cartwright's list of books also hinges with Sutcliffe's. Parson's replies includes Brief Replie to divers malicious imputations by O. E. (Dr. Matthew Sutcliffe), 1600; Detection of Notable Untruths gathered out of Mr. Sutcliffe's New Challenge, 1602, twelvemo; A Confutation of a Vaunting Challenge made by O. E. (Sutcliffe), unto N. D. by W. R., 1603, octavo; Answer to O. E. whether papists or protestants be true Catholics, 1603, octavo.

Thomas Cartwright's reply is "A brief Apologie of Thomas Cartwright against all such slaundersous accusations as it pleaseth Mr. Sutcliffe in his severall pamphlettes most injuriously to loade him with," 1596, quarto tract.

Matthew Sutcliffe and Canon Thomas Bell of York were great writers and controversialists in the Romanist disputes, especially against Robert Parsons, and in a minor way five Yorkshire clergymen entered the lists—Thomas Morton of York, afterwards Bishop of Durham, Edmund Bunny of Bolton Percy, Francis Bunny, Robert Cook of Leeds, and Dr. John Favour of Halifax. Of the first three, Sutcliffe Bell and Parsons, it is difficult to state which made use of the most violent and reprehensible language. Dr. Favour's "Antiquitie triumphing over Novelty," 1619, dedicated to Archbishop Toby Matthew, speaks of the Archbishop's famous library, now at York Minster, as under:—"Those multitudes of authors, sacred, profane, old, new, friends and foes, with whose works your graces' great and good library is plentifully furnished." "Seeing I hold that the most ancient Religion is the best, why should I not offer it to the most ancient Doctor of Divinitie that I heare of in this land, and the most ancient Bishop both for age and consecration that I know in our Church, who hath not only read all the Ancient Fathers with a diligent eye, but hath also noted them with a judicious pen (as mine eyes

are witnesses, and, God reward you for such my libertie), and made continuall use of them in his sermons as any ancient Father in our Nation, shall I say? Yea in all Christendome as I dare say and do verily beleieve."

XLVI.—CALDERDALE RAILWAY.

A small booklet, the "Companion to the Manchester and Leeds Railway," 4½ inches by 2½, with a small folding map dated 1841, was printed by Nicholson and Wilson, printers, Halifax, 96 pages, price 1s. It is one of the rarest of modern Halifax books, so a description of its contents may be serviceable. Four sections of railways were eventually constructed joining Liverpool and Hull:

1. Liverpool to Manchester, 1824, Act 1826; opened September 16, 1832.
2. Manchester to Leeds, 1831, &c.
3. Leeds to Selby, Act 1830; opened September 22, 1834.
4. Selby to Hull, Act 1836; opened July 1, 1841.

The Manchester to Leeds Company was formed in 1831, when George Stephenson and James Walker, civil engineers, were engaged to survey the route, and an Act was applied for covering the distance from Manchester to Brighouse, 34½ miles, but shortened to Sowerby Bridge subsequently. The Bill was introduced on February 28, 1831, by Lord Morpeth, and read the second time on March 11th, but a dissolution of Parliament came in April. On June 28th the re-introduced Bill, extending the line from Sowerby Bridge to Leeds, via Brighouse, was committed after two readings, and on the 12th of July after seven days investigation was thrown out by a Committee of 18 against 15. In October, 1835, a new Company was formed with a capital of £800,000, and a Bill was introduced in February, 1836, and passed both Houses notwithstanding the opposition of the Canal Companies and land proprietors, receiving the Royal Assent July 4th, 1836. The inhabitants of Halifax held a meeting on October 21st, 1836, and resolved to ask the Company to make a branch to Halifax town, and the Royal Assent was obtained on July 1st, 1839. Mr. Robert Gill was the manager and Mr. Gooch (under Mr. Stephenson) the engineer. The first sod was cut on August 18, 1837, and the line opened from Manchester to Littleborough on July 3rd, 1839, and the section from Hebden Bridge to Normanton, 27½ miles, on October 5th, 1840, and the intervening section on January 4th, 1841, except Summit

Tunnel which was not finished until March 1st, when the Directors, accompanied by a band of music, rode to Normanton, the carriages being decorated with flags, &c. The Guide book at page 39 enters on the Yorkshire boundary at Gauxholme Viaduct of 17 arches of 35 feet span, and the centre one of 60 feet, where the Calder is reached, the Canal is crossed by a skew-bridge of 101 feet span, "the finest specimen of a skew-bridge in the world." Todmorden is reached $40\frac{3}{4}$ miles from Leeds. The line passes Stansfield Hall, the home of the Sutcliffes, Millwood Tunnel (225 yards), Cross-stone Church rebuilt by Government in 1831, Rev. John Fennell, incumbent, Castle Hill Tunnel (192 yards), crossing the Horsfall valley at Horsfall by five arches of 45 feet span each, enters Horsfall Tunnel (424 yards), Eastwood Independent Chapel, where the turnpike road, canal and railway are close together in rivalry, to Stoodley Bridge, where Stoodley Pike, erected 1814, can be seen. Passing Wood Mill (Messrs. Oliver), Underbanks (residences of Horsfalls, Christr. Rawdon, Geo. Ashworth,) Calais Mill, to Charlestown, where a tunnel had to be abandoned, and a curve made in the line. Crossing the road, river and canal by bridges, Whiteley's Cotton Mill, Mytholm, is reached. Passing St. James,' (land and stone given by the Rev. J. A. Rhodes,—Government paying the rest; Rev. F. Tollar, incumbent,) and Mr. Rhodes' Mansion, several mills, and a tunnel of 124 yards we bring our journey to Hebden Bridge, the station for Keighley, about 11 miles away. Crosley's Gas Works, and some extensive cotton mills are noted, and to avoid bridges the Calder bank had been diverted at several points. Ewood Hall, "the birthplace of Bishop Farrar." Brearley Hall, Fielden's Factory at Mytholmroyd, the Worsted Company's mill (occupied by Jonathan Ackroyd) at Luddendenfoot, Sowerby Church re-erected in 1762 (Rev. W. H. Bull, M.A., incumbent), Haugh End, the birthplace of Archbishop Tillotson, and a tunnel of 640 yards are points of interest up to Sowerby Bridge Station, three miles from Halifax, whither omnibuses ply on the arrival of trains. This is 32 miles (by railway) from Leeds. Hollins, the residence of the Crossleys and Woods, St. George's Church consecrated October 27th (1840), a viaduct of 5 arches of 43 feet span over the Blackstone-edge-road and the Ripponden beck, the Gasworks, Mills, &c., of Sowerby Bridge are mentioned and the Church, rebuilt 1820, Rev. C. Rogers, M.A., incumbent. The deep cutting of 80 feet with Norland on the hill top to the right and Sterne Mill (corn) on the left,

are passed, when Woodhouse (home of Richard Sterne, &c.) near the mill, and Copley Mill, property of the Dawson's, come to view. North Dean Wood is skirted, and the branch line to Halifax was designed to join at this point. Skirecoat on the hill, and Salterhebble in the valley are on view before Elland Tunnel is entered, 424 yards. Elland Hall, tenanted by Mr. Lambert, owned by Lord Scarborough, affords a short peg on which to hang a note on the Elland tragedies, and the defunct market, the trade and other matters are recorded. The Church of St. Mary, Rev. C. Atkinson, incumbent, and the Chapels are mentioned. Ash Grove, the residence of Mr. Edward Rawson, Cromwell bottom and the stone quarries, Southowram Church (Rev. John Hope, incumbent), are pointed out, before entering the cutting whence a large quantity of stone blocks for the line was obtained. Lillands, the residence of Miss Helm, being reached, a description of Brighouse is given, but of course no part of the line was in Brighouse township. St. Martin's Church, consecrated in 1831, Rev. John Boyle, incumbent, the new parsonage, the trade facilities, the Navigation Company, the stone, corn, malt, card and woollen industries, are condensed into a couple of pages. The viaduct of six arches of 45 feet span are all in Rastrick township, as is the Brighouse Station, 26 miles (by rail) from Leeds, and 34 from Manchester. "Brighouse and Bradford Station" was a great omnibus centre for Huddersfield 4 miles, Halifax 6 miles, Bradford 7 miles, especially for Bradford passenger traffic. Passing along in Rastrick township, with sight of Clifton and Kirkles, after leaving Woodhouse, the old home of the Hansons and Armitages, Bradley Wood cutting is entered, and Halifax parish is left behind, and with the 38 mere pages we have no special concern. The total capital had been increased to nearly two million pounds, but this was found much too little. A postscript informs us that "Omnibuses leave the Railway Office in Bradford, opposite the Bowling Green Inn, for Brighouse Station, at 7-15, 8-15, 12-30 and 4 on week-days, with an extra one at 7 p.m. on Thursdays; and on Sundays at 8-30 a.m. and 6-30 p.m. Return from Frighouse at 9-49, 12-19, 5-49, and 8-50 on week-days, with one at 8-45 p.m. on Thursdays. The Sunday bus ran at 10-20 and 8-50.

As a striking contrast in size to this little book we pass to Tait and Butterworth's work, 1845, 19½ inches by 13, where at page 2 we are told that the Company was originally formed in 1825, but abandoned the scheme because of depressed trade, and met again September

11th, 1830. Eight thousand shares of £100 each was the capital to begin with. A few lines respecting the opening of the section from Hebden Bridge to Normanton, October 5, 1840, reveal to us the excitement that obtained at Brighouse, as well as other places along the route: "The sides of the hills were lined at numerous points by thousands of individuals of every diversity of age and condition in life, solely for the purpose of seeing the first train, carriages without horses, on its winding passage amongst their native hills. Such was the eagerness of multitudes to travel on the first day that at Sowerby Bridge the rush of passengers became alarming in the extreme, and when every seat was occupied, numbers of adventurous travellers mounted the tops of the carriages, and failing sitting room a few daring wayfarers stood upright, and in that fearful position did they remain all the way to Hebden Bridge, stooping down as they passed under the tunnel and the numerous bridges on the line, and then rising and cheering to the astonished spectators. A more alarming scene was seldom ever witnessed, the train was proceeding at the rate of twenty miles an hour, and if a single individual had failed to stoop at the instant of passing under the archways, his brains must have been dashed out, and yet there was no power to prevent the crowd from thus boarding the carriages." The "Leeds Mercury" spoke of the work as the greatest triumph of engineering science, and a work of national importance. The introduction to the book by E. Butterworth follows the Guide in its description of the route, but enlarges upon the chief points of scenery. He mentions one book or pamphlet I have not seen, namely, "The Landscape View, or Walk to Stoodley Pike," by J. Holt.

The full description of this large volume is as under, the plates being loosely inserted: Views on the Manchester and Leeds Railway, drawn from nature and on stone by A. F. Tait, with a descriptive history by Edwin Butterworth: published for A. F. Tait by Bradshaw and Blacklock, London and Manchester, 1845, folio. There are 34 pages of description, besides Title and Dedication leaves:

1. Second title; Views by A. F. Tait, Liverpool, with Vignette,—the east entrance to Elland Tunnel.
- 2, 3, 4. Manchester Station.
5. Rochdale.
6. Littleborough.
7. Todmorden Valley from above Mytholm Church.
8. Summit Tunnel, west entrance.

9. Gawksholme Viaduct.
10. Todmorden from the North.
11. Todmorden Viaduct.
12. Whiteley's Viaduct, Charleston.
13. Hebden Bridge Station.
14. Sowerby Bridge from King's Cross.
15. Halifax.
16. Rastrick Terrace and Viaduct.
17. Brighouse Station (Brighouse and Bradford Station on the signboard.)
18. Brighouse from Clifton Common.
19. Wakefield.
20. Normanton Station.

This well-executed set of lithographs sells at 18s. now.

XLVII.—JOHN FAWCETT, M.A., D.D.

John, son of Stephen Fawcett, was born at Lidget Green, Bradford, on January 6th, 1740, new style. He was one of a numerous family, and lost his father when eleven years old. Stephen was then only forty-nine, and his blind father lived with them at the time. At thirteen John was put apprentice in Bradford, fortunately to a good master, and served six years. From childhood he was encouraged to read theological books. He heard George Whitfield preach at Water-side, Bradford, twice on one day, September, 1755, and then began to make public profession of religion. In August, 1756, he again heard his life-long favourite, Whitfield, at Bradford and Birstall, and he frequently heard the Rev. William Grimshaw, of Haworth, who was buried at Luddenden, where his son resided (Ewood Hall). A small community of Whitfield Methodists met at Bradford and a Mr. Hales, of Wakefield, preached for them, but he failed to settle amongst them. From him Fawcett imbibed an intense interest in Hervey's books. Failing to get Mr. Hales for a minister the community abandoned the idea of erecting a place of worship. A few scattered Baptists from the Haworth and Rawden chapels took up the idea, and a Baptist cause was established, in which many of the Whitfield society joined, and Mr. Crabtree, from Wainsgate, Hebden Bridge, became their minister. Under his preaching Fawcett became a Baptist, February, 1758. Before he was twenty, having no home, he married Susannah Skirrow, of Bingley, and at twenty he was diligently practising compositions in prose and verse. He conceived that his occupation was injurious to his health, and this tended to strengthen his

desire to become a minister. In May, 1764, he removed to Wainsgate to become the Baptist minister there. The first minister had been Richard Smith (one of the converts under the Rev. Wm. Grimshaw, of Haworth, 1750.) and at his death, August 24, 1763, aged 52, was followed by Mr. Fawcett. During Mr. Smith's illness a Mr. Johnson, of Liverpool, preached at Wainsgate, and on his return home issued a book the "Trial of Two Opinions," in which he attacked Mr. Smith. The Rev. James Hartley, of Haworth, defended his old pastor in a pamphlet—"The Trial of Two Opinions—tried." Mr. Fawcett had to begin with a disturbed community, but the Baptist Association meeting at Halifax, in May, 1764, encouraged the Wainsgate Members to persevere. John Foster, father of the great Essayist, was Fawcett's intelligent friend and philosopher. Mr. Fawcett was not ordained until July 31, 1765, when Messrs. Hartley, Crabtree, Nutall and Oulton took part. In October, 1766, Fawcett's first child a daughter, was born, and in the following year his first book was published: "POETIC ESSAYS;" about eight topics, including one "On the death of Mr. Richard Smith, Wainsgate." The pamphlet was sold to friends at sixpence in a very limited edition. In 1772 he issued "THE CHRISTIAN'S HUMBLE PLEA FOR HIS GOD AND SAVIOUR," a six-penny pamphlet in answer to "The Triumph of Truth, &c.," by Priestley. It is written in blank verse and signed by Fawcett under the signature Christophilus, and at least five editions were issued, some of them from London, without the Author's knowledge. I have the third edition, London, 1781, 24 pages, octavo. In March, 1772, he first visited London, and during nine weeks preached (for Dr. Gill and others) fifty eight times, besides hearing Conder, Medley, and Henry Foster. On Dr. Gill's death he was invited there again, but refused though his income at Wainsgate was about £25, and his family was increasing. The congregation managed to make up his salary to £40 at this time, and he commenced tuition of young men for the ministry. The first students were Abraham Greenwood, the first minister at Rochdale, who had been tutored a short time by his brother-in-law the Rev. Wm. Armitage, John Hindle, minister at Halifax and Manchester, Thomas Slater who became a church clergyman, and George Townend minister at Accrington, whose funeral sermon Mr. Fawcett preached and pub-

lished. The Rev. Wm. Hartley received some education at the Academy before settling at Halifax. A Rev. Mr. Thomas had for many years laboured at Rodhill-end and Slack conjointly, though several miles intervened, and he dying in 1772, the Slack people asked Mr. Fawcett to preach to them, which he did frequently, and the cause there revived.

Mr. Fawcett's third publication was issued after a severe attack of stone, and after most of the family had suffered from smallpox, one infant boy having died. It is entitled

"THE SICK MAN'S EMPLOY

or Views of Death and Eternity realized. Occasioned by a violent fit of the stone, and published for the good of those who would pay attention to the Divine Call—Prepare to meet thy God." London, 1774, small 8vo., 90 pages, and one page advertising a book never issued, "Free and Full Salvation proclaimed to a lost world." "The Sick Man's Employ" was sold at 8d., and the dedication to the Wainsgate Flock is dated June 1, 1774. I have a copy of the first edition, 91 pages, and in the Halifax Free Library there are Halifax editions, 1802 and 1809, and one without date, besides 1837 and 1838. In 1776 he removed to Brearley Hall, which had a farm attached, and in the hall-body he held public services. Hebden Bridge chapel was erected as an off-shoot from Wainsgate in 1777, and a printed circular soliciting aid was issued. In 1778, Mr. Fawcett printed his fourth book—

"ADVICE TO YOUTH

or the Advantages of Early Piety, designed for the use of schools, &c., by John Fawcett, Master of the Boarding School at Brearley Hall in Midgley, near Halifax "The Epitome of Christian Doctrine" was announced in it. A second edition of "Advice" was soon afterwards issued at the same price, 1s. 6d. I have the first edition, printed by G. Wright and Son, Leeds, 192 pages, 12mo., no date given. There is an edition in Halifax Free Library, printed at Halifax in 1836, and one in 1810, 7th edition. The next publication was

"THE DEATH OF EUMENIO, A POEM,"

Leeds, printed by G. Wright and Son, 1779, price 6d., small 8vo., 40 pages, dedicated to the mournful relatives and friends of the late Mr. William Hudson, of Gildersome, the Eumenio of the poem. It is dated Brearley Hall, November 29, 1779. A few elegiac verses on the death of Mr. Wm. Greenwood, of

Oxenhope, who died five weeks earlier, are added to the book of which I have two copies. Soon afterwards was issued—

"THE REIGN OF DEATH,"

a poem occasioned by the Decease of the Rev. James Hartley, late of Haworth, by John Fawcett; with a funeral sermon on the same occasion by William Crabtree. Leeds, printed by G. Wright and Son for the Authors, 1780, small 8vo., 104 pages, price one shilling. Mr. Crabtree's sermon occupies pages 39-103, the last page being an advertisement of four of Fawcett's books.

A tribute is also paid, in verse, by Mr. Fawcett to the memory of Adam Holden, of Halifax under the style of Philander. Euphronius was the poetic name given by Mr. Fawcett to Mr. Hartley in the poem. I have two copies of this book, and there is one in Halifax Free Library. In March, 1782, aged 79, Mr. Fawcett's mother died, after years of languishing in bed, and he had suffered so long from the stone that his life was likely to be soon ended, but under Dr. Hey, of Leeds, he began to improve. He also abandoned the white wig, and grew his own hair.

**"THE AFFLICTIONS OF THE
RIGHTEOUS**

and their deliverance out of them all; a sermon on the Death of Mr. Townend," was published in 1784, 8vo., 44 pages, price 6d., Leeds, Thomas Wright. A copy is in Rawdon College Library. In 1782 appeared

"HYMNS

adapted to the circumstances of Public Worship and Private Devotion," price 3s., reduced afterwards to 2s. A new edition was issued about 1816. Copies of both are in Halifax Free Library.

"ADVICE TO YOUTH,"

reached a third edition, corrected and improved, in 1786. My copy shews that it was printed by T. Wright, Leeds, 191 pages, preface dated August, 1786. Price 1s. 6d.

At the end is a page of advertisements:—

Poetic Essays, 6d.

Christian's Humble Plea, 6d.

Sick Man's Employ, 8d.

Death of Eumenio, 6d.

Reign of Death, 1s.

Hymns, 2s.

Afflictions of the Righteous, 6d.

An Association of Baptist Churches, which developed into the Yorkshire and Lancashire Association, was instituted at Colne, May 30 and 21, 1787, and the Circular Letter was the

composition of Mr. Fawcett. Seventeen churches associated at the beginning. His daughter, Sarah, aged 18, died on April 1st, 1785, and a tombstone at Hebden Bridge records her interment there.

Mr. Fawcett's most famous book was written in 1787, the preface being dated Brearley Hall, August 18th, of that year. It is

"AN ESSAY ON ANGER."

Leeds, printed by Thomas Wright for the Author, 1787, 12mo., 150 pages and viii pages of contents and subscribers' list; price 1s. 6d.

The second edition, by the same printer, and at the same price, pages iv, 176, with preface dated Brearley Hall, October 20, 1788, appeared at the close of that year.

"ADVICE TO YOUTH; or the advantages of Early Piety; designed for the use of Schools as well as young apprentices and servants, and the British youth in general, to draw the attention to matters of the greatest importance in Early Life," reached a fourth edition (corrected and improved). By John Fawcett, master of a boarding school at Brearley Hall in Midgley, near Halifax. Leeds, Thomas Wright, sold by the Author, 1792, 12mo., pages ii and 146; 1s. 6d. Preface dated March, 1792. In that year Mr. Fawcett was invited to succeed Dr. Caleb Evans as principal of Bristol College but his habits of life being fixed he declined. Besides covering a wide field of general reading, his time was crowded with sermon writing, teaching, business matters and composing, printing and distributing books.

In 1793 the Circular Letter to the Baptist Churches written by him was published. Its title was

**"THE CROSS OF CHRIST THE
CHRISTIAN'S GLORY."**

Several editions of this pamphlet were issued by the Author, and for a long period it has been the basis of a tract issued by the British and Foreign Tract Society. In the same year a penny pamphlet circulated by Mr. Fawcett, entitled

**"CONSIDERATIONS RELATIVE TO SEND-
ING MISSIONARIES AMONG THE
HEATHENS,"**

led to the formation of an auxiliary society at Halifax of which he became secretary. The Baptist Missionary Society dates from October, 1792. One of the editions of

"THE CROSS OF CHRIST CONSIDERED, in a Letter addressed to Christians of all Denominations" was issued in 1793, 15 pages, 2d. About this time the title M.A. was given to him.

In the following year appeared
 "LETTERS TO HIS FRIENDS BY THE
 REV. JOHN PARKER.

late Minister of the Gospel at Wainsgate in Wadsworth, with a sketch of his life and character, by John Fawcett, A.M.; Leeds, printed by Thomas Wright, 1794, 12mo., 214 pages, 2s. Mr. Parker was a native of Barnoldswick in Craven, born March 10, 1725, a follower of the Rev. Wm. Grimshaw of Haworth, and a member of the Rev. Alvery Jackson's Baptist Church, whom he succeeded as minister in 1763, at Barnoldswick. Towards the close of his life he removed to Wainsgate Chapel, and continued to preach after he was totally blind. He died May 29, 1792, aged 68. Mr. Fawcett, in 1795, bought cheaply a printing press and a small quantity of type, and amused himself with printing fly sheets in prose and verse to distribute to his pupils and others. In May, 1796, he bought further quantities of type, and engaged a practical printer at Brearley Hall. His first aim was to issue a prospectus for publishing a "Life of the Rev. Oliver Heywood," and a treatise by Heywood entitled "LIFE IN GOD'S FAVOUR," to appear in monthly numbers. This first edition of HEYWOOD'S LIFE was sold in boards at 2s. 3d. Mr. Fawcett had obtained a couple or perhaps three of Heywood's manuscript pocket books, and from these, nearly a century after the good man's death, compiled the first independent book on his interesting career. These manuscript books were secured from the Fawcett family by Dr. Raffles, of Liverpool, and were lent to me by Mr. Stamford Raffles, the Liverpool stipendiary. Mr. Oliver Heywood, of Manchester, bought them a few years ago, but they are printed literatim in my Heywood's Diaries.

XLVIII.

DR. FAWCETT—(Continued).

"THE PRESENCE OF GOD WITH HIS PEOPLE;"

Brearley Hall, 1796, 56 pages, 12mo., is in Rawdon College Library. At Christmas, 1796, Mr. Fawcett removed from Brearley Hall to Ewood Hall, the traditional birthplace of Bishop Farrer, the martyr, and here he continued his printing operations. He designed a monthly serial, the first volume of which was issued 1797, under the title of "MISCELLANEA SACRA, or the Theological Miscellany." Printed and sold at Ewood Hall, near Halifax, 1797, 12mo., 314

pages, published in 3d. numbers; price 2s. 6d. for the bound volume. Vol. I has notices of Rev. Timothy Senior, a Heckmondwike student; Miss Milne of Longbottom, &c. The second volume was issued in 1799, 12mo., 434 pages, in monthly parts as before, or 3s. for the bound volume. The Ewood press was kept going steadily for three years when he printed:—

"ORDER AND CONSTITUTION OF A
 GOSPEL CHURCH,"
 1797, 58 pages, 12mo., price 6d.; 2nd edition, 1798.

"SERMON ON THE DEATH OF MRS.
 LITTLEWOOD."

"THOUGHTS ON THE REVIVAL OF
 RELIGION."

These three were original works; the next three were reprints:—

"GOUGE'S SURE WAY OF THRIVING."
 1801, 12mo., a copy is in the Halifax Free Library.

"NATSON'S CHRISTIAN CONTENTMENT"
 "DR. WILLIAMS'S CHRISTIAN
 PREACHER."

The first portion had been printed at Halifax, but by sanction of the Author, Dr. Williams, of Rotherham, the work was finished at Ewood Hall.

"AN ESSAY ON THE WISDOM, THE EQUITY AND THE BOUNTY OF DIVINE PROVIDENCE" was first issued as a Circular Letter to the Baptist Associations, but second and third editions were shortly taken up by the public. The fourth edition, printed and sold at Ewood Hall by John Fawcett, M.A., 1797, is a 12mo., of 35 pages, price 4d.

"A SUMMARY OF THE EVIDENCES OF CHRISTIANITY," 1797, 12mo., 100 pages, (copy in Rawdon Library), was issued at 1s.; and at the same price—"ENGLISH EXERCISES IN SPELLING AND SYNTAX, for the use of Schools," 12mo., 1796, (in Halifax Free Library).

"THE HISTORY OF JOHN WISE," published for the instruction of little children, and particularly designed for Sunday Schools has passed through numerous editions, the large paper ones selling at 6d.; and the Religious Tract Society has also issued illustrated editions. I can testify to its popularity as a Sunday School gift-book fifty years ago.

"THE CERTAIN EFFICACY of the Death of Christ considered in a letter addressed to a Christian Society, with some remarks on a pamphlet entitled—"Plain Reasons, &c.," 28 pages, 12mo., price 3d.

"LIFE IN GOD'S FAVOUR" (by Oliver Heywood), a new edition, printed at Ewood Hall, 1799, 12mo., 264 pages, price 2s. 3d. in boards, 2s. 9d. bound.

"CHRIST PRECIOUS TO THOSE THAT BELIEVE," a practical treatise on Faith and Love, by John Fawcett, A.M.; printed and sold at Ewood Hall, near Halifax, 1799, 12mo., 306 pages, 3s. [From Miscell. Sacra II.] The remainder of this edition was issued with the date 1800 substituted.

"THE DOCTRINE OF CHRIST stated and improved."

"THE DIGNITY OF THE REDEEMER OF MEN."

"ENGLISH GRAMMAR EPITOMIZED."

A second edition was soon afterwards issued "ENGLISH GRAMMAR EPITOMIZED, for the use of Ewood School," Halifax, printed by Holden and Dowson, 1804, 12mo., 84 pages, price 1s. 3d.

In the year 1800 failing health led him to dispose of his printing stock to a firm at Halifax.

I have two copies of

"Thoughts on the Revival of Religion. By John Fawcett, A.M., Halifax, Holden and Dowson, 1802, 24 pages, 12mo., being addressed to the Baptist Churches at Blackburn, June, 1802. The last page is devoted to advertisements:—

Christian Preacher, by Dr. Williams.

Sick Man's Employ.

Gouge's Sure Way of Thriving.

Watson's Divine Contentment.

Christ Precious.

John Wise, 3rd edition

Constitution of Gospel Church.

He was a prime-mover in establishing the Ministerial College at Horton (now at Rawdon) in 1805. In the same year he built a house near Hebden Bridge Chapel, called Machpelah, and left Ewood to his son's family. Richard Fawcett, his brother, the last survivor except himself of the Bradford family, died January 19, 1807. He had been a prominent Wesleyan many years.

In 1806, Mr. Fawcett issued "HINTS ON THE EDUCATION OF CHILDREN, particularly the children of the poor;" (price 4d.), which quickly reached a fourth edition; a copy is in Rawdon Library. It was a 12mo., 36 pages, printed by Holden and Dowson, Halifax.

"A DISCOURSE ON THE ATTENTION AND COMPASSION DUE TO THE CHILDREN OF THE POOR," a sermon preached at Accrington for the benefit of a Sunday School, was published at 8d.

"A TENDER ADDRESS TO RETURNING PRODIGALS, in the form of a Letter," was printed for distribution at a place near Bradford, where a religious revival was taking place. There are 12 pages, 12mo., printed at Halifax, 1802. A copy is in the Rawdon Library. A Sermon at the opening of a Baptist Chapel, York-street, Manchester, April 20th, 1808, was printed in July, 1809. The text was "HOLINESS BECOMETH THINE HOUSE." His wife died March 30, 1810, and in June 1810, at the Association meeting at Bradford he preached, what was virtually her funeral sermon on "Behold this day I am going the way of all the earth." This sermon bearing the title "AN IMPORTANT JOURNEY," has passed through several editions. From 1807 to 1811 he was daily occupied upon a Commentary of the Bible, and about the time he had finished the writing, he received the degree of Doctor in Divinity from an American University.

The Commentary manuscript, 8578 pages in 16 volumes, quarto, was sent to London, and under the title "DEVOTIONAL FAMILY BIBLE," was issued in 15 parts.

Dr. Fawcett died July 25, 1817, aged 76, but his works continued in great demand as our succeeding list shews. To his "Memoirs" two sermons were appended, namely the last one he preached, February 26, 1816, and the Association Sermon at Bradford, June, 1810, on "THE IMPORTANT JOURNEY from this World to the next."

"ADVICE TO YOUTH," fifth edition.

"ADVICE TO YOUTH, or the Advantages of Early Piety, designed for the use of Schools, as well as young apprentices and servants, and the British youth in general to draw the attention to matters of the greatest importance in early life." By John Fawcett, A.M. Sixth edition, Halifax, printed for P. K. Holden (Holden and Dowson, printers,) 1807, 2s., 12mo., 163 pages. There is a copy in Rawdon Library.

"THE NATURE AND EXTENT OF CHRISTIAN LIBERTY," the circular letter to the Baptist Churches, Sheffield, June, 1808, was printed at Halifax by Holden and Dowson, 1808, 12mo., 28 pages, price 4d.

"A FAITHFUL NARRATIVE OF THE SURPRISING WORK OF GOD IN THE CONVERSION IN NEW ENGLAND" was a reprint issued at 1s. 6d. Halifax, Holden and Dowson, Hall End, 1808, 12mo., pages xvii, 1-117. It is signed by Fawcett and Steadman, from Isaac Watts' edition, 1737.

"INTRODUCTORY LETTERS IN ASTRONOMY and other Branches of Natural Philosophy for the use of Schools," price 1s. 3d., and "ENGLISH EXERCISES in Spelling and Syntax, second edition," were issued about 1809. Probably by John Fawcett, junior.

"THE SICK MAN'S EMPLOY, or Views of Death and Eternity Realised, to which are added Devotional Exercises for the Afflicted." A new edition. Halifax, Holden and Dowson, 1809, 12mo., 113 pages, price 2s.

"THE LIFE OF THE REV. OLIVER HEYWOOD, with Historical Sketches of the Times in which he lived, and Anecdotes of some other eminent Ministers of Yorkshire, Lancashire, &c. 2nd edition. Halifax, Holden and Dowson, 1800, 12mo., 214 pages, price 3s.

"THE IMPORTANT JOURNEY from this world to the next, considered in a sermon delivered at an Association at Bradford, June 13, 1810," by John Fawcett, A.M. Halifax, P. K. Holden, 12mo., 32 pages, price 6d. I have one or two copies of this issue, and a second edition, 80 pages, by P. K. Holden, is mentioned in Dickens' Bradford Books.

"THE HISTORY OF JOHN WISE, a poor boy; intended for the instruction of children." Seventh edition. Halifax, P. K. Holden, Hall End, 1810, 12mo., 72 pages, 6d. This is my earliest copy.

"ADVICE TO YOUTH," seventh edition. Halifax, P. K. Holden, 1810, 12mo., 164 pages, 2s.

"AN ESSAY ON ANGER," third edition, Dunstable, 1804, pages viii, 183, 12mo., is in Rawdon College Library.

"ENGLISH EXERCISES in Spelling and Syntax," third edition.

"AN ESSAY ON ANGER," fourth edition, Halifax, P. K. Holden, 1812, 12mo., 191 pages, price 2s. 6d.

"THE DEVOTIONAL FAMILY BIBLE, with copious Notes and Illustrations, partly original, and partly selected from the most approved Expositors, ancient and modern, with a devotional exercise or aspiration after every chapter. By John Fawcett, D.D., of Hobden Bridge, near Halifax." London printed, 15 parts at 7s. each, or in shilling numbers, 3 vols., 4to., price five guineas, or superior paper at £8.

"CHRIST PRECIOUS to those that believe," 2nd edition, Halifax, P. K. Holden, 1812, 12mo., pages iv, 300, price 3s.

"ENGLISH EXERCISES," fourth edition, 1s. 6d., and fifth and sixth editions soon afterwards.

"ENGLISH GRAMMAR" third edition, 1s. 3d.

"THE FUNERAL SERMON ON MRS. CRABTREE," October, 1791, will be found in Mann's Life of William Crabtree, Bradford, 1815.

"AN ESSAY ON ANGER," fifth edition, Halifax, P. K. Holden, 1822, 12mo., 190 pages. Preface dated October, 1788.

Another edition, called also the fifth, with a Memoir of the Author, was printed at London for the Society for Promoting Religious Knowledge, 12mo., pages xxxvi, 156, price 3s.

"ENGLISH EXERCISES, for the use of Schools, in two parts," seventh edition enlarged. Halifax, P. K. Holden, 1823, 12mo., 120 pages.

"THE HISTORY OF JOHN WISE, a poor boy, to which are added The Triumphs of Early Piety. Intended for the instruction of children." Halifax, W. Nicholson and Sons, small 24mo., xiv and 64 pages, with frontispiece.

"THE MISCELLANEOUS WORKS of the late John Fawcett, D.D., author of the 'Devotional Family Bible' comprising Essays, Sermons and Tracts, now first collected, with a Memoir of the Author." London and Berwick, 1824, 12mo., pages 310, with portrait by Freeman. I have two copies of this issue. It contains "Evidences," "Anger," "Important Journey," &c. The same, London, 1829, 12mo. pages iv, 244, with portrait by Freeman.

"ADVICE TO YOUTH, &c.," 2nd edition, Halifax, Nicholson and Wilson, Northgate, 1837, 16mo., 128 pages. This is really the 8th edition. I have a small edition, 3 inches by 2, printed at Bury, published by W. Milner, Halifax, 1841, 128 pages.

"THE SICK MAN'S EMPLOY, &c., to which are added Devotional Exercises for the afflicted, and a sermon on the Important journey from this world to the next, by John Fawcett, D.D., 1837, Halifax, Nicholson and Wilson, Cheapside, 12mo., 168 pages. The Dedication is dated June, 1774.

"AN ESSAY ON ANGER, by John Fawcett, D.D.," 6th edition, with a Memoir of the Author. Halifax, J. Hartley, Old Market Place, 1839, 18mo., pages viii, 218. I have several copies of this edition.

"CHRIST PRECIOUS to those that believe," third edition, 1839, Halifax, Wm. Milner, frontispiece and lithographed title page.

"CHRIST PRECIOUS, &c.," 4th edition, Halifax, Wm. Milner, Cheapside, 1845, 16mo., pages viii, 264, a re-issue of the third remainders, 1839.

Besides the Memoir by his son (hereafter to be mentioned) there are notices, and portraits of Dr. Fawcett in the New Evangelical Magazine, 1820, the Quiver, 1880, Dowson's Brad-

ford Baptist Church, 1854, Hebden Bridge Baptist Centenary volume 1878, Scruton's Bradford, Bradford Antiquary (by Federer) 1894, &c. I have had special aid in this article from Mr. Federer.

The "SERMON AT HEBDEN BRIDGE on the Death of Dr. John Fawcett," by William Steadman, was printed by P. K. Holden, Halifax, 1817, demy-8vo., 37 pages. A copy is in Rawdon College Library

REV. JOHN FAWCETT, junior, son of Dr. John Fawcett, published "AN ACCOUNT OF THE LIFE, MINISTRY AND WRITINGS OF THE LATE REV. JOHN FAWCETT, D.D., who was Minister of the Gospel 54 years, first at Wainsgate and afterwards at Hebden Bridge, comprehending &c.; printed in London, 1818, with frontispiece portrait by T. Hunter, pinx, and T. Ranson, Sc.; pages viii, 430, demy-8vo.

He also published, in 1817, "A TRIBUTE to the Memory of a Young Person aged 20, lately deceased (J. H. Fawcett, grandson of Dr. F.), with Letters, &c., and a Sermon by the Rev. Thomas Langdon. The 2nd edition, dated 1817, Halifax, P. K. Holden, is a 12mo. book, pages iii, 88; the Sermon takes 24 additional pages, preached at Hebden Bridge, October, 1816.

"CHRISTIAN COMMUNION, printed in his father's "Miscellanea Sacra," was also issued as a separate pamphlet.

"REFLECTIONS AND ADMONITORY HINTS, of the Principal of a Seminary, on retiring from the duties of his Station. Leeds, John Heaton, printer, 1832. Printed in eight-page sheets, 12mo. size, pages xiv, 90. Dedication to the Young Gentlemen who received their education at the Seminary first established at Brearley Hall and afterwards removed to Ewood Hall; by John Fawcett, Feb. 16, 1832; Ewood Hall. I have two copies.

I am not sure that these four items complete the publications issued by the Rev John Fawcett, junior. I have "Thoughts on Christian Communion, addressed to Professors of Religion of every Denomination," 2nd edition enlarged, 12mo., 60 pages, by John Fawcett, junior; and he undoubtedly had much to do with the publication of several of the works issued in his father's old age.

XLIX.—JOHN FOSTER, ESSAYIST.

He was the son of John and Ann Foster, of Wadsworth Lane, between Wainsgate and Hebden Bridge, where he was born on September 17th, 1770, being the elder son. His father was a weaver and farmer in a small

way. The father died March 21st, 1814, aged 87, the mother December 19, 1816, aged 82. In youth he had scarcely any companions except his brother Thomas, and Henry Horsfall. At the age of 17 John joined Dr. Fawcett's Baptist Church at Hebden Bridge. He, like William Ward, the Indian Missionary, became a student under Dr. Fawcett, at Brearley Hall, but at the end of three years Foster went to Bristol College, with George Hughes, of Bible Society fame, as president, in August, 1791. From this time he kept up a correspondence with Henry Horsfall, many of the letters to him being incorporated in Foster's Life. For three months Mr. Foster preached at Newcastle-on-Tyne. Early next year he took charge of Swift's Alley Society, in Dublin, and relinquished it as a failure in twelve months' time. After some months in Yorkshire, he returned to Dublin to teach in a Classical and Mathematical School, where he remained eight months. After this he sojourned several months in Dublin and attended as a hearer in Swift's Alley. He was somewhat eccentric in opposing clerical dress, and in decrying stereotyped phrases in religion, and continued these eccentricities on returning home in 1796. He was not less eccentric in politics and church polity. In 1797 he was appointed General Baptist Minister at Chichester, and remained two years and a half. About Midsummer, 1797, he removed to Battersea to train some negroes for West African missionary work, but gave way to another teacher, a native of his own township, at Christmas. In 1800 he removed to Downend Chapel, near Bristol. In the Autumn of 1801 he paid his last visit to Yorkshire, and though his parents and brother were living, he seems to have been dissatisfied with all other old associations. For many years he had been much of a recluse. In February, 1804, he left Downend for Frome, and whilst there first published his "Essays," which ran to a second edition in four months, considerably amended. Essays in a Series of Letters to a Friend, 2 vols., 12mo., 1805. A third edition was issued in 1806. In 1805 a swelling of a gland of the neck began to seriously affect his preaching powers, and he resigned at Midsummer, 1806. He laboured assiduously from this date in reviewing books for the "Eclectic." In May, 1808, he left Frome, having married, and settled at Bourton, Gloucestershire, where a son was born in January, 1810, and four other children soon followed, of whom two died. In November, 1817, Mr. Foster returned to Downend as preacher. His sermon on behalf of the British School Society was enlarged into an

"Essay on the Evils of Popular Ignorance," delivered December, 1818, was published in 1820. In 1821, September, he removed to Stapleton, near Bristol, and gained popularity as a monthly lecturer at Broadmead. The 1823 edition of the Four Essays, Mr. Foster considered as the final revision of the book, having a thousand emendations on the second and subsequent issues. Though comparatively a poor man, Foster was a great book buyer, not from ostentation, but a true bibliophile. He also secured a good collection of the best topographical engravings. In June, 1836, at the age of 61, his brother died at Hebden Bridge, leaving a widow and at least two sons, and the great Essayist died October 15th, 1843, and was buried at Downend near Bristol, leaving two or more daughters to mourn his loss. This great student and thinker has had his memory preserved to future book-lovers in two volumes:

"THE LIFE AND CORRESPONDENCE OF JOHN FOSTER."

Edited by J. E. Ryland, A.M., with notices by John Sheppard. Two volumes were published in London, 8vo. size, 1846, at 24s., and the second edition, 2vols., 1848, small octavo, at 16s.. Amongst subsequent issues was Bohn's edition in two volumes, 1852, and again in two volumes, 8vo., London, Bohn, 1855, 1856. Vol. I Steelplate portrait with facsimile autograph, pages xvi, 1—488; vii, 471. The work finishes with a list of Mr. Foster's Contributions to the Eclectic Review, beginning November, 1806, to September, 1820, one article (sometimes two) each month. In December, 1828, he supplied an article; in 1837 two; in 1838 three; and in 1839 one. Nearly one-third of the 184 articles have been reprinted in the "Contributions," edited by Dr. Price, 2 vols., 8vo., 1844.

LECTURES.

Delivered at Broadmead Chapel, Bristol, by
JOHN FOSTER.

First series, London, 8vo., 1844, was issued at half-a-guinea. The Second series, 1847, 8vo., at the same price. Copies of these are in the Rawdon Baptist College Library. The two volumes were reprinted duodecimo size in 1848, at 12s., and afterwards in Bohn's series, 2 vols., 8vo., at 7s. The third edition of the First series, printed in 1848 for Jackson and Walford, London, contains xii, and 458 pages. The Rev. J. E. Ryland, Northampton, was the editor, and the preface is dated 1844. These Lectures were delivered between January, 1822, and December, 1825. One of the Lectures has also been reprinted by the Religious Tract Society, under the title "How to find access to God."

The second edition of the Second series was printed in 1849, the preface being dated March, 1847, from Northampton: pages xii, 1—513. "The Contributions, Biographical, Literary and Philosophical, to the ECLECTIC REVIEW" were issued in two volumes, 8vo., 1844, 24s., copies of which are in Rawdon Baptist Library. These were re-published in Bohn's Standard Library, under the title of Critical Essays, 2vols., small 8vo., 7s.

"Brief Memoirs of Miss Sarah Saunders, with Nine Letters addressed to her during her last illness," was issued in 1847, 18mo. size, and reprinted with Ryland's Life of Foster, in vol. 2.

ESSAYS

In a Series of Letters on the following subjects:—

- I. On a Man's writing Memoirs of Himself,
- II. On Decision of Character,
- III. The Epithet Romantic,
- IV. Evangelical Religion and Cultivated Taste,

By John Foster. Sixth edition, London, Ogle and Co., 1819, demy 8vo., pages xviii, 1—446. There was another edition came out in 1823, and it has been frequently reprinted from the author's revised copies by Bohn, down to 1856 or more recently, small octavo, at 5s. The 11th edition (Rawdon College Library) is dated 1835. The "Essay on the Evils of Popular Ignorance, to which is added a Discourse on the Propagation of Christianity in India." 8vo., London, 1834, third edition was issued at half-a-guinea. The earliest edition I have noticed is dated 1819. There have been several editions published by Bohn, namely 1856, &c.

"FOSTERIANA," consisting of Thoughts, Reflections and Criticisms of John Foster, selected from periodical papers, not hitherto published in a collective form, and edited by Henry G. Bohn, small octavo, London, 1858, at 5s. Several editions of Doddridge's Rise and Progress of Religion in the Soul, with Foster's Introductory Essay, 12mo., have been issued, from 1825. An edition in Rawdon Library, printed at Glasgow without date, 12mo., has 203 pages. At least one funeral sermon on Mr. Foster was printed, namely, "On seeing Him who is invisible—A Sermon occasioned by the Death of the Rev. John Foster, preached at Broadmead, Bristol, October 22, 1843, by Thomas S. Crisp;" 32 pages.

In the Baptist Library, Rawdon College, there is a copy of a "Discourse at the Baptist Missionary Society Meeting, Bristol, 1818, by John Foster;" Bristol, 1819, demy 8vo., 132 pages. Any of Foster's editions may now be

bought at eighteenpence per volume, or even less; but they are sure to go up again in price.

L.—RICHARD COORE AND JOSHUA WHITTON.

RICHARD COORE held the living of Heptonstall from 1645 to 1649. In 1650 he was at St. Ann's, Southowram, which he left before February, 1652, old style, when Christopher Taylor, afterwards Quaker, succeeded him. I next meet with him at Tong Church, near Birstal. He issued an octavo book of eight hundred pages, entitled "A Practical Exposition of the Holy Bible," framed in consistency with Antinomian views, according to the Rev. Joseph Hunter, and to Calamy, who got his information from Oliver Heywood. Calamy states that he was ejected from Tong Chapel in 1662, and gives his title as D.D., which I question to be correct. I have made extracts respecting his family from Tong Register, and do not find such a degree mentioned. The record in Calamy is remarkably and unaccountably brief. "A sober man and a good scholar (but inclined to Antinomianism), and his writings were much admired by people of that stamp. He practised physic, and died at Leeds, December 10th, 1687, aged 71." His book—"A Practical Exposition of the Holy Bible, with the Interpretation of the Dreams and Visions in Daniel, together with the two mystical Books of the Canticles and Revelations," was probably the same work, or an earlier edition of the same, entitled—"Christ set forth in all types, figures, etc., of the Scripture," 1683, small octavo. There is a copy in the Memorial Hall Library, London. This is a book of over eight hundred pages, the fuller title being—"Christ set forth in all Types, Figures and Obscure Places of the Scripture, wherein are opened all Dreams and Visions in the Prophets, and the two Mystical Books of the Canticles and Revelations. By Richard Coore, Preacher of the Gospel. London, 1683. The work is dedicated to that profligate king Charles II., who probably never read a word of the Epistle Dedicatory, not to mention the elaborate treatise. The first two lines would be enough for gay Charley; "The God of Mercies hath magnified your Majesty above others for no other end but that you may comfort and honour his afflicted ones.....They beseech your Majesty that nothing may be brought into the church but CHRIST CRUCIFIED for by it is man regenerated, made a sinner,—a Son

of God, without which man lies dead in sin and can do nothing that is good and well-pleasing to God.....The poor church beseeches your Majesty to maintain her true foundation, Faith in Jesus, and to preserve it from all mixture."

The foregoing dates at Southowram need verifying for in the Parliamentary Survey of 1650, we find "Mr. Richard Coore is incumbent of Tong, which chapel had a maintenance of £5 and the benevolence of the people. Mr. Robert Town, of Todmorden, 1648, Elland 1652, and afterwards of Haworth, an ejected minister in 1662, was the chief local advocate of Antinomianism, and a close friend of Mr. Coore. Mr. Coore married a daughter of Mr. Robert Doughty, M.A., Master of Wakefield School (see Peacock's Wakefield Grammar School), and Mrs. Coore was probably sister to two local incumbents, Edward Doughty, curate of Luddenden, 1664-5, and John Doughty, Master of the Heath Grammar School, Halifax, 1664, to October, 1688, when he died. I find references to a Mr. Doughty in the churchwarden's book at Bingley, 1659, as receiving £4 for preaching in place of the vicar, who probably had a long illness. From 1651 there are constant entries of local ministers officiating there, largely from Halifax parish, including Robert Town, Daniel Town, Christopher Taylor (or his brother Thomas), George Thompson of Sowerby Bridge, Eagland of Heptonstall, Richard Coore, Edmund Moore, of Coley, Baildon, and Haworth, Oliver Heywood, Roger Kennion of Ripponden, R. Walker of Elland, Jeremiah Marsden (alias Jeremy Ralphson), and his brother Gamaliel Marsden of Southowram, sons of Ralph Marsden of Coley, and Jonathan Fairbank of Luddenden, who eventually became the Vicar of Bingley. Edward Doughty, "brother-in-law" of Richard Coore conformed, and settled at Luddenden about 1662.

After his ejection at Tong in 1662, Mr. Coore (or Core as his name sometimes appears), continued to reside there, and joined with others in holding secret meetings, called conventicles. From the Returns of Conventicles, preserved at the Lambeth Palace Library, we learn that the nonconformists at Tong "meet every Lord's day in a stone delph there; of all sorts, very numerous, of the meanest sort of people, their leaders or teachers being one Hartley a weaver by trade, Mr. Nesse (Christopher Nesse, M.A., of Leeds), Mr. Hord (probably Mr. Hird, an Eccleshill layman). Though Mr. Coore is not mentioned there is little doubt he had all the chapelry with him, except the Squire at Tong Hall.

On May 18, 1672, Mr. Coore obtained a licence for his house at Tong as a preaching place under the Indulgence Act, and in the application described himself as "of the true Christian profession, not against Episcopal, Presbyterian or Independent, but called an Antinomian." Afterwards he removed to Leeds where he, in common with some other ejected ministers, studied medicine, and practised in the healing art until he was indicted at York, as we learn from "York Depositions," and a true bill was found against him for practising medicine without licence, May, 1676.

That wonderful chronicler, Oliver Heywood, states in the "Northowram Register," (printed at Brighouse, 1881.); "Mr. Coore formerly preacher at Tong, a Nonconformist that in the time of liberty preached in a barn there, died December 14, aged near 80," 1687. The discrepancies in the date and age as given in Calamy's account, which was also supplied by Heywood probably, will be noticed.

The REV. JOSHUA WHITTON, M.A., a native of Sowerby, was educated at Cambridge University, and became chaplain to Lord Ferdinando Fairfax of Denton, near Ilkley. He was godfather to Archbishop Tillotson. Eventually he became rector of Thornhill, near Dewsbury, and gained considerable wealth. By his plentiful estate, and having a large acquaintance and great influence, he was an excellent friend to his poor brethren to whom he was purse-bearer and distributor of the contributions made for them. When he heard that the Act of Uniformity was passed, 1662, he and two other ministers hoped that they should have been able to comply with the terms of it, so as to keep their livings, and therefore rode to York (as one said) with their cloak-bags full of distinctions, but having read the Act, though they were all men of Catholic principles, as well as prudence and learning, they returned with a resolution to quit their places rather than comply. Mr. Whitton relinquished the rich rectory of Thornhill and afterwards removed to York. He was a witty man, a good scholar, an able judicious preacher, a man of excellent temper, of great integrity, and unusual sagacity. He was found dead in his bed, June 1, 1674, aged 60.

In York Minster Library is a quarto pamphlet by J. W. (Joshua Whitton,) printed at London in 1644, "A Sermon preached at Kingston-upon-Hull upon the day of Thanksgiving after the battell.....at Hessam Moore, neare York."

II.—THE MARSDEN FAMILY.

One of Oliver Heywood's predecessors at Coley Chapel was "Ralph Marsden, a godly, orthodox and zealous minister, yet much opposed by several professors of religion, John Lumme, Henry Northend, Michael Hesleden, &c., who never rested till they got him out. He was considered by them too strict on discipline. Old Rhodes, of Hipperholme, drove him out of his house in Shelf because he refused him the Sacrament (Lord's Supper), being a profane man, so he removed to Northowram Green. Mr. Richard Sunderland, J.P., Coley Hall, took Mr. Marsden's side, but he was forced to yield, and Mr. Marsden became curate of Ashton-under-Lyne, and of Middleton. He had some heavy afflictions in the latter years of his life. Most of his children were born at Coley, and four of his sons, Samuel, Jeremiah, Gamaliel, and Josiah, became able ministers. He had one daughter named Esther, who married Mr. Murcott, a famous minister in Ireland, and she was of extraordinary parts, but is now dead. They had one son bred up a scholar, now turned Quaker. Mr. Josiah Marsden, the youngest of the four sons, was the most eminent, but he is dead in Ireland; his other three brothers are living." They all turned out at the Ejection of 1662. In 1661 we find Gamaliel Marsden at St. Ann's, Chapel-le-Breear, Southowram. He had been a student in Trinity College, Dublin, where he continued ten years, and held a Fellowship part of the time. He was turned out of the University with Dr. Winter on King Charles' Restoration, 1660, and came to England. He had but £5 when he landed at Liverpool, after buying a horse, and knew no relations or friends he could repair to, so resolved to make his way to Coley, to find friends of his deceased father. He first called upon Mr. Oliver Heywood at Northowram, and after staying a few nights went to Joshua Bayley's, Allerton, who made him welcome. He married a young woman of that family with £10 yearly income, and by other means got assistance to the living at Southowram, Chapel-le-Brears, which he held until 1662, when he was again ejected. He afterwards went into Holland, and at his return taught philosophy, &c., to some young students at Hague Hall. He became eminent as the pastor of the Congregational Church at Topcliffe or Woodkirk, near Ardsley, having succeeded Mr. C. Marshall. He died May 25th, 1681, aged 47. His first wife died before he went into Holland, and his second wife, the widow of the Rev. C. Marshall, brought him a competency. He had no family.

Jeremy Marsden, his brother, says he was a man of much sound learning, and skill in the languages, a very hard student but no very pleasing preacher. Heywood confirms this statement and remarks that he was extremely useful in training up young men in academic learning. It is probable that he never published any treatise.

Josiah Marsden was the youngest of the four sons of Ralph Marsden, of Coley, all of whom suffered as Nonconformists. Like his brother, Gamaliel, he was a Fellow of Trinity College, Dublin, but history has neglected to give any further particulars.

Samuel Marsden was the eldest son. He was ejected from Neston vicarage, Cheshire, in 1662, and went into Ireland, where he died in 1677. He had been succeeded at "Cristleton" by Mr. Samuel Slater, another ejected minister.

Jeremiah, the fourth of these remarkable sons, was so frequently pursued by persecutors that in London especially he went by the name Jeremiah Ralphson. Mr. Heywood heard him preach in London in 1683, under that assumed name. Jeremiah had been trained at Christ College, Cambridge, and had settled at Ardsley Chapel, near Wakefield. He was born in 1626, and was educated at Manchester School, but having too rigid a master, and troublesome times in public affairs coming on, he made little progress. He was then educated by his father, who about 1647 bestowed the small portion that he had for him on securing a University education, where he continued about two years, but was frequently ill during the time. Meantime his father died at Neston, June 30, 1648, and thither Jeremiah went for a time, and taught school for a subsistence. He became an occasional preacher under his brother Samuel, the vicar, and assisted other ministers. On May 24, 1654, he set out for London with Mr. Jollie to apply to the Triers for their approbation for the service of the Gospel. He took with him a certificate of character, and a suitable application or treatise, but when he appeared before them his utterance and courage almost forsook him, so a Mr. Tombes was deputed to hold private conversation with him, and on a second appearance was unanimously approved. Although he had frequent removals, being stationed at Wyrall in Cheshire, Blackburn, Heapy (?), besides Northallerton (probably Allerton near Bradford, for he was certainly at Mr. Bayley's) Thornton, Halifax, and Warley, he everywhere found his work to prosper, and gained converts. For some time he was a preacher in Ireland, and after his return to England

he was again invited to Carlow, but accepted instead a post at Kendal, in 1658, with an augmentation of £60 as lecturer for the first year. He only stayed nine months, having met with some opposition, and removed to Hull, where he and his family were planted in a garrison of safety, and a harbour of plenty, amongst a number of serious Christians, with whom he was well accepted. After the chaplaincy of about fifteen months he was driven by the violence of the times "after some personal restraints to Hague Hall," where his brother Gamaliel afterwards went. He was accompanied by "H. J. and W. and Mr. M." to Hague Hall, where he had good help from the society of Christians there, till a sad difference arose about the Oath of Allegiance. He had a call at this time to preach at Ardsley, but this tenure was short, for he refused to conform, and went out with the Two-thousand ejected ministers on Bartholomew's Day, August 24th, 1662, and had been a short time in prison before this for not taking the Oath, being committed to York Castle, February 13, 1661, where, he says, "God made gain to him every way." His whole life afterwards was a perfect peregrination. About 1674 he mentions his twenty-second remove, and exclaims "O my soul, what a sojourning state hath thy life been; now here, then there, and in no abiding posture. If ever soul had need, thou hast cause to seek and look after a better inheritance." Of his mercies, he gives as one "Never to be silenced for Christ by human law, or external force." He blesses God that though he was often pursued, and hunted from place to place, from the year 1662 to 1670, his pursuers, though sometimes near him, failed to apprehend him. On passing through Coventry he was stopped by a constable and taken before the mayor, who found no cause for detaining him. In London he had many friends who shielded him, particularly a good widow, with whom he and his family lived for some time. Provision was made for him by strangers without his seeking for it, and once an unknown friend sent him a very welcome £5. After some time in London, he went to Henley in Oxfordshire, where for about a year he preached in a barn till July 13, 1675, when he was taken, although found only reading the scriptures, and sent to Oxford prison. On his release overtures were made for him to succeed that Leeds worthy Mr. Hardcastle at the Bristol meeting-place, where our local worthy John Foster, the essayist, afterwards settled. After many removals and fourteen years' continuance about London, he was invited to succeed Mr. Alex. Carmichael in

Lothbury. Sometimes he held his meetings at Founders' Hall, and afterwards at Dyers' Hall. In 1682 he had warnings by the imprisonment of some ministerial friends in Newgate of his danger, but he would not desist from preaching on all opportunities, till at length he was seized and sent to the same prison, where he and one of his friends, Mr. Bampfild, shortly afterwards died. He had outlived his three brothers, having reached the age of 57. He took the name Ralphson (after his father Ralph) at the time of the Yorkshire plot, and by this name alone he was generally called in London. Mr. Richard Baxter in 1684 wrote against "Ralphson" on account of his rigorous separating principles, which went so far as to decrie parish worship as idolatry. He was inclined to the notions of the Fifth Monarchists, and wrote several treatises on various subjects. I regret I have never seen one of them, and Mr. Hunter, F.S.A., had unsuccessfully sought a manuscript from which the particulars of his life were gleaned for Calamy's book. The manuscript was written by Mr. Marsden, and bore the title "*Contemplatio Vitae miserabilis.*"

LII.—SOME LITTLE-KNOWN NONCONFORMIST WORTHIES.

When Mr. Heywood settled at Coley in 1650, amongst the parish ministers was "Old Mr. ROBERT TOWN at Elland, the famous Antinomian, who writ some books; he was the best scholar and soberest man of that judgment in the country, but something unsound in principles." He and his son were regular preachers at the Bingley and other religious Exercises. He went from Elland to Haworth, whence he was ejected in August, 1662. He died in 1663, aged about 70, a man of estimable character.

Robert, the son, was ejected from Alkington, Lancashire, 1662.

There was Mr. Daniel Town in 1655 at Heptonstall Church, and he evidently came again in 1668 to the incumbency, which he held until 1712. In the chancel, near the communion table, was a memorial stone bearing the words "1712, the Rev. Mr. Daniel Towne, who supplied the cure of souls in this church of Heptonstall 44 years, died May 3, and was buried here the 8th, aged 81. His last text was 'Buye the Truth and sell it not.'" What relationship he bore (if any) to the Rev. Robert Town I cannot state; neither have I seen any of the books 'writ' by Robert Town.

There were two MIDGLEYS, vicars of Rochdale, father and son, who were famous Puritans about 1630. It is very probable that they were of the same stock as the Midgleys of Midley in Halifax, and Headley in Bradford-dale.

Mr. Joshua Hill, minister at Walmsley Chapel removed to Bramley Chapel, near Leeds, where he died only a few hours before a summons reached his house to appear in the Archbishop's Court to answer a charge for not wearing the surplice, and other acts of Puritan nonconformity. He is mentioned in Calamy's Account, page 81, and in Whitaker's Leeds, 209. He died in 1636.

His son, Joseph Hill, B.D., Fellow and Proctor of Magdalene College, Cambridge, was born at Bramley in October, 1625. He spent most of his time after the Uniformity Act in Holland, and was the author of two Dissertations, two Sermons, and an edition of Schrevellius's Greek Lexicon. An account of him is given in Calamy's Cambridge list of the ejected.

A Mr. JOSHUA HILL was incumbent of Lightcliffe from December, 1706, to 1739 and was blind for some time. He had been at St. Ann's, Chapel-le-Brear, from 1698. His memorial stone at Lightcliffe (in the chancel) records: "Here lies interred the Rev. Mr. Joshua Hill, curate of this chapel near thirty two years, who was buried June 11th, 1739, in the 79th year of his age, of whom it has often been said that he was neither poor, proud, nor covetous."

EDWARD HILL, M.A., of Christ's College, Cambridge, had been vicar of Huddersfield before receiving the Rectory of Crofton, near Wakefield, which (although he had been Conformist up to that date) he relinquished in 1662 because he could not fall in with the new settlement. He was a pious, grave and aged divine, of an excellent temper. Upon the passing of the Five Mile Act, he removed into Shibden-dale. He and his wife, after being married fifty-three years, died within a few hours of each other, and were buried at Halifax Church, on January 29th, 1669, he being nearly eighty years old, she nearly as old. He, with Elkannh Wales and others, in 1648, promoted the *Vindiciae Veritatis*, his name appearing at the head. In Halifax churchyard there formerly was the inscription: "In memory of Mr. Edward Hill, late Rector of Crofton, aged 79 years, and of Ann his wife, who having been married 53 years, died both on the same day, and were buried January 29th, 1668-9."

How far these four were related (if at all,) remains to be discovered.

NICHOLAS CUDWORTH, after serving some time Lightcliffe curacy, came to Coley before August, 1649, and remained only a short time, being succeeded by Oliver Heywood at Christmas, 1650. "Mr. Cudworth was a good scholar and a holy man as was hoped, and a good preacher, but so exceedingly melancholy that it obscured his parts and rendered himself and labours less acceptable. He lived in Northowram, and in a melancholy humour he would not have gone to the chapel on a Lord's Day when people have been waiting for him, but said he could not preach, and so caused a disappointment. At other times in public he would have expounded a chapter in the forenoon till almost twelve o'clock, and fallen to preaching after, and so kept them out of time, so that he tired people and they fell off from him, and he could not stay. He was not at Coley above a year, yet in that time he would have gathered a church in the Congregational way, but the Christians in that congregation being not of the persuasion did not encourage him in it, and so he did nothing and was glad to go away. He went from hence to Beeston, near Leeds, whence he was ejected in August, 1662. He was then an old man. He preached also at Ardsley, Ossett, &c., and was not long resident anywhere. He was very poor; built a house with difficulty upon Ossett Common; got into debt; travelled often to London about an augmentation. He died about the time that the Corporation Act was passed, left a widow and several children that are now got up, have shifted pretty well; live in Wakefield. In them God remembered his covenant."

ROBERT ARMITAGE was ejected from Holbeck Chapel, 1662, but continued to reside there in private until the Five Mile Act drove him away, whereupon he retired to a private corner near Halifax, and though watched for an advantage against him, he was never imprisoned. So far was he from a party spirit that it was never known whether he was a Presbyterian, Congregationalist, or Episcopalian. He was a pious man, and a plain useful preacher; a man of spirit, yet sober, solid and peaceable; very zealous as a minister, and strict in reproofing sin. He had been chaplain in the Parliamentary Army. He died April 20, 1689, aged 78.

Mr. SAMUEL STANCLIFFE, M.A., was ejected from Stanmore rectory, Middlesex, in 1662. He was born at Halifax, and educated at the Free Grammar School, Heath, whence he passed to St. John's College, Cambridge. He is mentioned in Newcourt's Rep. After his ejection he was pastor of a congregation at Rotherhithe, which he was obliged to leave through bodily weakness and indisposition.

He died at Hoxton, December 12, 1705. He was a man of no party, an eminent divine, and had an admirable gift in prayer. He gave a hundred pounds to Halifax School, where a tablet was placed to his memory: "In memory of the Rev. Mr. Samuel Stancliffe, descended from the ancient family of Stancliff (Shibden-dale), in the parish of Halifax, &c. Died December 12, 1705, aged 75." Captain Hodgson, of Coley, got his wife from this family.

LII.—OTHER LITTLE-KNOWN NONCONFORMISTS.

The REV. JOSEPH DAWSON was ejected from Thornton Chapel, near Bradford, in August, 1662. He had married Martha Best, of Shelf, daughter of John Best. The grandfather, who lived at Landimer in Shelf, had three children who lived to be married, namely this John, and Michael and Mary. Richard married again and had three more children, John, Michael and Mary, who also lived to be married. Mr. Joseph Dawson was a son of Abraham Dawson, of Morley, a man closely identified with congregationalism, of good family. Lady Longborough was a direct descendant. Joseph, on his ejection in 1662, took up his abode in Shibden-dale, and maintained a life-long friendship with the Rev. Oliver Heywood. His sons were named Abraham, Joseph, Obadiah, Eliezer, Samuel, and Eli. The two first named and Eli were non-conformist ministers. The Rev. Joseph Evans of Sheffield, was great-grandson of the ejected minister. Abraham was ordained at Attercliffe in 1688, and after serving at Stanington, near Sheffield, he passed the greater part of his life as minister at Cottingham, near Hull. Joseph was ordained at Rathmel, near Settle, in 1693, but was ministering at Harford, near Richmond, at the time; and was afterwards mostly at Rochdale. Though living in Shibden, the ejected minister went constantly to Closes, in Cleckheaton, to preach; and in 1688 settled at Morley at the old Chapel retained by the Nonconformists. He was universally and deservedly esteemed, and is described as a very pious and learned man, greatly esteemed for his integrity, prudence, humility and meekness. He was a hard student and an affectionate preacher; and very successful in his ministerial labours. He died in June, 1709, aged 73. Eli Dawson, the youngest son, had seven sons of whom six were dissenting ministers, but all left that profession, and four of them conformed; Dr. Benjamin Dawson becoming well-known in the literary world as author of learned treatises in the defence of religious liberty; Dr. Thomas Dawson was an eminent physician at Hackney.

A MR. ROBINSON was ejected from Cottingham, near Hull, 1662; a man of great piety, but clouded with melancholy. He died soon after his ejection. A Mr. Robinson, possibly the same man, was ejected somewhere in the West Riding. He died at Rastrick, and a gravestone at Elland commemorates his worth.—See "Bridge End Chapel, Pastors and People."

MR. WILLIAM ASHLEY, of Hull, was ejected from the living at Rastrick in 1662. Dr. Calamy speaks of him as also ejected from Blackrode in Lancashire, but evidently in error. He was a Lancashire native, and educated at Cambridge. He was a preacher at Rastrick but not fixed when the Uniformity Act came into force. He is described as "a very moderate pious man, of a pleasing disposition and behaviour, generally beloved and honoured by those who knew him. He was a very edifying, practical preacher, and God prospered his labours at Hull for converting many souls. By his prudence and good temper he brought off the people from some extravagancies, and from the rigid opinions which Mr. Canne, his predecessor, had inculcated; composed their differences, and kept them in peace as long as he lived. He was very laborious in his ministerial work, and shunned no opportunity to invite souls to Christ. His common discourse was pleasant and profitable, tending to the same great end. His concern about his people was so ardent that it contributed to impair the vigour both of his body and mind. He was mighty in the Scriptures, having an excellent memory, which was strengthened by daily exercise. His preaching was spiritual and experimental, adapted to comfort the afflicted and raise the dejected, as that of his fellow-labourer in Hull, Mr. Charles, was to awaken the self-secure. He died April 4, 1695, having been declining some months, during which time his patience and resignation were very remarkable. He was buried in Drypool Church. The notice of Mr. Charles, of Mickleover in Derbyshire, who fled to Hull, gives an account of Mr. Ashley's escape from the Mayor of Hull, and Mr. Charles' trial, 1682. The Blackrode ejected minister, Lancashire, was Mr. Richard Astley, born near Manchester, educated there, was turned out in 1662 from Blackrode, but became pastor of a dissenting congregation in Hull, where he died about the year 1691. Mr. Astley, of Chesterfield, was a descendant, and probably also Mr. Astley, Northgate Chapel, Halifax.

MR. JOHN MALLINSON was ejected from Melling Vicarage in August, 1662. He had been educated at Oxford, and was esteemed

an excellent scholar, but not a very celebrated preacher. We do not know of anything printed by him. He was a native of Rastrick, and having a numerous family, he died very poor in May, 1685, aged 75.

There was a MR. WILLIAM RASTRICK, of Lynne Regis in Norfolk, a friend of Dr. Calamy, the author of the letter at the end of the Doctor's Defence of Moderate Conformity. He wrote a valuable manuscript, which was preserved by Calamy's descendants, entitled "Index eorum Theologorum Aliorumque (2257) Qui Propter Legem Uniformitatis, Aug. 24, 1662, ab Ecclesia Anglicana secesserunt, Alphabetico ordine, ac secundum Gradus suos depositus." William Rastrick's name does not appear among the ejected, but in Palmer's edition of Calamy a paragraph is inserted which shews that he was son of John Rastrick, M.A., of Kirkton in Lincolnshire, who ministered to a congregation at King's Lynn, where his son succeeded him. In William Rastrick's manuscript, just mentioned, there is an account of his father, who suffered much from persecution, and died at Lynn, August 18, 1727, aged 78. Mr. Ford, of Sudbury, preached his funeral sermon, which I believe was printed. There is a monument to him bearing a long Latin inscription, from which we learn that he was a native of Ileckington, Lincolnshire, and that after holding Kirkton Vicarage for fourteen years he became a nonconformist voluntarily. He corresponded with Thoresby, of Leeds, on antiquarian matters, and was of a local Yorkshire family, it is assumed. He published an ordination sermon, 1714.

Probably, JAMES ILLINGWORTH, B.D., Fellow of Emanuel College, Cambridge, whence he was ejected in 1662, though stated to have been born in Lancashire was of Halifax origin.

I believe the Mr. JOHN WAITE, who held Halifax Vicarage casually, had been from 1632 to 1660 vicar of Gargrave, and afterwards vicar of Wetwang in East Yorkshire, whence he was ejected in 1662, but continued after that date, and preached in his own house publicly. His wife kept a school, and he assisted her. He was not allowed to keep one himself. Lady Norcliffe gave him £5 yearly, and otherwise favoured the nonconformists of the East Riding. The Norcliffe family originated from Norcliffe in Shibdendale. Mr. Waite had three children, so he turned farmer, tending cows and sheep himself, and though often disturbed by the constable he kept an open preaching house, and was esteemed highly by his neighbours, so that they shielded him from imprisonment.

LIV.—SOME LOCAL CLERGYMEN.

WILLIAM CLIFFORD, M.A.

Mr Samuel Clifford, B.A., was ejected from Knoyle rectory, in Wiltshire, in 1662. His father, William Clifford, was an eminent minister at Yarlinton, in Somers-t, in 1630. Abraham Clifford, proctor at Pembroke College, Cambridge, B.D., and Fellow was ejected in Essex, became M.D., and died in London, 1675. He was author of *Methodus Evangelicus*. Isaac Clifford, born at Frampton, was ejected in Dorsetshire, 1662. Samuel Clifford above mentioned was a scholar at Frampton, in Dorsetshire, probably they were brothers, and their father the school master there. I give these particulars because I have been seeking to identify the author of the following tract:

THE POWER OF KINGS, particularly the British Monarchy, asserted and vindicated in a SERMON preached at WAKEFIELD, in the County of York, Sunday, October the 30th, 1681. By WILLIAM CLIFFORD, A.M., printed in London by S. Roycroft for Robert Clavell, and are to be sold by Francis Bentley, bookseller, in Halifax, 1682. I have a copy, and there is one in York Minster Library. This is a small quarto of iv. and 31 pages. [We shall note a few other publications that bear the name of Francis Bentley as a Halifax bookseller, such as John Smith's Sabbath Book, 1694, and Oliver Heywood's Diaries add further notices.] Pages iii. and iv. contain an address "To all Loyal Subjects.—Gentlemen, being about to publish this Sermon, &c. He then attacks in the Sermon, supposed to be based on the text "Against thee only have I sinned.") the Genevan puritans and Nonconformist factions. He says—"Kings have power to dispense with the Law at their pleasure. Neither is there the severest punishment the Law can inflict, but it is in the power of the King to remit it." Latin, Greek and Hebrew are thrown into the argument. "It is not long since the whole Church of England was martyred in the cause of her Sovereign Lord. Let those who were the designers and the actors of that unevangelical zeal live unpunished and die unpunished." "The scepter is put into the hands of Kings by God almighty alone." I refer the more curious to mine annotations upon the Church Catechism (in the Fifth Commandment) now under the hands of the amanuensis and will Bono cum Deo be ere long ready for the press. If they demand why in the reign of Queen Mary the Romish religion and in the reign of Queen Elizabeth the Reformed religion prevailed? there can be no other

reason given but that (next under God) it was *Ex Regiarum arbitrio*." Who this benighted William Clifford, M.A., was, remains to me a puzzle that I wish to resolve, so I must be content to add what little I know of him or another of the same name. Mr. Wright, in his preface to the "Antiquities of Halifax," 1738, states that a late learned clergyman, Mr. William Clifford, M.A., has been heard to say that the severe gibbet custom was granted to preserve the King's deer in the Forest of Hardwick (Sowerbyshire), but this seems to carry a greater air of probability than truth." Except that extremes often meet, one can scarcely imagine this man to have been at all related to the three ejected clergymen of Dorsetshire district. The only William Clifford that I can fix in this locality was the parson at Lightcliffe, who was there more than twenty years, from before 1678 to after 1700, when he removed to Haworth Church, and of him and his children I have gained a few particulars (See my History of Haworth.) This William Clifford died at Northwram, April 18th, 1733, and was buried at Halifax, April 21st. He had not preached for some years being very old. From my notes I gather he had a son Grotius, whose son Grotius Clifford, junior, resided at Shelf, and was a nonconformist! The descendants of Grotius live in Leeds, as represented by Mrs. Bulmer. It may be worth noticing that the great theologian Grotius is quoted with special approval in the fore-mentioned pamphlet. In the Minster Library, York, there is a very small book, 24mo. by a W. Clifford, entitled, "A Little Manual of the Poor Man's Daily Devotion," printed at Paris in 1682.

MR. JOSIAH HOLDSWORTH, a native of Ripponden, was ejected from Poppleton Church near York. He was for some years a minister in Essex, where he was useful to many. After his ejection in 1662 he removed to Wakefield, and also for a year preached at Idle chapel. He died at Wakefield, October 18, 1677, aged 75. He was a very intelligent and pious man, of a very venerable aspect, and had great judgment in physic. His son, also named Josiah Holdsworth, was ejected from Sutton, in Yorkshire, in 1662. He had been educated at Cambridge. After his ejection he was some time chaplain to Sir Richard Hoghton, of Hoghton Tower, Lancashire. In 1672 he was at Heckmondwike, and licensed his house for preachings under the Indulgence Act. He died in 1685 in middle age, being under fifty. He was a man of great piety, sincerity, strictness and industry in ministerial work, and blessed with much success, and the loving memory of his work was maintained long after his death.

MR. EDMUND HOUGH was ejected from Jesus College, Cambridge, in 1662, but he afterwards conformed and died Vicar of Halifax, sadly persecuted by some party men, April 1, 1689, aged 59. He is said to have died of grief. He was a man of great moderation and piety, and behaved in a very friendly manner to the dissenters.

MR. JOHN PEEBLES, of Lightcliffe, in 1630, &c., was one of the ejected ministers of 1662, from some place in the West Riding. Whilst at Lightcliffe many of his children were born, amongst them John Peebles, clerk to the West Riding Magistrates, Justice of Peace,—the great persecutor of Heywood and the nonconformists.

MR. JONATHAN SCHOLFIELD, of Crossstone, 1643, took an active part when the Royalists and Parliamentarians were in combat about Heptonstall. He left Heywood Chapel, in Lancashire, in 1659 for Dowgles, in Lancashire, but was ejected in 1662. He and his numerous family suffered much for non-conformity. He died in 1667, aged 60. Mr. Scholfield, of Birmingham (1800), was a descendant.

DR. EDWARD WATERHOUSE was a celebrated Antiquary and Herald author of an octavo volume: "The defence of Arms and Armoury," 1660, octavo, 232 pages; and was believed to be the main contributor to "Morgan's Sphere of Gentry." His arms correspond with the Halifax Waterhouses. He was author of "The Gentleman's Monitor," 1665, octavo, with portrait of the author; "Apology for Learning and Learned Men," 1653, octavo; "Two Brief Meditations," 1653, octavo; "Pietty Policy and Charity of older Times and Christians," 1655, 12mo.; "Foresque Illustratus, or Sir John's de Laudibus Legem," 1663, folio, with portraits of Sir John, and Dr. Waterhouse; "Narrative of the Fire in London," 1667, octavo, 190 pages, and his portrait.

There was an earlier Edward Waterhouse, who wrote "The Affairs of Virginia, the massacre by the Native Infidels upon the English; and a treatise is annexed, written by Mr. Henry Briggs (query—a Yorkshireman), Of the North West Passage to the South Sea. London, 1622, quarto. There is scarcely room for doubt that both were Halifax men.

LV.—ROGER KENION, HENRY ROOTE, JOSEPH FERRETT, JONATHAN MITCHELL.

There had been a Vicar of Rochdale named R. Kenion, who was succeeded there in October, 1615, by Henry Tilson. He could scarcely be ROGER KENION, who held the living of Ripponden from 1656 to August,

1663. Calamy, page 837, states that Roger Kenion had turned out in 1662 under the Bartholomew Act, but afterwards conformed. Mr. Watson, a successor at Ripponden, saw a hundred years later, copies (evidently in manuscript) of Kenion's two last sermons preached at Ripponden, August 17, 1663, wherein he advises his hearers not to neglect the first opportunity of closing with another preacher for he was persuaded that true spiritual bread would be more scarce and precious than it had been. "In all probability they would not find one so curious at a simile as he, for he says, 'We are like unto a man that is in a pinacle of a Church, and seeth out at a hoale, where he can see nothing but what is before the hoale, but God is like unto a man on the top of the pinacle that seeth round about.'"

HENRY ROOTE, or Root, was born about 1590, and was educated in Magdalene College, Oxford, after which he travelled much abroad, probably with the Saviles. He had influential friends, who designed to place him at Denton Chapel, near Manchester, in 1632, but Mr. Angier, Oliver Heywood's father-in-law, got the place. He obtained the neighbouring chapel at Gorton, and in 1634 baptised Mr. Angier's daughter, the future wife of Heywood. In 1643 he and Mr. Horrocks preached the nuptial sermons when Mr. Angier married a second time. In the same year he was placed in charge of Halifax Vicarage, but in 1646 pressure of some kind led him to settle at Sowerby Chapel. In the year 1646 he joined in the famous Cheshire and Lancashire controversy between the Presbyterians and Independents, and printed a pamphlet, dated from Sowerby, March, 1646, entitled:—

A JUST APOLOGY FOR THE CHURCH OF DUCKENFIELD,

which may be found in one or two Manchester libraries. At Sowerby, about 1615 &c. he gathered a congregational Church, as part of the organisation at Sowerby Church, and held the pastorate and living until the Uniformity Act, August, 1662, and indeed such was the attachment of the people to him that he continued to preach in the Church for half-a-year after August, without serious molestation; but re-action set in and he suffered severely. In Watson's "Halifax" and Tillotson's "Life" will be found a letter written about 1619 by the future Archbishop to his respected friend Mr. Root. Robert Tillotson, father of the doctor, was one of the leading Congregationalists with Root, and afterwards with Oliver Heywood. In 1663, Mr. Root was forcibly taken out of his own house by three bailiffs, who broke open the inner door of a room, and hurried him faster than his age could bear, not suffer-

ing him to take his coat, staff or purse, and treated him otherwise than gently. He was suspected of participating in the Yorkshire and other plots, and was twice prisoner in York Castle for three months, but discharged by the justices having discovered the commitment to be illegal. He was sent a third time to York Castle, by Sir John Armytage, of Kirkstrees, a violent and bitter enemy to the Nonconformists, shewing no cause, and there he was kept in a small, close room, and not suffered to have his wife come to him for a considerable time, or even into the Castle. At length he was removed into the city prison, a filthier place. The whole of his imprisonment was near twelve months. More of his sufferings will be found in the Conformist's Fourth Plea, pages 50, 51. He died October 20, 1669, and was buried on the 28th at Sowerby, with much solemnity.—[See article 31 of this series.]

His son TIMOTHY ROOT, being settled at Sowerby Bridge Chapel, also joined the Nonconformists in August, 1662, and suffered great hardships for many years. Like his father, he was an eminently popular preacher at the various churches and monthly exercises of West Yorkshire, but at length, about 1685, he conformed and became rector of Howden. He died at Beverley in 1687. In 1670 he had been apprehended at Shadwell and was sent, with many of the congregation, to York Castle. Heywood joined in a thanksgiving at Slaithwaite on his release.

JOSEPH FERRETT, called also erroneously Joshua Farret, was incumbent of Heptonstall in 1662, and, according to Watson, was buried at Halifax. From Calamy we learn that he was ejected at Pontefract in 1662, and that he was a constant laborious preacher, of competent gifts and learning. He had a very good library which he refused to part with, although much straitened in his circumstances on losing his stated income. He died in 1663, aged about 64. Mr. Richard Holmes, Pontefract historian, in 1889 called my attention to this man, and stated that it is thought he was buried at the Old Meeting House in Pontefract. He had acted as Commonwealth Vicar, but was not appointed in the usual way, and at the Restoration, 1660, he retired. Mr. Samuel Drake (son of the Diarist, of whom we shall further write,) being appointed April 6th, 1661. The Patent Rolls gives "Joseph Firra, resigned." After his resignation, Mr. Ferret established a congregation at Tanshelf, near Pontefract. I have no proof that he printed anything.

JONATHAN MITCHELL, the New England divine, was taken to America when a boy by his father, in 1635. From Oliver Heywood's Manuscripts and from Dr. Mather's Magnalia, (book 4, page 167), we learn that Mr. Denton, the parson at Coley, and some

local families, removed to New England, because of the persecutions under the Bishops at the time when the Book of Sports came out. The Magnalia states that Denton died in New England, but Heywood says that he turned about 1659, and died in Essex soon afterwards. Dr. Mather gives a particular account of Mr. Matthew Mitchell who went to America, in 1635, in the same ship that carried over Mr. Richard Mather, Minister at Toxteth, Liverpool. Mitchell was a pious, wealthy person, and his kinsfolk in Shibden-dale and Lightcliffe had considerable wealth. His sufferings in New England were numerous and grievous. Several of his people were killed by the Pequot Indians, and many of his cattle were killed or stolen. At another time his house, barn, and goods were destroyed by an accidental fire. English settlers also quarrelled with him, and he died from a painful attack of the stone in 1645, aged 51. Jonathan, his son, was eleven years old when they crossed the Atlantic in 1635. He became the greatest orator of the colony, and as preacher and pastor of the church at Cambridge, New England, he was very celebrated. He died in 1668, and a large account of him appears in the Magnalia, book 4. "All New England shook when that pillar fell to the ground."

LVI.—THOMAS WRIGHT, POET.

I name this Thomas Wright a poet to distinguish him from the Rev. Thomas Wright, of Halifax and Ripponden, author of the small book, "Antiquities of Halifax," already mentioned. He was generally known as Tommy Wright, and his celebrated grandson, and namesake, whose name will stand imperishably in the annals of English literature has preserved to us not only a life-like memoir of the grandfather, but one of the rarest and most interesting pictures of rural life in West Yorkshire that has appeared in print, namely: AUTOBIOGRAPHY OF THOMAS WRIGHT, of Birkenshaw, 1736-1797, edited by his grandson, Thomas Wright, M.A. F.S.A., &c., 1864, small 8vo. Half-title, frontispiece a woodcut of Lower Blacup, title, preface, xxxi pages. Autobiography and Appendix 344 pages, published at 6s. Printed at the Chiswick press. This is an interesting memoir, giving the social life of the district before 1800. It is not a very scarce book, but one of my copies is interesting because it bears the presentation inscription from the eminent French and English antiquary who edited it, to our mutual friend Abraham Holroyd, of Saltaire, besides a letter of thanks for help Mr. Holroyd gave in adding notes to the old manuscript. The word 'howpey' for a horse completely puzzled the editor, which his

father and grandfather would easily have recognised. There is no index to the book, yet I have found it necessary to make a manuscript one to find readily the references to one hundred and forty individuals mentioned. Only a fraction of these, however, were connected with Halifax.

Thomas Wright, the poet-controversialist, was born at the Mulcture Hall in Halifax, on Monday, January 27, 1736, about ten o'clock in the forenoon. ("February 7th is now my birthday, new style.") "I was baptised at the parish church in Halifax, February 24th, 1736. I lived with my father and mother, and grandmother and grandfather Cordingley, at the Mulcture Hall, where they all lived together till they all died." His mother died when he was two years old, and his father a year or two later. Mrs. Cordingley carefully tended her daughter's only surviving child, and had him inoculated by the famous Dr. Nettleton, an author previously mentioned. Tommy survived his inoculation, but carried forwards a pitted skin and a weak eye. His nurse was Mary Moore the blacksmith's daughter at Smithy-stake, who married a joiner from Belly-brigg (Bailiffe Bridge) called Jack Wright, yet continued to live in one of the Cordingley houses in Lower Church Steps. Only old inhabitants will remember the disreputable cottage property abutting the churchyard on the north side, or the Smithy Stake and Mulcture Hall close by. When I first knew "Mooter Hall" it had passed from the tenancy of Mr. Stott, engraver, to be a common lodging house. Formerly it had been the miller's residence, where he had deducted his share of the corn that was brought to the manorial corn-mill. Hence, its name of Mulcture; and probably the manor courts had been held there. Tommy went to a school kept by Natty Binns, a lame man, in one of the Cordingley's cottages, then to the charity school near by, taught by Thomas Simpson. Beacon Hill he calls the Haynes, and a cottage on the road to Shibden Hall he names Wiskem Dandies. He mentions many folks, both good and bad, that lived in and near Halifax: the treachery of Abraham Barraclough, of Shelf, George Wallace who made leather breeches, Bobby Alexander who succeeded his father as a physician, Billy Wood, who succeeded his father as a huckster near the church, and so on. His grandmother had to withdraw into one of the cottages, and shortly afterwards died, whereupon he was transferred to her sister Mrs. Lydia Ellison, of Birkenshaw, but we cannot follow him further on these lines, through his adventurous history, including his run-away wedding at Greta Green. For some time he resided at "Leisterdyke" and attended Bradford Grammar School. We need not follow him in all the details of

his life, and only further mention that his eldest son, Thomas was born at Lower Blacup, near Cleckheaton, on March 8th, 1771. He was father of the noted antiquary, and was apprenticed to John and George Nicholson (father and son) booksellers and printers, Bradford, and went with George Nicholson's printing establishment into Shropshire in 1799, and at Poughnill his son, the antiquary, was born. Old Tommy, the author under review, died on January 30th, 1801, and was buried at Whitechapel, Cleckheaton. Besides the Autobiography, printed by his grandson, he was an author on his own account. His ancestors came from Keighley district to Bradford and Wibsey. He bore his grandfather's name, Thomas Wright of the Bowling Green Inn, Bradford, whose son John Wright was born there, and being apprenticed to a Halifax cabinet-maker, he met with and married Elizabeth, only child of Thomas Cordingley, of Mulcture Hall, where she was born in November, 1711, and died there February 19th, 1738, as shewn by her gravestone in Halifax churchyard. I have not seen (so far as I remember) a copy of the first edition of Thomas Wright's controversial poem, and the grandson-editor had only seen the family copy. The book was printed at Leeds by J. Bowling, in 1778, under the title:—

A MODERN FAMILIAR RELIGIOUS CON-
VERSATION,

Among people of Differing Sentiments;
A Poetical Essay.

It was written in defence of the person and teaching of John Wesley, though he was never a very closely identified Methodist, as stated in his own character "Richard" of the poem:—

I own ingenuously to you,
I think their doctrines nearly true,
I am not, Jemmy, of their sect,
Yet I the people much respect,
Wish well to what they chiefly teach,
And often go to hear them preach.

He, however, became known to John Wesley, John Fletcher, of Madeley, whom he visited in Shropshire in 1773, and some of their travelling preachers. In 1775 Mr. (afterwards Sir) Richard Hill issued an "Heroic Poem" scurrilously attacking Mr. Wesley, which called forth Wright's "Heroic Poem to Richard Hill," a clever parody, but was not then printed. The more comprehensive defence of Arminianism soon after followed in verse, and was issued to the public in 1778. A second edition of which I have two copies, followed in 1812 with a "Life of the Author."

A FAMILIAR RELIGIOUS CONVERSATION,

In verse; by Thomas Wright.

Leeds, printed for the editor (by Leak and Nichols), 1812. It is a small octavo in size, but printed in sheets of twenty four pages

each. There are viii and 1-148 pages. The preface states that this was reprinted from a copy corrected and amended by the author, but there is no indication who issued this edition. He altered and added words and lines that the author had not interfered with. The notes to the poem, which takes the form of dialogues between Richard and James, shew that Wright was well acquainted with his bible, and the controversial tracts of the period, including the poem by Titus Knight, of Halifax, on "Thoughts on the Divine Decree." One of the characters speaks of the sight-seeing crowds flocking to hear Wesley:—

They come, and run, and sweat, and blow,
Press near, squat on their knees they bow,
Peep in their hats; then gape and stare
As if some little God was there.
And fresh enthusiasts are found
For him whenever he comes round.
They run, and he's a wonder still,
Just like the man on Beacon-hill,
Where numbers throng and make ado
As if there was a puppet show."

The man on Beacon-hill was the murderer, whose body hung in chains there.

The Appendix to the Autobiography gives nearly sixty pages of poems apart from the "Religious Conversation," and of a different and mostly superior poetical character. His elegy on his daughter Mary, and the poem on the death of his son John, with the subsequent poems on the memory of the same infant son, place the author on an unquestionable poetic platform. The Heroic Poem to Richard Hill, Esquire, the family lines to Joshua Craven, and the Observations on a pamphlet entitled "Polypheumus, or a Cyclops combatting Truth," complete the poetical additions to the chatty biography. Mr. Titus Knight wrote the said pamphlet against Mr. Thomas Taylor, the Wesleyan preacher, who had been a blacksmith, hence the title Cyclops.

LVII.—THE KNIGHTS.

Mr. Watson has an ungracious note in his "History" on **TITUS KNIGHT**, a collier in this parish, who turned preacher and published a discourse, printed at Leeds, entitled:

THE FAITH OF THE SAINTS,

being the substance of a sermon preached at the opening of the New Meeting House belonging to the Independents, in Blanket Row, Hull, on Sunday, April 9, 1769, by Titus Knight, Minister of the Gospel at Halifax in Yorkshire."

Little did Mr. Watson anticipate that this clever collier would become a famous preacher, and father of a Vicar of Halifax, and grand-

father of equally famous clergymen. This same ex-collier, born December 17, 1719, was also author of

AMYNTAS AND PHILETUS;

or Christian Conversation illustrated in a friendly visit to the country; in seven dialogues. By Titus Knight Minister of the Gospel at Halifax in Yorkshire. Leeds, printed for the author and sold by many of the booksellers in Town and country. There is no printer's name or date. It is duodecimo size with twenty-four pages to a sheet. Pages i. to xiv. give the title, preface dated May 5, 1770, and contents. The Dialogues occupy pages 1-301. The book shews that Mr. Knight was not only a great reader and facile writer, but also a close observer of nature and human nature. Notices of him may be found in Dan Taylor's Life. Knight was one of the early Methodist converts, and for a while associated and laboured with the Wesleyans, but changed his mind on some theological points. Mr. Grimshaw, of Haworth, still continued his friend, and begged money towards procuring a meeting place at Halifax, the first of Mr. Grimshaw's subscribers being Lady Huntingdon, who offered to procure episcopal ordination for Mr. Knight. Two cottages in Gaol Lane, Halifax, were converted into a meeting place which was known as Chapel Fold, the lease bearing date 1763. Soon the room became overcrowded, and led on by Mr. James Kershaw, a gentleman of culture and great esteem, steps were taken to erect more commodious premises. The result was that the venerable brick building, still known as Square Chapel, was erected at a cost of over £2,000, overlooking the old Parish Church. The Rev. Henry Venn, Vicar of Huddersfield, collected £170 towards the cost. The Chapel was opened in May, 1772, and was the talk of the religious world; some of the London preachers being greatly displeased with the pride and show, the pulpit having cost £100. A greater contrast than the Gaol Lane conventicle and the capacious Chapel can scarcely be imagined. Yet what would the grumblers have said if they could have seen the Square Church spring up to out-do its neighbour—the brick chapel, now converted into a schoolroom!

Mr. Knight has been truly described as a stirring, energetic and useful preacher. He was much associated with Whitefield, at whose chapels in London and elsewhere he regularly preached during two months of each year. He wrote the epitaph for Whitefield's monument at Tottenham Court Chapel, London. Mr. Knight resigned his charge, September 13, 1791, and died at Halifax March 2nd, 1793, aged 74. Besides "The Faith of the Saints" the sixpenny pamphlet mentioned by Watson,

and the dialogues "Amyntas and Philetus," he had printed before May, 1770, "A Sermon on the Hainousness of Sin, the Insufficiency of Man's Righteousness, and the Fulness of Salvation in Christ," price 3d.; also a volume of "Sermons on important Subjects, with a treatise on the Imputation of Sin and Righteousness,"—printed at Leeds in 1766, an octavo volume at 3s. 6d., a copy of which is in Halifax Free Library; also a shilling booklet on "Queries and Observations relating to the Divinity of the Son of God," and also a poem entitled "Polyphemus, or a Cyclops combatting Truth." Mr. Thomas Wright replied in poetry to this pamphlet as mentioned in the last article. On looking at my copy of "Sermons on Important Subjects, with Treatise on the Imputation of Sin and of Righteousness," I find it was printed by Griffith Wright, Leeds, 1766, the preface being signed June 20, 1766. It is an octavo volume comprising twelve sermons, viii. and 349 pages, whilst the Treatise on Imputation has a second title page (Leeds, Griffith Wright), and has v. and 101 pages additional. The preface to this part is dated May, 1766.

A further account of the controversy will be found in the notice of the Rev. W. Graham. "Salvation by Christ," a sermon, 1770, is in Halifax Free Library. "Christian Conversation" was printed by Henry Martin, Upper George Yard, Halifax, and consists of 207 pages, small 8vo., or 12mo., 1845, and is a reprint of "Amyntas, &c." Mr. Henry Martin was editor of the "Halifax Express," and announced his intention of printing a life of Titus Knight, with history of Independency in Halifax, but failed to do so. There is an anonymous pamphlet in Halifax Free Library that attacks Mr. Titus Knight on "Liberty of Conscience: Curse ye Meroz,—Letters written on the occasion of the Opposition to a late Bill for Liberty of Conscience, first published in the "Leeds Intelligencer," and now republished by desire; to which is added a letter from a Cobbler to a Collier [? Titus Knight.] of High Renown, 1773

A Memoir of Mr. Knight, with portrait, appears in the "Evangelical Magazine" September, 1793. "Amyntas" represents his own life and experience, and further notices of him appear in the Life of Lady Huntingdon, Methodism in Halifax, and Taylor and Fawcett's Lives.

THE REV. SAMUEL KNIGHT was born at Halifax on March 9th, 1757, being the oldest child (by a second marriage) of Titus Knight, who became the founder and minister of the Independent Chapel at Halifax, as just recorded. Samuel was so frail an infant that when Dr. Legh, the Vicar, was officiating at his baptism, he thought the infant had ex-

pired, and was refusing to proceed with the ceremony, little imagining that the frail infant would become Vicar of Halifax. The succeeding children of Titus Knight were not baptised at the Parish Church, as the father became a decided, but not bigotted Nonconformist about 1760. Samuel was taught Greek from infancy by his father, and at twelve was placed at Hipperholme Grammar School, under the Rev. Richard Sutcliffe, incumbent of Lightcliffe, and for two years profited in the dead languages under the able classical tuition of Mr. Sutcliffe. For about four years Samuel studied at home, but returned in his 19th year to Hipperholme School as an assistant until he went to College in 1779, aided by the Elland Society, founded by the Rev. George Burnett, of Elland, a notable evangelical clergyman. Samuel entered Magdalene College, Cambridge, on the same day as the Rev. Thomas Rogers, of Wakefield, both travelling together from Leeds in the same coach. Samuel became a wrangler, and a Fellow of the College. In March, 1783, he became curate under a notable Yorkshireman, Mr. Adam, of Wintringham in Lincolnshire, and he kept a school or academy there. In 1794 Lord Carrington gave him the incumbency of Humberston, but he continued to reside at Wintringham, and for some years also held the curacy of Roxby. In 1795 an Act was obtained for a new church at Halifax, of which Mr. Knight became first incumbent in 1789, on the nomination of Dr. Coulthurst, Vicar of Halifax. Mr. Knight, with his family, settled at Halifax in April. In December, 1817, he relinquished Trinity Church for the Parish Church, Dr. Coulthurst having died December 11th, 1817, and his son, the Rev. James Knight, became curate, holding the same until 1824, when he removed to Sheffield. The Rev. Samuel Knight died at the Vicarage, Halifax, January 7, 1827, universally esteemed, particularly by the Evangelical party. Further particulars may be found in

SERMONS AND MISCELLANEOUS WORKS

of the Rev. Samuel Knight, A.M., late Vicar of Halifax, arranged and revised by the Rev. James Knight, A.M., St. Paul's Church, Sheffield, to which is prefixed a MEMOIR by the Rev. William Knight, A.M., St. John's Church, Hull. Halifax, N. Whitley, 1828. Vol. I. has a steel-plate portrait of the Halifax Vicar. It is an octavo volume with cxxvii. pages, preface, contents, and memoir; Works, pages 1-312 comprising Occasional Sermons, Lectures on Philemon, Exposition of Eccl. I. and II., Pastoral Hints to Parishioners of Humberston, Family Prayers, &c. Vol. II., Halifax, N. Whitley, 1828, pages xv., 1-434, Sermons (35 in number).

The following are the two pamphlets issued by Mr. Knight himself:—

“ON CONFIRMATION; for the use of those young persons who are desirous of being confirmed.” By the Rev. S. Knight, A.M., Minister of Trinity Church, Halifax. Third edition. Halifax, P. K. Holden, 1812, 12 pages.

The first edition was issued in 1800, and a fourth edition before 1828. In 1791, the year before the death of his father, he published “FORMS OF PRAYER for the Use of Christian Families,” which ran through sixteen editions before his own death; and his son edited and enlarged the work in subsequent editions. The fourteenth edition, printed at York in 1820, is a small duodecimo, of 108 pages, inscribed to the parishioners of Wintringham. I have a copy of this edition, and the 19th, York, Thos. Wilson, 1832, 108 pages.

A large octavo pamphlet of twenty-six pages calls for insertion at this point. It is entitled “The Remembrance and Imitation of Departed Pastors.” A Sermon preached in the Parish Church of Halifax, January 14th, 1827, on the occasion of the death of the Rev. Samuel Knight, M.A., Vicar of the said parish; by the Rev. William Carus Wilson, M.A., of Tunstall, &c.” Halifax, N. Whitley. Price 1s. 1827.

Vicar Knight's two sons were also authors, as under:—

The REV. JAMES KNIGHT, M.A., Shemeld, curate at Halifax for six years, published a 22 page pamphlet, 8vo., at Sheffield in 1850, entitled “Remarks on Baptismal Regeneration.” I have also a copy of the volume entitled “The Truth and Importance of the Christian Religion.” Sheffield, 1856, small 8vo., pp. x., 104. He published “Discourses on the Principal Miracles of Our Lord,” 1831, 500 pages, 8vo. “Religion not Speculative but Practical, a sermon at St. Mary's, Oxford, by the Rev. J. Knight, M.A., Curate of Halifax; 8vo. (1823). He also edited and added a second series to his father's “Forms of Prayer.” I have before me the 19th edition of his father's series with the third edition of the second series (by himself) in one volume, printed at Halifax by N. Whitley, 12mo., pages 175. The York edition of his father's, 1832, just mentioned, was therefore not the 19th edition. I have also the volume printed by Whitley and Booth, Halifax, 1858, 12mo., 178 pages. This is called the 25th edition of the original book, and 19th of the Second Series. In Halifax Free Library there are copies of the “Forms of Prayer,” printed in 1827 and also 1834. The 1842 edition was printed by Whitley and Booth, Halifax, in 177 pages, and in 1845 another edition was issued in 108 pages.

The REV. WM. KNIGHT, M.A., Hull,

writer of his father's memoir, issued also a Sermon on the Death of H. T. Skelton, 1858, octavo, and probably other works.

LVIII.—REV. J. COCKIN, and his Son.

In 1829, Joseph Cockin's Memoirs, a large volume of viii. and 248 pages, was printed by John Vint, Idle, for the author the Rev. John Cockin. An engraved portrait of the Rev. Joseph Cockin, drawn by Woodman, 1828, serves as a frontispiece, but a much more characteristic one, drawn by T. Blood, is given in the second edition (1841) of the

Memoirs of the

REV. JOSEPH COCKIN.

Late Minister of the Gospel at Halifax, including accounts of some of his friends; written partly by himself and continued by his son, John Cockin.

To which is added an Appendix. Idle, printed for the author, 1829. Sold by Birtwhistle, Halifax; Baines and Heaton, Leeds; Moore, Huddersfield; Stanfield, Wakefield. This book is of great historical value, locally; the earlier portion being autobiographical, addressed to his only son, a congregational minister like himself, but not so widely celebrated. Joseph Cockin was a clothier's son at Honley, where he was born March 12th, 1755. He was the third of seven sons. He gives an account of the deplorable condition of village life, socially, educationally and religiously at the time when Wesley, Whitfield, and the Moravians were evangelizing West Yorkshire, and the persecution he received, keenest of all from his father, for associating with the new religionists; and his mother had secretly to facilitate his opportunities to change his clothes after work-hours that he could go the four miles to Huddersfield to hear the Rev. Henry Venn at the Parish Church. Eventually his father turned him out of the home. He found a friend and master in William Scholfield, of Lockwood, who became an esteemed deacon at Huddersfield Independent Chapel after Mr. Venn removed. After a year's time Cockin's father insisted on his returning home, and the youth joined others in establishing cottage services. At seventeen he got work in Huddersfield, and in a few months was picked for militia, probably a piece of trickery, for he was under age. He was sent to Leeds, but managed to get to services at White Chapel. Mr. Edwards, the minister, secured his release from the militia, and recommended him as a student to the Rev. James Scott, Heckmondwike Independent Academy. Three others of the Lockwood religious youths entered the same institute at Heckmondwike and became useful ministers, Charles Crowe (Nor-

folk), Samuel Bottomley (Scarborough), and George Gill (Swanland and Market Harborough). On leaving the Academy Mr. Cockin became minister at Kipping Chapel, near Bradford, receiving the best possible testimonial from his tutor, the Rev. James Scott. This letter, written in 1777, is amongst my literary treasures. He had been three years at Heckmondwike. He had scarcely got the Kipping society into flourishing condition when he became a second Oliver Heywood in a limited area as missionary. In 1790 and 1791 the Rev. Titus Knight, founder of Square Chapel, Halifax, had paralytic strokes, and Mr. Cockin, who had received several invitations from influential congregations and refused, was induced to accept Halifax at the end of 1791. From the death of his wife (Feb. 13, 1826, aged 70), Mr. Cockin's health declined rapidly, and he died May 23rd, 1828, leaving a son and four daughters; the Rev. John Barling having succeeded at Square Chapel.

The volume closes with "An Address at the Funeral of the Rev. Robert Galland," "A Memoir of the same Holmfirth minister," "An Ordination Discourse," and an "Essay on Ministerial Usefulness."

The second edition, with additions, is a smaller octavo, also printed by John Vint, at Idle, 1841.

The pamphlets issued by the Rev. Joseph Cockin are nine in number:—

1. Christian Duties Recommended; a sermon at the Ordination of the Rev. Robert Simpson at Bolton, October 2, 1782. There is a copy in Halifax Free Library.

2. Discourse at the Ordination of the Rev. Samuel Wydown at York, c. 1796.

3. God's Declared Designs, a motive to Human Endeavours; a sermon preached before the Missionary Society, May 9, 1798.

4. A charge at the Ordination of the Rev. Charles Dewhirst, May 28, 1801.

5. Submission under Trying Dispensations; a sermon on the death of Mrs. P. Holden, of Halifax, preached August 24, 1802.

6. The Loyal Subject; a sermon preached at Halifax, October 25, 1809, on the celebration of George III.'s Jubilee, Halifax, 1809; there is a copy in Halifax Free Library.

7. An Essay on Ministerial Usefulness; read at a Meeting of Ministers at Halifax, March 24, 1810.

8. The Oppressor Punished; a sermon preached at Halifax, January 13, 1814.

9. A Speech delivered at Ossett, July 23, 1815, at the Anniversary Meeting of the Sabbath School Union.

Number 8 is now before me—The Oppressor Punished. A Sermon preached at the Square Chapel, Halifax, on the day appointed for Public Thanksgiving, January 13, 1814, by Joseph Cockin. Published at the request of

the Congregation. Halifax, P. K. Holden; price 8d., 1814. We need not state that Bonaparte was the Oppressor referred to in this octavo tract of twenty pages, wherein a parallel is drawn between him and Pharaoh of Red Sea fame. I have a copy of No. 7, An Essay on Ministerial Usefulness, read at a lecture held at Halifax, March, 1810. Halifax, P. K. Holden, 1810, 16 pages, crown octavo. It is reprinted in the memoirs.

THE REV. JOHN COCKIN, only son of the Rev. Joseph Cockin, was born at Thornton in 1783, and was not only a resident at Halifax during his early life (1791, &c.), but on retiring from the Congregational ministry at Holmfirth he took up his abode once more at Halifax. He was a scholar under Mr. Bates (another author) at Halifax. The under-mentioned book further adds to his Halifax connection:—

REFLECTIONS AFTER READING, OR SKETCHES Biographical, Ecclesiastical and Historical, by JOHN COCKIN.

H. Martin, printer, Upper George Yard, Halifax, 1843, pages vii., 459, octavo.

There are twenty-four topics, mostly biographical essays, one of which is local, namely Oliver Heywood, about 28 pages. John Cockin was apprenticed to Mr. Pye-Smith, of Sheffield, as a bookbinder, before he was trained at Idle Academy under the Rev. William Vint, and became minister at Holmfirth in 1806, holding the post until 1849. He was not only popular at home, but was frequently invited to preach throughout the West Riding. He was somewhat deformed, "a little lame man with a corpulent body," but of a humorous disposition. He was not able to walk much or even to sit well on horse-back, indeed, he is said to have fallen two hundred times from his horse, yet he never sustained serious injury. For some years, like his father, he annually visited London on preaching excursions. He was a well-read man, and fluent preacher. He died at Halifax October 17, 1861, aged 78, but was buried at Holmfirth.

Mr. John Cockin was a great promoter of the West Riding Congregational Union. He was concerned in issuing the "Second Circular Letter," printed at Leeds, 1833, eleven pages, but dated from Halifax, September. The "Third Circular Letter," printed by John Vint, Idle, 1834, twenty pages, is dated from Wakefield, September, 1834, and has a paper by Mr. Cockin on "Nonconformity to Ecclesiastical Establishments."

In the Bradford Free Library there are two pamphlets respecting the Rev. John Cockin, of Holmfirth; first, a Sermon on the Death of Mrs. Green, 1814, octavo; and Letters to the Rev. John Cockin, 1814. See also Wm. Hatton's pamphlet in reply to John Cockin. Mr. John Cockin married Mary Bovingdon, of

Amersham, who was of Huguenot descent, and they had two sons to reach maturity. One of these, Mr. Joseph Cockin, was born at Holmfirth, March, 1818, and was educated at Williamsons's Academy, Cleckheaton, with the three famous Crossley brothers, of Halifax, as fellow-pupils. He was a great reformer of land-laws, and published a pamphlet and many letters on the subject, which do not come within our scope, for he never lived in Halifax. He had been a soldier at Woolwich, but lived most of his life at Bradford. A son of his died just as he was beginning a missionary's life.

LIX.—SQUARE CHAPEL MINISTERS.

Having taken notice of the Revs. Titus Knight and Joseph Cockin, the first and second ministers of Square Chapel, 1763 to 1828, (including the first nine years at Chapel Fold, Gael Lane,) we will group together bibliographical notices of their successors.

In 1827 the REV. JOHN BARLING, from Hoxton Academy, became assistant to Mr. Cockin, and next year took the sole charge. "He was a man of much talent and virtue, but having ultimately adopted Unitarian sentiments, he relinquished Square Chapel in 1833, and went to Bristol, but returned shortly afterwards to Halifax and attended Harrison Road Chapel. I have a pamphlet, demy octavo, of vi. and 50 pages, printed by Edward Baines and Son, Leeds, in 1827, as under:—

THE CHARGE ADDRESSED TO THE REV. JOHN BARLING,

at his Ordination over the Independent Church Assembling in the Square Chapel, Halifax. By Richard Winter Hamilton. Published at the request of the pastor and the people. In the Halifax Free Library there are three works by Mr. Barling:—

(1.) "A Review of Trinitarianism," octavo, London, 1847;

(2.) "Common Doctrines of the Atonement," being Two Lectures in the Unitarian Chapel, Halifax, March 11th, and April 1st, 1849, London, 1849;

(3.) "Leaves from my writing desk, being Tracts on the Question—What do we know?" by an Old Student. [Rev. J. Barling.]

In Bradford Free Library there is an octavo pamphlet dated 1856 by him, being a "Lecture on behalf of the National Sunday League." About 1854-6 he was ministering at the Northgate-end Chapel (Unitarian), Halifax. For some time he lived at Wakefield, and lastly at Leeds where he died in 1882, but was buried at Halifax.

In 1834 the REV. ALEXANDER EWING, M.A., succeeded Mr. Barling, but on his ac-

cession several of the members withdrew and formed a new congregation in Harrison Road. In 1839 he published a volume of discourses on Socinianism. In 1846 he removed to Gosport, and two years later was succeeded by the REV. ENOCH MELLOR, M.A., who was minister from 1848 to 1861, and returned from his Liverpool charge in 1867. Amongst his publications are the following:—

(1.) "The Atonement, its relation to pardon: An argument and a Defence," by the Rev. E. Mellor, M.A. Leeds, W. Slade, 1859, small octavo, pages iii., and 107.

The Argument was delivered to the West Riding Congregational Union in 1858, and the Defence was added in reply to the Rev. T. Hincks, B.A., Unitarian Minister, of Leeds, who had published three discourses controverting Mr. Mellor's address.

(2.) "Ritualism and its Related Dogmas," is a crown octavo volume, published at 4s. Its topics are,—The Christian Ministry not a priesthood and not an Apostolic Succession, Baptism not Regeneration, the Lord's Table not an Altar, Auricular Confession and Priestly Absolution.

(3.) "Personal Consecration. The Inaugural Address delivered before the Autumnal Assembly of the Congregational Union of England and Wales, Liverpool, October 13, 1863," by Enoch Mellor, M.A., Minister of Great George Street Chapel, Liverpool. London, 1863, 30 pages, crown octavo.

(4.) "Not your Own," by the Rev. E. Mellor, M.A., a sermon preached on behalf of the London Missionary Society, in Surrey Chapel, May 12, 1858. Second edition, August, 1858, 40 pages, no publisher's or printer's name.

(5.) "Breakers Ahead! Two Letters to the Bishop of Ripon, by the Rev. E. Mellor, A.M., D.D., Halifax." Price 2d. Printed by Theakston, Scarborough, demy 8vo., 16 pages, 3rd edition, 24th thousand, 1873.

(6.) "State Churchism. Lectures and Letters on the above subject, by the Rev. J. W. Massingham, M.A., Warrington, and the Rev. Enoch Mellor, M.A., Liverpool. Edited by the Rev. Enoch Mellor, A.M." Huddersfield, G. Whitehead, 1886, 112 pages, demy octavo. A Liberation Society meeting was held in Huddersfield, at which Mr. Mellor was one of three speakers, and Mr. Massingham, the Church Defence Agent, afterwards gave a reply in Huddersfield. This was followed by Mr. Mellor's reply. A second reply came from Mr. Massingham, and the pamphlet represents the whole discussion. The version published by the Huddersfield Church Institute had been issued before Mr. Mellor's pamphlet, namely—

The Liberation Society:
Three Lectures delivered in the Philosophical Hall, Huddersfield:—

- (1.) February 20, 1866, by Mr. Massingham.
 - (2.) March 20, 1866, by Mr. Mellor.
 - (3.) by Mr. Massingham.
- Huddersfield, George Harper, (1866), 85 pages, demy octavo.
- (7.) "Clerical Subscription, in reply to Lectures on the Revision of the Liturgy, by the Rev. C. J. Vaughan, D.D.," London, 1862.
 - (8.) "Verbatim Report of a Sermon on the Moral Lessons of Muller's Life," Liverpool, 1864. A copy is in Halifax Free Library.
 - (9.) "Priesthood in the Light of the New Testament," 3rd edition, crown 8vo., also demy 8vo.
 - (10.) "Living Trees by Living Waters," a tract, 1856.
 - (11.) "Why Meddle?"
 - (12.) "Priesthood," 1875.
 - (13.) "The Hem of Christ's garment, and other sermons," 1882.
 - (14.) "Sermon on the Death of Sir Francis Crossley," pamphlet, 1872.
 - (15.) "Life and Character of Enoch Mellor, D.D." The nett proceeds to be devoted to Dr. Mellor's Memorial Wing at Range Bank, Halifax. Deighton Brothers, 14 pages, crown 8vo., woodcut of the new Square Church. This is a 'paper' read to the Young Men's Society by Abraham Nicholl, from which we learn that Enoch Mellor was born at Salendine Nook, near Huddersfield, November 20th, 1823, and was the son of a woollen manufacturer. Mr. Wright Mellor, J.P., ex-mayor of Huddersfield, was Enoch's brother. From Huddersfield College he went to Edinburgh University, and made marked progress under Sir William Hamilton particularly. After five years there, he entered the Independent College, Manchester, for two years, and came to Halifax in 1848. The honorary D.D. from Edinburgh was granted to him in 1870. He died October 26th, 1891.

"The Christian Standard Bearer." In Memoriam. rev. Enoch Mellor, D.D. A Sermon preached in Square Chapel, Halifax, on Sunday, October 30, 1881, by Rev. J. G. Rogers, B.A. London, octavo, 31 pages.

A portrait of Dr. Mellor, "the greatest controversialist who ever resided in Halifax," appeared in the "Sunday at Home," July, 1882. "The History of Balaam" (1869); "The Divine Culture of a Human Life" (1876), are two publications issued by the REV. WILLIAM ROBERTS, who occupied the pulpit of Square Church from 1862 to 1866. He had been trained at Hackney College, and came from Southampton to Halifax, after which he settled at Upper Holloway, and later at Salisbury.

The REV. ERIC ADAMS LAWRENCE succeeded at Square Church in 1887. He left Spring Hill College in 1876 for Birmingham (Steelhouse Lane Chapel.) He published a

sixteen-mo pamphlet, London, 1891, on "What is a Christian Church? and why should I join one?" A second edition was issued soon afterwards. He has also published "The Distinctive Witness of Congregationalism, an address delivered from the chair of the Yorkshire Congregational Union, April 6, 1897." (Printed also in the usual Year Book.)

"The Glory of the Throne, a sermon preached in Square Church, Halifax, in Commemoration of Her Majesty's Accession, June, 1837." In 1905 he removed to St. Anne's.

The REV. JOHN HENRY JOWETT, of Airedale College and Mansfield College, Oxford, M.A. of Edinburgh, became minister at New-castle in 1889, and removed to Birmingham in 1895. He has published several religious works, and is a prolific writer to numerous magazines. He entered the ministry from Square Chapel.

"The History of Square Road Congregational Church, Halifax. A paper by G. P. Wadsworth. Reprinted from the "Halifax Courier," December, 1889;" thirty pages octavo, includes a zincograph view of the new church; printed by Womersley, Halifax.

"S.S.S.—Square Sunday School. A Short History compiled by George Priestley Wadsworth. Issued in connection with the Re-Union of Old Scholars, March 14, 1903." Reprint of plate of the "Independent Chapel in Halifax," and 23 pages octavo. The Mixenden School is referred to as existing before Robert Raikes established his school in Bristol; which, as in the case at Gildersome, ought to be further investigated. In 1784 three years after Raikes' establishment, the "Leeds Intelligencer," August 3rd, states there were six hundred children in attendance from probably twenty schools. In 1802 the schools had dwindled away, and in 1804 Square School was established. In 1820 the Halifax Sunday School Union was started, and in 1831 their first Sunday School Jubilee was held. The Square School had branches at Caddy Field and Highroad Well, besides giving aid to the Schools at Norwood Green and Bramley Lane in 1833. The second "Jubilee" was held in 1836, when 1600 teachers and scholars were present. These gatherings were held in the Piece Hall. In 1844 Square Sunday School was built, and a Day-School established under Mr. Jennings. The pamphlet gives interesting records for each year down to 1903. It was printed by Womersley, Northgate.

The congregation at Square Chapel have kept up the home-missionary spirit, by succouring weak causes at Range Bank and Union Croft. The ministers at Range Bank have included the Revs. John Popkins, B. Bond, Chas. Hingworth, Wm. Adams, George Lock (1872-1880), who removed to Fordingbridge in Hants., Samuel Knowles (1891-7), now of Bee-

ford, near Driffield, but none of them, so far as I know, has issued any publication.

Samuel Greenwood Jowett was for six years a town missionary in Halifax, and became Congregational Minister at Windhill in 1853. He removed to Kirkbymoorside in 1852, and to South Cave in 1901. He is a native of Hull. His only separate publications are "A Memorial Sermon preached in Windhill Independent Chapel, by S. G. Jowett, on Sunday, March 6, 1881." Bradford, J. M. Jowett, printer, 1881, ten pages, octavo, and a broad sheet of verses on the Windhill Sunday School.

UNION CROFT, QUEENSBURY.

Queensbury is a modern name, and the village itself is not much older than the name, though there has been a well-known scattered, desolate hamlet there for a long period, named Queenshead after the public-house where carters and travellers were accustomed to rest on their toilsome journeys over the mountainous region. The public-house sign bore the picture of Queen Anne's head, I believe, and the name of the village was changed in 1863. We shall have our earliest literary notice of the locality in writing of the General Baptist Chapel, which was built here in 1773, when the Rev. Dan Taylor's brother became the minister, see "Memoirs of the Rev. John Taylor, late Pastor of the General Baptist Church at Queenshead, near Halifax," 1821.

Before the erection of the Baptist Chapel the then scattered inhabitants had no place of worship for nonconformists nearer than Thornton. The Methodist New Connexionists erected a chapel at Ambler Thorn, and in 1842 the Union Croft chapel was built, chiefly by a number of seceders from the New Connexion, on the expulsion of Joseph Barker, at the Halifax Conference in 1841, because of certain publications he had issued. The Rev. William Trotter, afterwards a welcome preacher and orator at the Barkerite Chapel on Rastrick Common, and many years afterwards at the Brethren's Meeting Rooms at Slead Syke and Brighouse, left the Connexion because he thought Mr. Barker had been harshly treated. Mr. Joseph Barker preached at the opening of Union Croft Chapel, but soon afterwards became an avowed unbeliever and political agitator, so never preached again at Union Croft. He published numerous works at Wortley, near Leeds (where he had a printing press,) at Newcastle-on-Tyne, and in America. He first emigrated there in 1851, and after some years and many mental conflicts he returned, and became an evangelist, preaching chiefly amongst the Primitive Methodists. He died at Omaha, Nebraska (U.S.A.), September 15, 1875. "The Life of Joseph Barker, written by himself," was issued in 1880, and a most interesting volume it is. Union Croft Chapel has been "Independ-

ent" from the first, and the congregation has never been decidedly anxious to appoint permanent settled ministers. They officially style their community the Union Croft Congregational Church, but for many years it was partially succoured by the congregation at Square Chapel, Halifax. The first settled minister was appointed from July 1st, 1855, by assistance from the West Riding Congregational Society, when the Rev. John William Rolls, who left Cotton End Academy in 1842, came here from Kirby Moorside. The debts of £200 on the chapel and £300 on a minister's house newly erected were cleared off. Mr. Rolls' wife is buried at Union Croft. He removed in 1860 to Roxton, Bedfordshire, and some years later retired to Croydon. His labours at Union Croft ceased in October, 1859.

The Rev. John Marples succeeded at Union Croft in July, 1860. He had been previously at Sheffield and West Burton, and left Union Croft in August, 1863, to minister at Darlston in Staffordshire. For some time lay preachers and Airedale Students filled the pulpit, the chief burden resting on the deacons of Square Chapel, who finally arranged to couple it with their branch congregation at Range Bank.

In 1868 the Rev. Charles Illingworth, a native of Idle, and author of a prize essay (never printed) on "Working Men and the Sabbath," became minister of Range Bank and Union Croft. He had been a town missionary some years, and had held the Wyke pastorate from 1853. After two years he left Union Croft and Range Bank to take charge of James Parson's famous chapel, Lendal, York, 1870. After retiring from York he had charge of Ravenstonedale Chapel, 1887-97. There he died, but is buried at the Upper Chapel, Idle.

The Rev. William Adams, from Peterborough, was the next minister at Union Croft, but he removed to Luddenden Foot about two years later, and the Rev. Hugh Kelso, who came from Market Weighton in 1873, was the next. He had been previously minister at Donaghly Independent Chapel, County Tyrone. In mid-life he was enabled to retire from business at Stewartstown on a competency, and he gave his labours to village preaching during the Irish Revival. For some time he studied at Belfast, and he returned to Donaghly, the cause he had established, and remained there eleven years. He left Union Croft in 1873 owing to failing health, and died at Hollywood (Belfast,—the rival of Halifax and the Scotch Holywood as the birthplace of John de Sacro Bosco,) January 15, 1878.

The Rev. John Hartley was minister at Union Croft from 1893 to 1896, and then left to take charge of a church in the United States of America. There has been no successor up to the present.

LX.—SION CHAPEL MINISTERS,
HALIFAX.

Sion Chapel had been built by the friends of David Barraclough, who removed to Stainland. They were seceders from the Wesleyan Methodists. The followers of Joanna Southcott next occupied the place, but on their decline in 1815, a section of the members of Square Chapel, by mutual arrangement, began a second Independent cause in Halifax, and engaged the building for two years. In 1816 the chapel was purchased, and re-arranged, and the REV. EDWARD PARSONS, junior, of Homerton College, was invited in 1817 to the pastorate. He was ordained in 1818, and a new chapel was built in 1819. In 1826 he removed to Weigh House Chapel, London, but only remained there two years, and then returned to Leeds, where he was editor of the "Leeds Times." He afterwards became minister at Bow and Mile-End, London, and died in December, 1844. He was the son of the Rev. Edward Parsons, of Leeds, an author and minister of great repute, who died in the Isle of Man in 1833. The Rev. James Parsons, of York, was brother of the Halifax minister.

The publications of Edward Parsons, junior, or relating to him, are:—

(1.) SERVICES

At the Ordination of the
REV. EDWARD PARSONS, Junior,
At Halifax, April 8, 1818.

The Introductory Discourse.—Rev. J. Reynolds.
The Charge to the Ministers.—Rev. E. Parsons.
The Sermon to the People.—Rev. W. Roby.
Halifax, P. K. Holden, Old Market Place,
1818, demy octavo, pages iii., 82.

The Revs. R. W. Hamilton, W. Vint, T. Hawkins, and S. Bell also officiated.

(2.) Maxims for the Members of a Christian Church. 1818.

(3.) Selection of Hymns designed as a Supplement to Dr. Watts' Book. Halifax, 1819.

Third edition, 1828.

Halifax Selection of Hymns intended as a Supplement to Dr. Watts' Psalms and Hymns. Halifax, 1831. (See Rev. Robert Bell's edition.)

(4.) A Sermon on the Death of George III., delivered February 16, 1820. Halifax, Holden, Old Market Place, 1820, 8vo., 35 pages.

(5.) Remarks on the Doctrine of Predestination. Halifax, 1821. A copy is in the Halifax Free Library; I have copies of the rest, and of this as Appendix to No. 7 below.

(6.) History of St. Bartholomew's Day. Halifax, 1834.

(7.) Justification by Faith and Works illustrated. A Discourse with copious Notes and References; by Edward Parsons, junior. Halifax, T. Walker, 1821, demy octavo, 60 pages with Appendix, containing Remarks on Predestination, &c., 12 pages, in which he refers to a sermon preached in Halifax, and

published by its author, Abraham Scott, V.D.M. (Verb. Dei Min., Minister of the Word of God.)

(8.) Laws and Regulations of the Church of Christ assembling in Sion Chapel, Halifax, agreed to at a Church Meeting held August 11th, 1825.

I have a demy octavo pamphlet that may be mentioned in connection with Mr. Parsons' "Justification, &c.," namely, "The Doctrines called Calvinistic, stated and illustrated, in answer to the Rev. Edward Parsons. By Abraham Scott. Printed for the author, 1821, Newcastle, 55 pages.

Mr. Parsons on returning to Leeds, besides editing the "Leeds Times," published a History of Leeds, Bradford, Halifax, &c., in the West Riding," in two demy octavo volumes, 1834.

The Evangelical Magazine for February, 1821, announced his intention of publishing a History of Nonconformity in the West Riding of Yorkshire, but this was never issued. His History of Leeds, Halifax &c., gives fragments. Portraits of the following Halifax ministers may be found in the "Evangelical Magazine":—Titus Knight (1793), Joseph Cockin (1794 and 1829), John Cockin (1810), Edward Parsons, junior, (1826), James Pridie (1843).

The REV. JAMES PRIDIE, from Pendleton, Manchester, succeed to the pastorate at Sion, Halifax, in 1829, and resigned in 1858. From 1855 he had as a co-pastor his successor. I am not aware of any publications by him, nor by his successor the REV. CHARLES SMITH STURROCK, B.A., of Spring Hill College, who was ordained in January, 1856, resigned in March, 1862, and died in 1864. He was born at Leith in 1828. In 1863 he was minister at Leamington, but his health further declined, and in March, 1864 he died and was interred at Edinburgh.

In May, 1863, the REV. BRYAN DALE, M.A., of Western College and London University, removed from Coggeshall Congregational Church, Essex, to Halifax. For some years he has resided in Bradford and actively served the denomination as Secretary to the Yorkshire Congregational Union, having for many years edited the Yorkshire Congregational Year Book. Before coming to Halifax he published the History of the Congregational Church at Coggeshall, and no one is his equal in ability to write the greatly-desired Congregational History of Yorkshire. Sections, proving the truth of this assertion, have already appeared as under:—

(1.) "Jubilee Memorial of Sion Chapel and Schools (Halifax), together with an introductory sketch of the Rise and Progress of Evangelical Nonconformity in the Parish of Halifax; by Bryan Dale, M.A." Halifax, Simpson

and Tiffany, Crossley Street, 1867; demy octavo, 104 pages. From this book we learn that from Sion there have entered the ministry:—John Holker (of Clayton West, 1825, Peniston 1830, Clayton West again, 1835-1847); John Denniston (of Wakefield, 1840, Knottingley 1845, died 1859, aged 59); Joseph Gaukroger (born at Halifax in 1822, ministered at Gainford and Appleton Wiske, became school-master at Northowram, and died November 27, 1866, and some verses by him may be seen in Mr. Dale's book); John Hodgson, (of Lancashire College in 1843, minister at Oldham); Charles Hargreaves, (Airedale College, to South Creak in Norfolk, in 1846); Thomas Hartley (to Sedburgh in 1864); John Naylor, B.A., a Missionary to Calcutta, but settled at Kenilworth); H. W. Holder, M.A., W. H. Brearley, A. F. Bulmer, and F. Elson. Probably some of these have issued books or pamphlets.

(2.) "Lord Wharton and his Bible Charity." by Bryan Dale, M.A., Bradford, [1897.] 36 pages, demy octavo.

(3.) "The Good Lord Wharton: His Family Life, and Bible Charity." By Bryan Dale, M.A. London, 1901, demy octavo, pages iv., 140, with frontispiece portrait of Philip, Lord Wharton.

In these books we have clearly proved to us the neglect and want of concentrated force in old Independency in allowing this valuable nonconformist charity to drift completely out of their hands. Lady Hewley's charity is a similar Yorkshire instance.

(4.) "Bramhope Chapel." by Rev. Bryan Dale, M.A. Bradford, 1898, 12 pages, demy octavo, with three plates inserted.

(5.) "The Original Home of the Pilgrim Fathers," by Bryan Dale, M.A. Bradford, 1901, 277 pages demy octavo, with two plates inserted.

(6.) "Historical Sketch of Early Nonconformity in the City of York," by Bryan Dale, M.A. York, [1904.] octavo, 29 pages.

(7.) "A History of Congregationalism in Flockton, Yorkshire," by Bryan Dale, M.A. Leeds, [1902.] 23 pages, crown octavo.

(8.) Christmas and New Year Greetings; leaflets in poetry issued several years.

(9.) "John Wiclif, the Evangelical Doctor and Morning Star of the Reformation"; Halifax, 1881.

(10.) "The Dark Valley, a Sermon on the occasion of the Decease of John Baldwin, Esq., J.P., Clay House, preached in Sion Chapel, Halifax, August 1st, 1869."

Other Sermons, Papers and Books by Mr. Dale, are as under:—

(11.) Labor; or the Religion of Daily Life. A Sermon. Coggeshall, 1856.

(12.) Manly Principles for Young Men; illustrated in the Life and Death of Thomas

Hawkes, martyred in Coggeshall June 10th, 1555. 1857.

(13.) Boaz and the Reapers. A Harvest Sermon. Coggeshall, 1860.

(14.) The Public Charities of Coggeshall, 1861.

(15.) The Celebration of the Bicentenary of the Ejected Nonconformist Ministers in Essex, 1862.

(16.) The Annals of Coggeshall, otherwise Sunnedon, Essex. J. R. Smith, London, 1863.

(17.) The State of the Continent in relation to Religious Liberty and Christian Effort. Paper before the Congregational Union at Manchester, 1867.

(18.) Manuals of the Church and Congregation assembling in Sion Chapel, Halifax, 1861-18-6.

(19.) Sion Penny Magazine, 1871-2.

(20.) Popular Primary Education. Address at a Conference of the West Riding Congregational Union at Bradford, April 7, 1868.

(21.) A New Catechism for use in Families and Schools. Halifax, 1871.

(22.) Address from the Chair of the West Riding Congregational Union at Sheffield. April 8, 1872.

(23.) Catalogue of the Library of the Halifax Literary and Philosophical Society (a volume done almost entirely by himself, when President, 1873-4.)

(24.) The Church Aid Society. Address at the Jubilee of the Congregational Union at Manchester, 1881.

(25.) The Census in relation to Church Worship and Work. Paper before the Yorkshire Congregational Union at Hull, 1882.

(26.) Attendance on Public Worship. Paper before the Church Aid and Home Missionary Society, July 5, 1882.

(27.) John Wiclif, the Evangelical Doctor and Morning Star of the Reformation. Address to Congregational Union on the Wiclif Quincenary Celebration, 1884.

(28.) "And Samuel died." A Funeral Sermon for Mr. Samuel Roberts, Halifax, 1885.

—Disestablishment Address at the Drill Hall, Halifax, 19 November, 1885.

(29.) The Testimony and Sufferings of Nonconformity in the Reign of Elizabeth. Lecture. Congregational Union, 1888.

(30.) The Pulpit Commentary; I. Samuel (1880), II. Samuel (1888); 325 Homilies on Samuel, Saul and David.

(31.) The Yorkshire Congregational Year Book. Edited with Reports, Obituaries and Articles on Congregational History; 1886-1904.

(32.) Annals of Evangelical Nonconformity in the Parish of Halifax, in the Halifax and District Congregational Magazine, 1883-7; 39 Articles.

(33.) Bicentenary of Nonconformity in the village of Newton in Bowland, Yorkshire, 1886.

(34.) Papers in the Bradford Antiquary: 1. Shibden Dale and Sir Thomas Browne's Religio Medici. 2. Cromwell in Yorkshire. 3.

Non-Parochial Registers in Yorkshire. 4. James Nayler "The Mad Quaker." 5. Ministers in Parish Churches and Chapels during the Puritan Revolution. 6. Ditto in Bradford. 7. Ditto Round about Bradford.

(35.) The Pilgrims of the Umbria; being a Rhyme of their visit to Boston at the Congregational International Conference, 1899.

(36.) The History of the Halifax Permanent Benefit Building Society. London, 1903.

(37.) Old Church Roll (Hull), from "Yorkshire County Magazine," reprint. Besides sermons and articles in Magazines and various Poems.

The REV. ARCHIBALD JOHNSTONE, of Springhill College, removed from Sion Chapel to Richmond, in Surrey, 1901.

The REV. GEORGE JOHN WILLIAMS, of Hackney College, became minister of Sion in 1902.

LXI.—SOME MORE CONGREGATIONAL MINISTERS, HALIFAX.

OLD HARRISON ROAD:

A Study of Origins,

By Thomas Keyworth.

Author of "The Naresborough Victory," "Alan Dunstan," "A Long Delay," "Granny's Boy," "Comrades Once." Halifax, Mortimer, 1894, small octavo, 64 pages, with woodcut frontispiece of the chapel.

This book is based largely on a manuscript written by the Rev. J. Comper Gray in 1866. Amongst the earliest founders of this branch-split from Square Chapel were Mr. Ely Bates, J.P., who married Hannah, daughter of the Rev. Joseph Cockin; Mr. James Hoatson, who married her sister Martha; Mr. William Birtwhistle, bookseller in Northgate, who died July 25, 1862, aged 73; Mr. Joseph Cockin Hoatson, son of James, whose name will occur with the Rev. Robert Bell as editors of a Halifax Hymn Book, died 1863; Mary Cockin (daughter of the Rev. Joseph Cockin), who died July 2, 1862, aged 76; William Birtwhistle, woollorter, choir master and composer, who died February 13, 1866, aged 57, having published a musical rendering of "Lead Kindly Light"; Joseph Priestley, saddler, who entered Airedale College and became minister at Smallbridge, near Rochdale, removing to Birmingham; Francis Ullathorne Gledhill, schoolmaster, who went to New Zealand in 1851, and died there about 1883, aged 80, a prominent man in the House of Representatives; and others, but how far authors we have to discover. The Chapel was opened July 19, 1837, by Dr. R. W. Hamilton, of Leeds, who had laid the foundation stone. The REV. JOHN MEESON OBERY, M.A., was the first minister, June, 1838, to November, 1849, when

he removed to Woodford, Essex. He died at Kensington, April 13, 1858, aged 45. Three young men joined the ministry during his time from Harrison Road,—Joseph Priestley, George Hoatson, who entered Rotherham College in 1815, died in Victoria, Australia, 1894, James Leonard, B.A., only a casual Halifax resident. Mr. Samuel Smith, afterwards of Bradford, who published the well-known Chant Book, and Tune Book, attended Harrison Road. At this point Mr. Keyworth's book comes to a close.

Mr. Obery was a native of Walsall, born 1813, and his training and personal qualifications were of the highest character, being a refined and elegant scholar with clear and powerful utterance. I have no pamphlet of his. He had been educated at Highbury College, 1833, Glasgow University, 1835. He removed to Woodford in Essex, and died in April, 1858. He was buried at Brompton.

The REV. PETER RUSSELL WILLANS, born at Leeds, August 21, 1821, succeeded to the pulpit in May, 1850, but his health gave way in 1855, and he died at York, July 25, 1863, aged 38. I have a book he edited: The States System of Europe, being a course of Lectures exposing Modern Functionarism and Diplomacy, by Dr. R. Solger. Edited by Rev. P. R. Willans. Halifax, T. and W. Birtwhistle, Northgate, 1854; pp. xxiii., 124 octavo.

The REV. JOHN CLUNIE McMICHAEL, of Rotherham College, born at Bridgnorth in 1817, settled at Farnworth 1847, Staleybridge in 1853; came to Halifax from Staleybridge in January, 1856, left for Geelong, Victoria, October, 1858, and retired to Norwood, near Adelaide. He died at Kapunda in February, 1898.

The REV. JAMES COMPER GRAY, of Rotherham College, settled at Halifax in January, 1859. In July, 1873, he removed to Arley Chapel, Bristol. He died in 1904 in South Africa. He was author of "The Class and the Desk, a Manual for Sunday School Teachers"; 4 vols., 12mo., 1867.

Topics for Teachers.

The Biblical Museum.

The Sunday School World.

The Hive, or Storehouse, for Sunday School Teachers.

In March 1875, the REV. GEORGE SAMUEL SMITH, from Airedale College, who removed in June, 1885, to Gosport. Mr. Smith will again be noticed under Sowerby Bridge.

The REV. THOMAS KEYWORTH is the present minister. Besides the six books mentioned, he has issued four books:—A Treacherous Calm; Infra Dig; Temperance Tales; Dick the Newsboy; and four pamphlets:—Liverpool Amusements; Christian Sailor Boy; Only Just Sober; Children, but Disciples.

PARK CONGREGATIONAL CHURCH

The three congregational churches of the town of Halifax united to establish a fourth society in the Park district in 1864, but it was 1868 before the Church was erected, and opened in February, 1869. The first minister was the REV. JOHN BARTLETT, of New College, London, who came from Worcester in October, 1870, and removed to Nottingham in November, 1875, and London in 1883. His successor, the REV. JOHN RENSHAW BAILEY, came in June, 1878. He was a native of Cheshire, and came to Halifax from Carlisle. He published, besides "Progressive Congregationalism," 1892, "Old Fashioned Lines," 1896, several sermons including two or three funeral sermons. His pastorate terminated March, 1893. The REV. F. HENRY BLANCHFORD was minister from April, 1894, to September, 1898. He removed to Ilkley. He issued a pamphlet in 1893, the "Bicentenary of Kidderminster Meeting House."

The REV. ALLEN DENNIS JEFFERY became minister in June, 1900. Like many other churches a manual is now issued yearly. The one for 1904 has a woodcut of the church on the title page. This year book is printed by F. King and Sons, Limited, Halifax.

STANNARY CHAPEL.

This cause is an off-shoot from Sion Chapel, because of differences on the temperance question.

The ministers have been: the REV. GEORGE THOMPSON, 1871 to 1880. He was educated at Rotherham College; ministered at Dundee, 1865, Mexborough, 1867. He removed to City Road in 1880, Eastbourne, 1891, where he still resides. The REV. KEITH WALDEN was at Stannary from 1881 to 1893, and the REV. THOMAS MAINE (who was educated at Rawdon College), 1895 to 1902; he had previously been at Ashby-de-la-Zouch, 1891, and is now in Leeds. He was succeeded by the REV. ALBERT BAGE in 1903, who had previously been the Primitive Methodist Minister at Shipley.

HEATH CHAPEL.

The Rev. Robert Harley, M.A., F.R.S., who was for a short time at Heath, May, 1892, to May, 1895, will be referred to under Brighouse. The Rev. George Ward Siddall, from Western College, who had been at Teignmouth from 1888 and in Newfoundland in 1891, came to Heath, 1896, July, and left in March, 1904.

Mr. Sykes, of Hornsea, a native of Huddersfield, succeeded in 1905.

LXII.—NORTHGATE CHAPEL, HALIFAX.

Nonconformity here had its origin in the Puritanism of Dr. Favour and his Lecturers at the Parish Church—Mr. Boys, Mr. Barlow, and later Mr. Eli Bentley, Mr. Robert Booth, Mr. John Wayte, all of whom have been previously noted, and a few others remain to be noticed. William Aulse, an assistant to Vicar Ramsden, 1631, and Mr. Cranidge, assistant to Mr. Wayte, were men of wide reputation, but I have not met with any printed effusions by them. Michael Briscoe was a famous minister about 1640 at the Halifax Monthly Exercises; and the puritanism of Halifax parish is further evinced by the remarkably large number of ministers ejected in August, 1662, in this parish, or who were natives of the parish, or sought refuge in the parish, some of whom afterwards conformed, and most of whom are elsewhere mentioned in these sketches:—Oliver Heywood, Nathaniel Heywood, Henry Root, Timothy Root, Samuel Marsden, Gamaliel Marsden, Jeremiah Marsden, Josiah Marsden, Eli Bentley, Matthew Smith, John Robinson, William Ashley, Roger Kenion, Richard Coore, Robert Town (senior), Robert Town (junior), Jonathan Schofield, Joshua Whitton, Daniel Greenwood, John Peebles, Nicholas Cudworth, Josiah Holdsworth, Samuel Staneliffe, Edward Hill, Henry Wilkinson (senior), Robert Armitage, Henry Wilkinson (junior), Joseph Dawson, and Joshua Ferrett.

To these twenty-nine probably a few more may be discovered, such as the Rev. Edmund Hough, M.A., who afterwards conformed, married the widow of the Rev. Eli Bentley in 1679, and became Vicar of Halifax, as already stated. Another list may be compiled of the natives of this parish and notably the sons of these ministers, who became the pulpit successors of the ejected ministers. Mr. Eli Bentley, as opportunity served, conducted meetings in the house of his brother Timothy in Halifax, and after the minister's death, August 2, 1675, the congregation met at Old Bank-top, with Oliver Heywood as the chief promoter until 1688, if not later, but in 1696 the new chapel was opened in Northgate End, and Mr. Heywood having declined the oversight, the REV. NATHANIEL PRIESTLEY was chosen. He had been ordained two years previously with Jonathan Wright, a native of Hipperholme, who established a society at Hove Edge, where he died long afterwards. Mr. Priestley married a daughter of John Brearcliffe, apothecary, a Halifax antiquarian author. Priestley was a man of excellent abilities, an universal scholar, having a good collection of books, so says the eccentric John Dunton. He was invited to Mill Hill, Leeds, but refused. He died September 5, 1728, and

was buried in Halifax Church, his funeral sermon being preached (at Northgate Chapel) by Heywood's successor, the Rev. Thomas Dickenson. Most of the time he was at Northgate he had as a co-pastor on alternate Sundays the REV. ELI DAWSON, of Horton, son of the Rev. Joseph Dawson, of Shibden, and he similarly assisted at Horton. Mr. Dawson continued as sole pastor at Halifax from 1728 till his death in 1744.

In that year the REV. SAMUEL THRELKELD, of Glasgow University, came from Penrith to Northgate. His wife was aunt to the mother of Wordsworth the poet, whose poem "Lucy Gray" was founded on a Caldervale incident. Mr. Threlkeld died in 1766; Mr. W. Rawson had married his daughter.

Thomas Threlkeld, his son, born April 12th, 1739, was five years of age when brought to Halifax. He was trained at Daventry and Warrington. In 1762 he succeeded the Rev. Samuel Waterhouse at Risley, near Warrington. Mr. Waterhouse, who had been previously at Walmsley, died at Risley, July, 1762, aged 54. In 1778 Mr. Thos. Threlkeld removed to Rochdale, and died there April 6, 1806. He had a most marvellous memory, and knew the Bible almost by heart, and could state where almost any passage could be found. He read nine or ten languages with profound and critical skill. He was so short-sighted that he dare not ride on horseback because he could not see the ground.

In 1767 the REV. JOHN RALPH (of Hoxton College,) came here from Stamford, and died here in 1795, aged 59. Mr. Stansfeld, M.P., was grandson of Mr. Ralph. The Rev. Wm. Wood, of Leeds, published "A Sermon preached April 19, 1795, in Northgate Chapel, Halifax, on the death of their late pastor the Rev. John Ralph"; Leeds, 19 pp., octavo, 1795. In 1775 a vestry library was established. The REV. THOMAS BROADHURST (of Hoxton Academy) became minister in 1795 and removed to Bath in 1797, when the REV. JOHN BICKERTON DEWHIRST, a native of Cottingham, came for a few months, in 1798. The REV. DR. JOHN JONES, author of a Latin Grammar, and a Greek-English Lexicon, succeeded in 1802. His wife was the daughter of Dr. Rees. Dr. Jones, a Welshman, had been educated at Hackney, and was Socinian minister at Plymouth, and also a private tutor in Sir Samuel Romilly's family some years. On leaving Halifax he had an academy in London until his death in 1827. In 1801 he published "The Epistle to the Romans analysed"; in 1808, "Illustrations of the Four Gospels"; and another work of his was "Ecclesiastical Researches."

In 1804 the REV. JOHN WILLIAMS came from Norton in Derbyshire, and in 1810 or 1811 removed to Mansfield. He published

"The Fidelity of Paul as an Apostle and Minister of the Word: a Sermon delivered in Northgate End Chapel, Halifax, April 28, 1811, by John Williams." Halifax, J. Nicholson for J. Milner, 8vo., 1811, demy octavo, 20 pages.

In 1812 the REV. RICHARD ASTLEY, of York College, from Rochdale succeeded, and removed to Gloucester in 1826. He married the only daughter of Mr. Samuel Heywood, Nottingham, Oliver's descendant.

The next minister was the REV. JOSEPH ASHTON, trained at Manchester College, was minister at Dukinfield 1814, Knutsford 1820, Halifax 1826, Whithy 1829, Preston 1830 to 1856. This ripe scholar died in 1861.

JOSHUA DUNN, born at Stannary, Halifax, became a student under Mr. Jollie at Sheffield, but his health failing, he took to the study of physic, and died at Halifax, September 13, 1709, aged 25, as we learn from his funeral sermon by Mr. Ash, of Ashford. This is evidently the same man who was a student at Christ College, Cambridge, whose Latin epitaph (written by the blind Professor Sanderson) in Halifax Church, may be found in Watson's book, and in my "Halifax Families and Worthies."

In 1828 the REV. WM. TURNER, junior, from York Academy, succeeded. All these from Mr. Threlkeld's time were more or less Unitarians. From 1737 there had been burials at Northgate. The Rev. William Turner, junior, M.A., was author of "Remarks on the commonly received Doctrine of Atonement and Sacrifice," price 6d.; two editions before 1840. "The Day of the Lord: a Sermon preached before the West Riding Unitarian Tract Society at Wakefield, May 12th, and repeated on a similar occasion at Newcastle-upon-Tyne, May 30th, 1830, by William Turner, junior, A.M." Halifax, N. Whitley, 1830, 28 pages, demy octavo.

"Lives of Eminent Unitarians, with a notice of Dissenting Academies," by the Rev. W. Turner, junior, M.A.; London, 1840, small octavo, pages xi., 1-420.

This book gives an introductory sketch of Unitarianism in England from 1548, follows on with Lives of John Biddle, born 1615, and eighteen others, but none of them connected with Yorkshire. The volume, though not so styled, is the first one, and in 1813, "Lives of Eminent Unitarians," by the Rev. W. Turner, junior, M.A., vol. ii., was issued as a companion volume, pages iv., 1-452, which contains fourteen Lives, including four that bear on Yorkshire Church history, namely, Theophilus Lindsey, John Disney, William Turner (of Wakefield, grandfather of William, of Halifax), and Joseph Priestley. The Rev. William Turner, senior, succeeded the Rev. John Aldred at Wakefield Chapel, in 1761, and pub-

lished several works. His son in 1782 became minister at Newcastle-upon-Tyne, where he had a prosperous ministry.

William, the younger, was author of "Lectures on Protestant Nonconformity," published at 2s. 6d., reached a second edition before 1810, and he had also published "Thoughts on the Doctrine of Original Sin, being the substance of three sermons preached in the Presbyterian Chapel, Northgate End, Halifax. London, 1837." "The Right of Individual Inquiry and Judgment," octavo, 1819, was the last of his that I have found. I may also mention the Newcastle volume by his father though in no way connected with Halifax: "SERMONS AND OCCASIONAL ADDRESSES, printed at the request of the congregation in Hanover Square Chapel, Newcastle-upon-Tyne, with a view to commemorate his entrance on the 57th year of his ministerial services among them," by William Turner. Newcastle, 1839, demy octavo, pages xix., 1-396. The dedication is dated February 1, 1839, contents (19 sermons and 5 addresses), Subscribers includes half-a-dozen Halifax names. The funeral sermon on the death of the son was preached and published by Edward Higginson:—"Eternal Life the Gift of God in Jesus Christ, a sermon preached in Northgate End Chapel, Halifax, Sunday, January 9, 1854, on the occasion of the death of the Rev. W. Turner. London, 1854. A copy may be found in Halifax Free Library. As there may be some confusion in stating the pedigree of the Turners, the following outline is given:—Rev. John Turner, born 1689, dissenting minister at Preston and Walton; died at Knutsford in October, 1737. Rev. Wm. Turner, his son, born at Preston in December, 1714. He was Unitarian minister at Wakefield more than thirty years, and died in 1794. The Memoirs of the Life and Writings of the Rev. Wm. Turner, of Wakefield, were issued by the Rev. Wm. Wood. The Rev. Wm. Turner, of Newcastle-on-Tyne, was son of the Wakefield minister, and died in 1859 aged 97. The son of this very aged minister was the Rev. Wm. Turner, M.A., mathematical tutor at Manchester New College (1809-27), and afterwards Unitarian minister at Halifax.

The REV. JOHN BARLING from Square Chapel, Halifax, assisted Mr. Turner for some time, and succeeded him in 1854, but withdrew in 1856, when the REV. RUSSELL LANT CARPENTER, B.A., took his place. He published "Six Lectures on the Scripture Doctrine of Reconciliation or Atonement, and connected subjects." Halifax, 1860.

The REV. PERCY BAKEWELL, B.A., of Manchester New College, came to Halifax in 1865, Mr. Carpenter having left at Christmas, 1864. On Mr. Bakewell's resignation in 1868, the REV. THOMAS S. SMITH, from the same

college, succeeded but left in 1871. In March, 1872, the REV. FRANCIS ENGLAND MILLSON, B.A., was the successor, and still ministers there. Amongst his publications are:—"Tenderness and Trust, a Christmas Day Sermon at Northgate End Chapel," 1881. "Are we Christians? A Sermon preached in the Northgate End Chapel, Halifax, October 11, 1885, being the last of a series of sermons on Ways of making a Christian Man." Halifax, 1885.

"Lessons on the Title Page and Table of Contents of the English Bible," London, 1888. "The Northgate End Chapel Magazine," seven monthly numbers, January—July, 1886, 112 pages, octavo, printed by John Nicholson, Northgate.

Mr. Millson issued in 1896 a small quarto pamphlet, printed by Womersley, as under:—

A Bicentenary Memorial, or

Two Hundred Years of the Northgate End Chapel, Halifax, A Sketch by the Rev. F. E. Millson, with Illustrations by Mr. R. E. Nicholson and Mr. H. R. Oddy, and Lists of Ministers, Trustees, and Chapelwardens. Halifax, 1896; pages 42, and 8 giving the Order of Service.

LXIII.—BOOTH AND LUDDENDEN FOOT MINISTERS.

It may be necessary to state that Booth is a hamlet or district somewhere between Saltonstall, Luddendenfoot and Warley. Further directions may be got at one of those places. Wesley and Whitefield, of Evangelical renown, formerly paid occasional visits to Haworth, Ewood, and Heptonstall, but the great apostle of that locality in the eighteenth century was William Grimshaw, of Haworth Church, who often visited Calderdale, where his son was a minister, and where he himself lies buried. JAMES CROSSLEY, who was born at Lower Saltonstall in Warley, in 1731, was one of the many converts to Methodism, but was first drawn by a powerful sermon at Heptonstall, when the Orator Whitefield addressed a vast out-door assembly. Crossley regularly trudged the weary miles to Haworth Church, and Mr. Grimshaw became strongly attached to him, and recommended him as a preacher to Wesley. The interview of Crossley and Wesley at Haworth began the dividing line for they both saw that Whitefield's teaching had gained theological guidance, so with seven others Crossley sent out an appeal to Christians of the neighbourhood to aid them to permanently establish a religious society. For above two years they had held services in a large room at Upper Saltonstall, which became too limited for the congregations, and Mr. James Crossley had already been chosen as the minis-

ter. This appeal bears the signatures of:—James Crossley, James Oldfield, Reuben Calvert, William Calvert, Joseph Ingham, Richard Webster, Robert Butterworth, Abel Butterworth. In response a goodly subscription came, in small amounts, and ground was purchased at Booth from Jehu Midgley, and a one-roomed building was erected, largely by boon labour. Very shortly afterwards the increase demanded a gallery, then another, and then a third. Mr. James Crossley preached at the opening in the autumn of 1761. In 1763 Mr. Crossley was ordained by the Rev. James Scott, of Heckmondwike Academy, Rev. John Edwards, of Leeds, and the Rev. Titus Knight of Halifax, who had been ordained the day previously. Mr. Crossley, though only self-educated, became a notable preacher throughout the West Riding. He was author of two pamphlets, but I have only one of them:

GOD'S INDIGNATION AGAINST SIN,
manifested in the chastisements of his people;
being the substance of a Sermon preached on
the occasion of the unhappy

DEATH OF JAMES OLDFIELD,
who was executed at TYBURN, near YORK,
Saturday, the 28th day of April, 1770.

BY JAMES CROSLY,
Minister of the Gospel at Booth, near Halifax. (Published at the earnest request of many of the hearers.) Halifax; printed by E. Jacob, for the author, 1770. There is a copy also in the Halifax Free Library, which has also "Two sermons by the late Rev. James Crossley, Minister of the Gospel at Booth, with a short account of his life." Colne, 1820. The Oldfield pamphlet of forty pages not only is a testimony of Mr. Crossley's literary capacity and biblical knowledge, but is interesting locally as it shews the indifference of the public at that time as to the morality of coining and uttering counterfeit money. James Oldfield was an official at Booth, possibly the same as number two of the eight founders of the chapel. We may note also the indifference of the period in the spelling of names where one s is used for Crosley. James Oldfield had been clerk at Booth Chapel, and became entangled with a gang of coiners, that district (Thrvin in particular) being notorious in the counterfeiting business. I have not seen the second pamphlet printed by Mr. Crossley. It was the charge given at the ordination of the REV. JOHN CALVERT, at Chesterfield, and is said to contain very clear and scriptural views of a minister's duties. This John Calvert was born and brought up near Booth, as also another JOHN CALVERT, who for some time was a local preacher amongst the New Connexion Methodists here and at Ashton, but in 1808, visiting his relative the Rev. J. Calvert of Kipping, near Bradford, he was induced by him to enter

Vint's Academy at Idle, for four years. After this term he served at Grassington six years, Colne ten years, Morley nineteen years, and died in 1847, aged 60 years. DANIEL CALVERT, brother of this John, also was trained at Idle 1818-1821, then undertook Wetherby with Tadcaster cause two or three years, next Tosside in Craven, sixteen years, next Calderbrook, near Rochdale, where he died, but is buried at Booth.

In 1782, May, Mr. Crossley was induced to remove to Horton Lane Chapel, Bradford, but preached only one Sunday. He died suddenly May 19th, 1782, aged 51, and was buried at Booth, when Joseph Cockin preached his funeral sermon. See also Life of John Fawcett, D.D., page 121.

JOHN TOOTHILL, who was born at Wilsden, April 25, 1760, in the same house as his cousin, the Rev. Jonathan Toothill, of Hopton, was chosen minister at Booth, and began his work in January, 1783. He had been trained under Mr. Scott, at Heckmondwike. In 1786, August, he removed to Rainford, where he laboured over fifty years, and died July 23, 1839, aged 79 years. He often delivered discourses at the ordination of Lancashire Ministers. The REV. JOSEPH SOWDEN, a Cornishman, born 1745, from Morley Chapel came to Booth in 1787, but removed to Sowerby in February, 1794, next to Warrington, and in 1801 to Bolton, in 1813 to Blackburn, where he died June 22, 1822, aged 76. MR. JONAS HINCHCLIFFE, a Northowram Student, a native of Lidget, near Holmfirth, born 1764, came to Booth in 1794, but in 1801 left a divided congregation to go to Haslingden. He returned to Yorkshire, to Allerton Chapel; afterwards joined the General Baptists at Horton. He died November 7, 1833, aged 68, and was buried at Booth. MR. JOSEPH FOLLARD in 1802 succeeded at Booth. He was born at Bradford in 1766, of Unitarian parents, became a soldier in the 23rd foot regiment, but purchased his release, became local preacher amongst Independents, and was ordained at Booth, and he died there October 27, 1825, and a short memoir of him appears in the Evangelical Magazine, July, 1826.

MR. JOHN NEWELL, from Idle Academy, succeeded at Booth in 1826, and was ordained in 1829, but strife soon began, and a law-suit followed which ended in favour of the congregation in 1835. A new chapel had been built in 1828. MR. REUBEN CALVERT, brother of the two Calverts already ministers, youngest of nine children, was born at Warley, October 2, 1806. After four years at Idle Academy he settled at Upper Mill, Saddleworth, 1832. In 1841 he moved to Hyde, where he died, December 19, 1856. Also MR. JONATHAN CALVERT settled as minister at

Ipswich and Beccles, 1876; and MR. THOMAS GREENWOOD at Tunstall; both from Booth. The Rev. Thomas Greenwood was born at Booth, near Halifax, July, 1843. He ministered at Tossie, near Settle, eighteen months, and Belthorn, near Blackburn, 1870-2, before entering Nottingham Institute for two years. In 1874 he settled at Westwood, Notts., and in 1876 at Hednesford, Staffs., where he remained six years. After two years at Tunstall he went to Keyworth, Notts., in March, 1884, and died there suddenly the same month.

The REV. JOSEPH MASSEY came from Hyde to Booth in 1836. Though a native of Blackburn, born 1798, he was trained at Idle, 1822-6. After ten years at Hyde, he spent nearly five at Booth, dying December 8th, 1840. A notice of him will be found in Abram's Blackburn Independency, and in the Evangelical Magazine, 1841, compiled from his autobiography.

In August, 1812, the REV. DAVID JONES, a Student from Idle, succeeded. In 1816 MR. WILLIAM THOMAS was sent to Rotherham College, and afterwards became minister at Rycroft in Ashton-under-Lyne, for five years, College Chapel, Bradford, and in 1861 Queen Street, Leeds. He was born at Shaw Booth, October, 1822; died at Leeds, September 10th, 1896. There is no doubt some of these ministers and natives were authors of published pamphlets, and their names may lead to the discovery of such. Mr. Jones published a 12mo. book as under,

CENTENARY MEMORIALS

of the Church and Congregation Assembling for Christian Worship in BOOTH CHAPEL, near Halifax. By David Jones, Pastor of the Church. Halifax, T. and W. Birtwhistle, printers, Northgate. 1861, pages vi., 1-85, vi. I have a pamphlet of 16 pages, small octavo, printed by T. and W. Birtwhistle, 18 Northgate, Halifax, 1862.—

THE ACT OF UNIFORMITY—

or 'The Reason why Dissenters celebrate the Bicentenary of 1662; by the Rev. D. Jones, Booth, near Halifax.

In 1869 a new chapel was built at Booth, and in 1886 the present minister, the REV. GEORGE HUTLEY succeeded Mr. Jones.

LUDDENDEN FOOT.

By way of parenthesis it is worthy of record in these notices of books and authors that Mr. Joshua Nicholson, of Leek in Staffordshire, was born at Luddendenfoot, October 26, 1812. He was a successful silk manufacturer and a zealous Congregationalist. At the opening of the Nicholson Institute, Leek, including a Free Library, Museum and Art Gallery, generously erected by him at a cost of £30,000, and presented as a gift to the town, he said:

"I have known what it is to struggle in life; I have known what privation is, but I have always recognised one grand fact, namely, that we ought, not only to think of ourselves, but to regard others; and I never knew a time when out of the smallest income I possessed I could not afford something for somebody else." He died August 24th, 1885.

The Rev. D. Jones, of Booth, commenced services at Luddendenfoot (or rather at Denholme,) once or twice monthly as "week-night services" in 1851. Others joined afterwards in conducting the meetings, and at length Messrs. Whitworth, proprietors of the mills, built a chapel for themselves and the work-people, which was opened on Good Friday, April 24th, 1859, by the Rev. Dr. Joseph Parker. The REV. ARTHUR HALL, of New College, London, became the minister in July, and a church was formed in September. At Mr. Hall's ordination, his brother the Rev. Newman Hall, LL.B., was the chief spokesman. In August, 1861, Mr. John Whitworth (son of Richard Whitworth, of Little Peel House, Warley,) the prime-mover at the Mills, and a great helper at the chapel, died suddenly, aged 47. He had been Mayor of Halifax. In 1863 Mr. Hall removed to Tottenham Chapel, London; next to Hampstead Road, London; next to Clifton Down, and afterwards to a chapel in Bristol. He has now, 1904, retired, and resides at Hastings. The only book he has issued is: "I will; or the Boy who would go to Sea," which is autobiographical. It is a small book, costing 2s., and has had a large circulation. His son ARTHUR VINE HALL was born at Luddenden Foot in 1860. He was trained at Cheshunt College, and he succeeded Mr. Balmie at Scarborough Congregational Church, but from 1892 has been minister at Claremont Congregational Church, Cape Town. He published a small 18mo. volume of poems, in 1889.—"Poems by Arthur Vine Hall." Scarborough, 60 pages, square shape.

"Table Mountain,—pictures with pen (in poetry), brush and camera," post quarto, 1898, "England re-visited,—pictures with brush and pen (poetry)," post quarto, 1900.

The REV. SAMUEL DAVID HILLMAN, of New College, London, came to Luddenden Foot from Cray, Kent, in October, 1863, but in December, 1870, removed to Ilkley. In 1872 he published "Echoes of the Pulpit," 5s. "The Guiding Light, Advent, Watch-night and New Year Addresses, delivered in Ilkley." (1883.) 219 pages, crown octavo. "Oneness with the departed," a Sermon on the death of Dr. Macleod, February 7, 1875, with memoir; 45 pages octavo. "In Memoriam: Rev. John Sowden Brown, Market Weighton." "Aspiration after Heaven: on Death of John Peele Clapham," privately printed.

The REV. WILLIAM ADAMS from Union Croft, Queensbury, previously at Retford, came to Luddenden Foot in August, 1871. He left in September, 1873, for a chapel in Bristol. He was a fervid Irishman, and a very zealous temperance reformer. He is now abroad, I believe. The Rev. Thomas Adams, of Buttershaw, was his younger brother. The Whitworth failure in 1874 spread great havoc in the village, and there was no successor to Mr. Adams until February, 1877, when the REV. THOMAS BOGGITT, from the Nottingham Institute, a native of Malton, accepted the invitation to the pastorate. This useful man died July 23rd, 1880, and was carried to Leeds for interment.

The REV. JOSEPH BOOTH, of Airedale College, came from Pocklington to Luddenden Foot in August, 1881. He was son of the Rev. Bulcock Booth, of Newton-in-Bolland. Mr. Joseph Booth in 1895 went to Low Row and in 1897 to Ossett. He is now, 1904, at Gawthorpe, near Ossett, being succeeded by the present minister at Luddenden Foot, the REV. BERTRAM CLAUDE BARNARD, M.A., in 1896. Mr. Barnard was trained at New College, London, and is M.A. of Edinburgh.

I have a pamphlet, written by RICHARD S. THOMAS, that may here be mentioned: "In Memoriam: Alfred Nicholl." (Engraved block of the Luddenden Foot Chapel.) Published by request of the Mutual Improvement Society; (founded October, 1864.) Halifax, S. N. Whitaker and Son, St. James's Street. 29 pages, crown octavo (1884).

LXIV.—MIXENDEN AND OVENDEN.

We have already noticed the first three ministers of Mixenden and their publications: the Rev. Matthew Smith and his son and successor the Rev. John Smith in No. 43 of this series, and the Rev. James Ritchie, M.D., in No. 23; also the book of the ruling elder Benjamin Patchit, given in No. 31. Patchit (or Patchett) was one of the voluntary teachers at the Mixenden Sunday School, which was probably the first in Halifax Parish and started before Robert Raikes' first school in 1781. It would be interesting to prove this, and also the origin of Mr. Hudson's, at Gildersome. Matthew Smith, M.A., preached at Mixenden from 1683, built a meeting-house in 1689, which was abandoned for a new one at Hill-end in 1717, and Nathaniel Skelton in 1732 gave 20s. yearly towards its minister out of Moorside farm, Upper Warley. Mr. John Smith left Warley to assist his aged father, and succeeded him in 1736; removed to Bradford 1753, died April 7, 1768, aged 63, and was buried at Mixenden. Dr. Ritchie came in 1753, died October 15, 1763,

at Shaw Booth. He had resided previously at Alton. The fourth minister was the REV. THOMAS EVANS, an Arian or possibly Unitarian, from Denbigh, who settled at Mixenden, June, 1764, and taught a school at the Old Hall. He died May 25, 1779, aged 65. In 1780 another Welshman, the REV. DAVID GRONOW, became minister and remained two years. His English was imperfectly spoken. He was probably Unitarian. Another Welshman succeeded February, 1783, the REV. DANIEL JONES, and considering his social hilarity and drinking propensities it is surprising that he remained until March, 1791, when he returned to Wales. An evangelical successor was found the same year in the REV. JAMES RATTRAY, a Scotchman, but the people disliked his teaching, and starved him out in two years. He removed to Sheffield. In 1793, the year of his removal, he published: "The Joyful Sound," two sermons from Psalm 89, 15.

MR. JOHN BATES, a famous schoolmaster at Halifax, became minister at Mixenden in June, 1793, and in 1796 removed to Northowram School. About 1802 he returned to Mixenden and held the post until his death April 23, 1815, aged 63. Before 1793 he had been minister at Stainland for Wesleyans, and also a General Baptist and a Wesleyan local preacher. In the Halifax Free Library there are two editions of a work that he issued,—

"The Christian's New and Complete Family Bible, being a new, clear and universal exposition and commentary on the Holy Scriptures, containing the whole of the Sacred Texts of the Old and New Testaments, with the Apocrypha at large, etc., by several eminent divines." 1800.

Also, in folio, 1804, printed by Holden and Dowson, Halifax.

There is also a copy (and I have one) of "Redemption Redeemed, wherein the most glorious work of the Redemption of the world by Jesus Christ is vindicated in its latitude and extent, &c., &c., &c., by John Goodwin, a little modernised and abridged by John Bates, V.D.M. (Word of God Minister,) Halifax." This is a demy octavo, pages 1-527; Halifax, Holden and Dowson, Hall End, 1806. In 1812 he issued Doolittle's Call to Delaying Sinners.

During Mr. Bates' interval at Northowram, MR. DAVID HOWARD, who had been a Wesleyan local preacher at Ripponden, ministered at Mixenden from 1797 to 1802. As he was not ordained he exchanged with Mr. Harrison, of Allerton, on communion days. He also traded unsuccessfully as a corn miller. Subsequently he settled at Wortley, and was drowned in attempting to cross a river.

The Mixenden chapel was rebuilt in 1810. On the death of Mr. Bates some of the con-

gregation withdrew, and joined the Wesleyans because they could not have their mind in securing his son, Mr. J. O. Bates, for minister the choice having fallen on the REV. ABRAHAM CLARKSON, of Idle Academy, in 1815, but the unsettled state of affairs led him to remove (before ordination) to Bingley. This took place in 1817, September, and he was not ordained until 1818, June. He was a native of Earlsheaton, and afterwards in 1837 removed to Batley, where he died in 1850. The REV. WILLIAM GIBSON, of Idle Academy, followed in 1819, from Sutton near Thirsk, and he only remained until 1821, when he removed to Whitworth in Lancashire. The REV. THOMAS SMITH, of Mixenden Hall, who had been a minister at Selby, gave ground for a school. He was grandson of Matthew Smith, M.A., the founder, and died at Mixenden, June 29, 1854, aged 95.

In January, 1823, the REV. JOHN PRESTON from Idle Academy, succeeded, and the cause revived so much that a larger chapel was built in 1836. He was born near Preston le Fylde, Lancashire, May, 1795. He removed to Warley in 1841, and retired in 1851. He died at Halifax in February, 1853.

The REV. ISAAC BRIERLEY, of Pickering Academy, came in 1842, and remained until 1864, when he removed to Great Ayton, Cleveland. The latter place he resigned in 1872, and died next year.

The REV. GEORGE HUNSWORTH, M.A., a native of Rishworth, who was trained at Rotherham College and Glasgow University, succeeded Mr. Brierley at Mixenden, and was ordained there in 1869. He removed to Kidderminster in 1872, and afterwards settled at Derby in 1881. He published "Baxter's Non-conformist Descendants, or Memorials of the Old Meeting Congregational Church, Kidderminster, by the Pastor, George Hunsworth, M.A. Kidderminster, 1874, 74 pages, octavo. He has recently retired, and resides at Bradford. Further particulars see under Rishworth.

The REV. JOSEPH POYNTON, of Airedale College, became the Mixenden minister in 1873, and removed to Wibsey in 1880. He is author of "The Gospels Compared in the Revised Version: arranged in parallel columns indicating similarities and differences," by J. Poynton. Bradford, 1900, demy octavo, pages xi., 179.

About 1883 the REV. JAMES NELSON, educated at Cotton End, came to Mixenden, and in 1884 removed to Nottingham, in 1890 to Donaghmore, and in 1891 to Horton Bank, Bradford. In 1896 he settled at Narborough, near Leicester. He is M.A. of Dublin.

The REV. THOMAS BARON, from Walkerfold (1879) and Forton (1882) came to Mixenden in 1885.

OVENDEN.

In 1837 a chapel was opened, but for nineteen years services had been held in a school-room at Ovenden, and in the same year the REV. EDWARD LEIGHTON, who had left Rotherham College in 1826, came from Wigton in August. In August, 1840, he removed to Loughborough, afterwards to Heanor, Derbyshire, and died at Hornsey, November 23, 1874, aged 73. Mr. Joseph Crossley, Halifax, married his daughter. Mr. Leighton published a volume of lectures, entitled "Joseph, a Model for the Young," 1838. There is a copy in Halifax Free Library.

The REV. JOHN HARRISON, afterwards D.D., the second minister, was born on the Yorkshire Wolds, May 21st, 1814. He was brought up a Wesleyan, but was prepared by Mr. Bruce, congregational minister at Howden for Rotherham College, which he left in August, 1843, for Ovenden. In February, 1846, he removed to Douglas, Isle of Man, and soon afterwards turned to the Church of England. In 1854 he was ordained at Burnlem, became curate of Rotherham and later of Sheffield, and in 1867 was appointed to the living of Fenwick, where he died February 26, 1883.

In 1859 he published a pamphlet on "Justification."

The following is a very portly book displaying great learning and industry:

"WHOSE ARE THE FATHERS?"

or the teaching of certain Anglo-Catholics on the Church and its Ministry, contrary alike to the Holy Scriptures, to the Fathers of the first six centuries, and to those of the reformed Church of England, with a Catena Patrum of the first six centuries and of the English Church of the latter half of the sixteenth became curate of Rotherham and later of Sheffmoor, Sheffield." London, 1867, demy octavo, pages ix., 1-728. This work is so full of patristic learning that though I have had it many years I have never mustered courage to do more than glance at its comprehensive scope. I have three more of his books that I know just as little about, namely, "The Eastward Position" and "An Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence," "The Primitive Mode of Making Bishops, being an enquiry as to whether they were created chiefly by those over whom they were to preside, or by one or more of their own order," by John Harrison, Vicar of Fenwick, near Doncaster. London, 1870, demy octavo, 72 pages. At the end "An Answer to Dr. Pusey" is announced as nearly ready, about 700 pages, octavo, 12s. This notice with the Reviews of "Whose are the Fathers?" fill viii. pages. My copy of the "Answer to Dr. Pusey's Challenge" has never been cut open.

It consists of two large volumes, demy octavo, as under:

An Answer to Dr. Pusey's Challenge
respecting the

Doctrine of the Real Presence,
in which, &c., &c., &c., and the Fathers of the
first eight centuries. By John Harrison, D.D.
Edin., Vicar of Fenwick.

Vol. I., 1871, pages xvii., 1-674.

Vol. II., 1871, pages iv., 1-388.

"An Antidote to the teaching of certain
Anglo-Catholics concerning worshipping East-
ward, Altar Adoration, Clerical Sacredotalism,
Baptism, and the Real Presence, with an ex-
posure of the Assumption that their Religion
is 'The Bible interpreted by the Church,' by
the Rev. J. Harrison," 48 pages, 1s.

It is evident Mr. Harrison retained his
puritanism. He was author of some other
works, besides numerous articles on the High
Church controversy in Reviews and News-
papers. In 1870 the degree of Doctor of
Divinity was conferred upon him by Edinburgh
University. His training at Rotherham and
his intimate friendship with Dr. Falding led
him to bequeath his valuable library to
Rotherham College, and the books are now at
the United College, Bradford.

Mr. Harrison was succeeded at Ovenden in
July, 1847, by the REV. SAMUEL SHAW, who
was born at a hamlet near Saddleworth,
January 31, 1821, and was educated at Black-
burn Academy and Lancashire College. He
worked hard to clear off a debt of £900, towards
which Mr. John Crossley, M.P., promised the
latter half. In August, 1855, he removed to
Middleton in Lancashire, in 1866 to Clevedon,
Somerset; and retired owing to ill-health
about 1870 to Penzance, where he died Febru-
ary 28, 1874.

The REV. TIMOTHY EAST, who had been
minister at Frome and Birmingham, came to
Ovenden in 1855. He was author of a volume
of lectures on "The proper Diet of the Son
of God," and of other works. He had origin-
ated Springhill College, Birmingham. Although
over seventy when at Ovenden he was very
vigorous, and the cause greatly prospered, the
membership increasing from a hundred to
one hundred and fifty in the two years. A
sermon by him at Moorfields, London, in 1814,
greatly influenced John Williams the Er-
romanga Martyr. In 1857, owing to Mrs.
East's health he removed to Brixton and after-
wards to Paignton, Devon; he died at Doding-
ton, Oxon, February 11, 1871, aged 87.

The REV. WILLIAM INMAN, born near
Workop in 1805, was educated at Rotherham
College and became successively minister at
Keyworth (Notts.) in 1838, Hineckley, Dogley
Lane (Huddersfield), and Wilsden, before com-
ing to Ovenden in 1860. He died at Workop
November 15, 1864, and was interred at Ove-

den. In 1867 the REV. ROBERT INGALL
SENIOR, of Airedale College, became the suc-
cessor; removed to Wigan in 1872, and thence
to Goole. His father, the Rev. David Senior,
of Selby and Malton, resided some time at
Ovenden with his son.

The REV. CHARLES THOMAS TRIGG,
born at Chelmsford in 1822, after some service
in Sussex, was ordained at Sutton near Thirsk,
1859, ministered there and at the twin chapel
at Eston for twelve years before coming to
Ovenden in July, 1873, and great prosperity
followed both at Ovenden and the Wheatley
and Holmfild branches.

The REV. RICHARD FOTHERINGHAM,
M.A., of Edinburgh, trained at Airedale Col-
lege, was minister at Ovenden from 1887 to
1891. He removed to Haverhill in 1891 and to
Blackheath in 1895. The REV. WILLIAM
WOOD, a Primitive Methodist from Sunder-
land, came to Ovenden chapel in 1892, removed
to Falmouth in 1894, and to West Newport,
Fife, in 1900. He has published articles in
prose and verse in various magazines and
newspapers, but none have been issued sepa-
rately as yet. "Characters on the Golf Links"
is now preparing for separate reprint, as also
"Travels in Egypt, Greece, Palestine, Spain,
Canada, and United States"; and a novel en-
titled 'Moorland Grange,' dealing with Ove-
den and Halifax Mill life.

The REV. MATTHEW WHITE, who was
born at Kirkburton, and was educated at
Pickering Academy under the Rev. Gabriel
Croft, became minister at Reeth, 1850 to 1872,
and was afterwards chaplain at a Sunderland
Cemetery. He died January 10, 1890, aged 70,
and was buried at Ovenden, but I am not
aware that he was the minister there.

In 1895 the REV. JOHN LAWSON, B.A.,
from Airedale College, which he left in 1886,
became minister at Ovenden.

LV.—WARLEY CONGREGATIONAL CHURCH.

Oliver Heywood must be regarded as the
founder of the Nonconformist cause at Warley.
In 1672 he got the house of John Butterworth,
licensed as a preaching place, but afterwards
the society was worked from Sowerby. Next
the Rev. Matthew Smith, as already stated,
preached alternately at Mixenden and War-
ley, the Rev. Nathaniel Priestley, of Halifax,
and others giving assistance. In 1691 Mr.
Priestley, three years before his ordination,
was ministering at Warley, as proved in Hey-
wood's diaries. In 1699 Messrs. Benson, Bair-
stow, and Denton were ordained at Warley.
In 1705 a meeting house was built, at which
relatives of Archbishop Tillotson worshipped.

In the same year, 1705, or earlier, Mr. ISAAC WILKINSON, a local man, was invited to the pastorate, and his zealous labours were eminently successful, for in 1715 he had 300 hearers, the aisles being also crowded by the increased congregation. He married Esther Lapidge, and his descendant of same names, Isaac Wilkinson, settled near Chesterfield (History of Pontefract, 489). The Rev. Isaac Wilkinson died in 1721, and was succeeded in 1722 by the REV. JAMES HUTHWAITE, (a student under the Rev. Matthew Smith), who had settled at Alfreton, in Derbyshire, in 1715. In 1724 he seems to have removed to Mansfield, where Heywood's son had settled, and in the same year he married at Mansfield Phoebe, daughter of Widow Priestley, of Westercroft, Halifax, March 31st. In 1734 he became minister of Upper Chapel, Idle, where he died, leaving a small congregation in great declension, June 25, 1766, aged 77, as recorded on the gravestone still preserved. His name was sometimes written phonetically Huffit.

The REV. JOHN SMITH, son of Matthew, became minister at Warley in 1724, and exchanged posts on alternate Sundays with the REV. JOSHUA CORDINGLEY, of Eastwood, as stated in the Eastwood sketch. After Mr. Smith left Warley to assist his father at Mixenden, Mr. Cordingley continued to labour at Warley, aided by Mr. Eden, of Elland. Mr. Cordingley died about 1732, leaving a numerous family, one of whom became a Non-conformist minister, and died at Hull. About 1734, the REV. EVAN STOCK, of Arian creed, succeeded at Warley, exchanging pulpits with Mr. Farrer, of Eastwood, and the congregations becoming quarrelsome in their favouritisms for one or the other, both left; Mr. Farrer to Elland, and Mr. Stock to Cleckheaton in 1741, where he continued twenty years. The Rev. JOHN FORD took his place at Warley for about a year. In 1742, the REV. WILLIAM GRAHAM, M.A., of a Scotch University, a man of learning and ability, came to Warley, and great prosperity ensued, until about 1756, when the congregation began to notice his Arian teaching, and many of them withdrew from him and joined dissatisfied members of Mixenden Chapel in establishing a more congenial cause at Midgley. Mr. Graham left Warley on November 20th, 1763, and took up his residence in Halifax, frequently assisting the minister of Northgate End Chapel. Dr. Joseph Priestley, the eminent scientist of Leeds, afterwards of Birmingham, became his intimate friend, and he dedicated his work, "Disquisition on Matter and Spirit" to him. Their theological views very closely coincided, and Mr. Graham, under the name of Pyrrho wrote articles for Dr. Priestley's "Theological Repository." Amongst Mr. Graham's publications, there are: "Animadversions on Mr.

Brown's Three Essays on the Characteristics," 1753. "Diana Great at Ephesus, or the Protestant turned Papist. A Sermon from Acts xix, 34, preached November 5th, 1755, being the anniversary of the ever memorable Revolution, 1688, by Taoltt Bob," 1754. This signature stands for the words "The Author of Letter to the Bishop of Bangor," which Letter was directed to Bishop Pierce, on his Sermon before the House of Lords, January 30th, 1749. "A Sermon from Matthew x., 34, which he preached in Kingston-on-Hull, June 21, 1758, at the Ordination of the Rev. Mr. John Beverley," London, 1759. "Repentance the only condition of Final Acceptance; a Sermon preached before the Dissenting Clergy in Mill-hill Chapel," 1772, and directed against Calvinism and Trinitarianism. Mr. Graham died January 28, 1796, aged 75.

The REV. RICHARD SIMPSON, who had in 1745 entered Dr. Doddridge's Academy, and had ministered at Stainton in Ravenstonedale, became minister at Warley in August, 1764, and held the post until his death in February, 1796, and was interred in the chapel, aged 78. He was author of a book bearing the title "Seven practical and experimental Discourses on the most important subjects," printed at the office of J. Fawcett, Ewood Hall, near Halifax, for the author's widow, 1800, 136 pages, octavo. They are of the thoroughly evangelical doctrine, clearly and forcibly written. He, with Mr. Crossley, of Midgley, Mr. Fawcett, of Wainsgate, and another preacher took the monthly course of services at a Workhouse in the locality. He walked annually to Westmoreland, and enjoyed perfect health until very advanced age. The REV. THOMAS HAWKINS came from Aylesbury, and settled at Warley in July, 1796. I have a fine unpublished portrait of this esteemed minister and author, who resigned his pastorate in 1823, and continued to reside in the locality until his death, February 9th, 1838. A marble tablet records that he was 78 years old at the time of his death and had been pastor forty-three years. The chapel was rebuilt in 1805, and a schoolroom attached. He published in 1808, "The Iniquity of Witchcraft, two Sermons delivered at Warley." The foolish belief was evidently strongly held in Warley at that time. It refers to notorious Yorkshire impostors. He issued in 1808 a "Commentary on the Epistles of St. John." This was an octavo volume, published at six shillings. "The Doctrine of Original Sin briefly stated and defended, in a sermon preached at Aylesbury, by the Rev. T. Hawkins," small octavo, 32 pages, 6d. Printed at Aylesbury. "The Leading Heads of Twenty-seven Sermons, preached in Northampton in 1749 by P. Doddridge, D.D., taken in shorthand by a lady, and transcribed by the Rev. T. Hawkins, of Warley;" octavo, 5s. The pamphlet afterwards mentioned, gives

the REV. WILLIAM HUGILL as successor to Mr. Hawkins, being ordained at Warley, July 21st, 1839, and resigning his charge March 14, 1841, after which he removed to Worksop. I have a four page pamphlet, "Sermon Notes," by him, printed by Robert White, Worksop. His name is altogether omitted by Miall, in "Congregationalism in Yorkshire," and Miall's date for Mr. Preston's successor in 1823 is therefore erroneous. He came to Warley from Mixenden, May 11th, 1841. Indeed, he shews this under Mixenden.

The REV. JOHN PRESTON, from Airedale College, was elected in May, 1841, to succeed Mr. Hugill. He retired to Halifax in 1854, and died February 18th, 1853. He had been at Mixenden from 1823-1841. About 1818 a small pamphlet of seven pages, probably from the pen of Mr. Preston, was printed by H. Martin, Halifax. I have a copy of it with marginal and footnotes by Mr. E. J. Walker. These notes were copied by Mr. Walker from Oliver Heywood's "Life." The printed matter states that Heywood got a licence in 1672 for John Butterworth's house, and that in 1688 a chapel was built. In 1805 the chapel was rebuilt with a schoolroom attached, and in 1814 Mrs. Elizabeth Worsley, of London, a native of Warley, gave by will £500 towards a new edifice, and others of her family supplemented the legacy. It was opened in June 1846, by the Revs. Dr. Raffles, Jas. Sherman, J. B. Brown, J. M. Obery, Newman Hall and John Ely. The cost was £1,270. The Rideals, Milnes, and Smiths were the chief contributors. Mr. Samuel Smith, of Bradford, whose Chant Books and Tune Books have been very popular for more than a generation, was a Warley man. His son, Mr. Samuel Milne-Milne, of Calverley, is a well-known antiquary, and has issued a pamphlet on "Parliamentary Electoral Districts, &c." In April, 1853, the REV. THOS. M. NEWNES, who had been trained at Blackburn Academy, came to Warley from Matlock. Messrs. Milne gave land for a new schoolroom, which was opened in 1856. Mr. Newnes resigned in 1859, and removed to another congregation before settling at Little Hadham, Hertfordshire, 1868. His son, Sir George Newnes, is the famous London author, editor, and publisher. I only know of one book by the Rev. T. M. Newnes, namely: "Memoirs of the Rev. Dr. Adam Clarke, with strictures, &c.," a duodecimo book, published by Milner and Sowerby, of Halifax. After two years vacancy the pulpit at Warley was ably filled by the REV. WILLIAM HEWGILL, M.A., of New College, London, but he removed in June, 1865, to Farnworth, which pastorate he held until 1901.

The REV. FRANCIS JAMES, a native of South Devon, became minister at Warley in 1865. He had been a city missionary in London. In 1882, he went to Canada, but

soon returned to take up his abode at Gorton, near Manchester, and died October 29th, 1894, aged 61. In February, 1884, the REV. JOHN GASCOIGNE, from Rotherham College, succeeded to the pulpit at Warley. In 1887 he removed to Brampton, in 1895 to Hyde, and in 1899 to Wakefield.

The REV. JAMES MONCRIEFF, from the Yorkshire United College, settled at Warley in 1892, and still labours there.

The REV. BENJAMIN BOOTHROYD, D.D., must be given amongst our local authors. "The history of the Ancient Borough of Pontefract, containing an interesting account of its castle, and the three different sieges it sustained during the Civil War, with Notes and Pedigrees of some of the most distinguished Royalists and Parliamentarians, chiefly drawn from manuscripts never before published; by B. Boothroyd," Pontefract, printed by the Author, 1807, demy octavo. Title, with subscribers' names, contents, and preface xvi, pages. Introduction and History 496 pages. Appendix, Charters, &c., xxiv. pages. Plates: (1) All Saint's Church, S.W., frontispiece. (2) Ancient Castle, opposite 162. (3) Plan of the Keep, opposite 166. (4) Ground plan of the siege, drawn by Butterworth of Leeds, opposite page 317, folded. (5) St. Giles' Church and the Market Cross. (6) The Town Hall, Corporation Seal, Siege Coin, and Mayor's Seal, drawn by Butterworth, opposite page 443. Besides the ordinary copies at 8s. in boards, there were some on superior paper at 15s. The book is still a standard work on Pontefract, though Fox, Holmes, and others have issued volumes on the same subject.

Beside his famous translation of the Bible he issued several choicely printed books whilst at Pontefract. He had been a student at Northowram Academy, not Heckmondwike, as stated on the Warley tablet. He went to Pontefract in 1792, and thence to Huddersfield in 1818. There is a tablet to Dr. Boothroyd's memory in Warley Independent Chapel, Halifax, as under:—"To the Memory of the Rev. Benjamin Boothroyd, LL.D., and D.D., who was a native and once a poor boy in this village. He was a student at Heckmondwike Academy, and at the age of twenty-two became minister of the Independent Chapel, Pontefract, and afterwards Highfield Chapel, Huddersfield, where he died on the 8th of September, 1836, aged 68. His simplicity and Godly sincerity endeared him to all, his Biblical labours raised him to an eminence attained by few, and he died at a good old age, crowned with labours and honours. He made a complete translation of the whole Bible, and published it with a Commentary. This tablet was erected by a few friends and strangers." An octavo portrait was issued in September, 1824, by Westley, and given in the Evangelical Magazine, 1824.

Benjamin Boothroyd was born at Warley, October 10th 1768, of very poor parents, who through ignorance or waywardness did little for their son's welfare, but being mentally quick, he learnt to read the Bible before reaching his sixth birthday, at the village school. Religion in Warley at that time was at a low ebb. His father being a shoemaker, soon began to get help from Benjamin, who was taught at the same age how to do easy sums by a fellow singer at Warley Chapel. He secretly left his unattractive home, and got work on the Lancashire borders, but his father having happened an accident, Benjamin returned to Warley. He was now the support and comfort of the family, and by aid of a few simple Christians he became useful at the Sunday school and chapel. He got elementary Latin and Greek books, and was occasionally helped in his study by Dr. Fawcett, of Brearley Hall, and eventually was admitted to the Northwram Academy. His first charge was at Pontefract, where from 1790 he re-established a decayed religious society, and founded others in the district, although his income from his office was less than needed for his support. In 1801 he married Miss Hurst, of Pontefract, who was the mother of his four sons and four daughters. She died at Huddersfield in 1832. To eke out a living at Pontefract, he started a bookseller's shop, and this led to a printing establishment, which resulted in the issue of books and pamphlets, as well as local placards. Amongst his printed publications are Ridgeley's *Body of Divinity*, Hervey's *Works*, Scott's *Christian Life*, Newcome's *Version of the Minor Prophets*, the *History of Pontefract* by himself, and several funeral sermons for members of his congregation. I have copies of his Hervey, &c., and can testify to the excellency of his typography, paper and binding. He began to study Hebrew, and works bearing on Hebrew literature, and in seven years had reached a high state of efficiency as testified by the friendship of Dr. Zouch, Bishop Barrington, and Bishop Burgess. Six hours daily he engaged in manual labour at the press, and thus produced the "*Biblia Hebraica*," 2 volumes, and the proofs were read by aid from his wife and compositor, whom he taught the Hebrew letters. Henry Tuke, of York, the Quaker author, induced him to revise and print a new English version of the Bible, when again his wife was the proof reader. In 1818 he became co-pastor with the Rev. W. Moorhouse, Huddersfield, and eventually sole pastor. The title LL.D. was conferred upon him about this time, and in 1824 he received the diploma of D.D. from Glasgow. He was a great social reformer, and very active in arousing the people of West Yorkshire, and Congregationalists everywhere against Colonial Slavery. Sickness overcame him in 1836. A memoir appears in

the "*Evangelical Magazine*," March, 1837, written by the Rev. Wm. Eccles, of Hopton; a portrait had appeared previously. At page 374 of the same volume is an interesting account of Bishop Burgess's visit to Pontefract to see Dr. Boothroyd. Further particulars of the doctor may be found in Bruce's "*Centenary of the Huddersfield Chapel*." "*The New Testament, or History of Christ*, as contained in the Gospels, harmonized by Dr. Doddridge, with questions and answers," 12mo., was printed at Pontefract, 1804. There is a copy in Bradford Free Library. "*The Solemnity of the Day of Death*, a sermon preached at Pontefract on the death of Mr. F. Hurst," by B. Boothroyd. "*Biblia Hebraica, or the Hebrew Scriptures of the Old Testament without points after Kennicott &c., with English notes*," 4to., part I., 5s. &c. to part VI., royal size 7s. 6d. "*Reflections on the Authorized Version of the Holy Scriptures*, with a specimen of an attempt to improve it," a quarto pamphlet inviting subscribers for a royal quarto work in two or three volumes. An outline of the prospectus appears at pp. 438-9 of the *Evangelical Magazine*, 1816. Part I. of the *New Family Bible* was issued in August, 1817, 4to., 4s. "*Great Object of a Christian's Life*, a sermon on the death of Mr. R. Houghton, surgeon, Huddersfield;" 1s. "*A new Family Bible and Improved Version from corrected Texts of the Original*, with notes critical and explanatory, and short practical reflections, by Rev. B. Boothroyd, LL.D.," 4to., volume II., 36s.; volume III., 32s., 1824. Dr. Boothroyd preached the "*Funeral Sermon of the Rev. Jonathan Toothill, of Hopton*," the memoir section being printed in the "*Evangelical Magazine*," October, 1826. "*Memoir of Mrs. Boothroyd*" in the "*Evangelical Magazine*," 1832. "*The Holy Bible, new edition*," royal 8vo., 30s., 1836.

LXVI.—STAINLAND, RISHWORTH, RIPPONDEN.

In 1754 an undenominational chapel was erected at Stainland on the site where the present episcopal church now stands, and vested in trustees. Mr. Wesley was invited to preach in it in 1759, and the stated ministers were elected by the congregation with the approval of the trustees. The REV. JOHN FLOYDE, M.D., who had been a travelling preacher under the Wesleyan conference, and had withdrawn on the failure of his health, was the first minister at the Stainland Chapel on record. He lived at Halifax, and died there in 1799. The REV. SAMUEL LOWELL seems to have been his successor about 1782, but cannot have remained long for he went to Brighouse then or soon afterwards, and removed

to Woodbridge in 1789. The REV. JOHN BATES succeeded, but left in 1793 to become minister at Mixenden. The publications of Mr. Lowell and Mr. Bates are elsewhere referred to so we pass to their successor MR. SAMUEL BARROWCLOUGH, a local preacher of Sowerby, who afterwards became a travelling preacher in the Methodist New Connexion. I am not aware that he was author of anything besides a rare pamphlet of which I have a copy as under: PETERS ETHIC'S AND JOSEPH'S ADVICE. Two Sermons preached before the Amicable Societies at Stainland, June 9, 1794, and May 25, 1795, with some additions and alterations. By S. Barrowclough, minister of the gospel. Halifax, J. Nicholson and Company, Corn Market, 1796.

This is an octavo pamphlet of 95 pages, and the erroneous apostrophe will be noticed. When he left Stainland, and when the REV. J. HANSON succeeded are as uncertain as the previous dates. Mr. Hanson is said to have been a student at Idle up to 1803 or 4, which is probable, though his name does not appear in the official list. He was somewhat eccentric, and yet amusing. He reported that "at Stainland we have Wesleyans, Independents and Church people; an Independent parson in the pulpit, a Baxterian clerk, a Roman Catholic organ and a drunken player, so you may call us what you like." After about eight years' ministry he removed in 1812 to Shelley, near Huddersfield, but dissension arose on account of his eccentricities, and he left in 1822. The Stainland pulpit was occupied after Mr. Barrowclough's removal by Wesleyans and Independents alternately, but in 1813 the weakest party—the Episcopalians demanded that the church prayer book should be used, as stated in the trust deed, upon which the Independents withdrew, and MR. DAVID BARRACLOUGH, an ex-Wesleyan, who had preached at the Sion Chapel, Halifax, before the Congregationalists bought it, was chosen minister at Stainland, and remained until 1838 when the Episcopalians claimed and got by a law-suit the control, so the Wesleyans built a new place of worship.

The Congregationalists from 1813 occupied rooms at Jagger Green and next at Sear Hill, but in 1814, August 11th, a chapel was opened by Dr. Hamilton, of Leeds, and Dr. Raffles, of Liverpool, and a church was constituted. For three years students from Idle supplied the pulpit until 1817, one of them, the REV. SAMUEL RHODES was engaged, and remained until 1827, when he removed to Smallbridge. He resided at Stainland underneath the chapel, and supplemented his salary of £70 a year by weaving, whilst his wife, who had been a governess at Mr. Holland's, Slead Syke, kept a draper's shop. After two years' interval the REV. ROBERT BELL, from Idle Academy, be-

came minister, and he removed to Sowerby Bridge in 1840. His ministry was very successful during the eleven years. Two books he published are mentioned under Brighthouse Independency. Stainland chapel was enlarged and a new parsonage built in his time. In 1841 the REV. JOHN BRAMALL, of Highbury College, minister at Patricroft from 1839, succeeded Mr. Bell, but removed to Swanland (Hull) in 1844. In 1850 he removed to Islington, where he served as secretary of Cheshunt College, and died in January, 1864. The REV. JOHN HODGSON was recommended from Stainland Chapel to Lancashire Independent College in 1843, and ministered for many years at Oldham. MR. J. FURTH went from Stainland to the same college in 1851, and settled in Australia. Possibly these natives have issued publications. In January, 1846, the REV. JOHN RAWLINSON, from Lancashire College, came to Stainland but owing to the severity of the winters he removed in July, 1850 to Cheltenham and settled at Knot Mill, Manchester.

The REV. WILLIAM SPENCER BALL, educated at Cotton End, after ministering at Cadnam, and Havant (Hampshire), came to Stainland in 1853 and remained until 1857, when he removed to Newton-le-Willows, where he died in 1864, aged 45.

In 1859 the REV. WILLIAM GARNER came from Denholme, where he had been three years, but left in 1862.

The REV. JOSEPH HALEY, educated at Lancashire College, ministered at Accrington from 1856 to 1863, when he became pastor at Stainland. In 1873 he removed to Lister Hills, Bradford.

The REV. JOHN WILDE, of Airedale College, from Burley-in-Wharfedale, where he began his labours in 1864, succeeded Mr. Haley at Stainland in 1874. I am not aware of any publications by these ministers except chapel year books.

HOLYWELL GREEN.

The Day School here was erected in 1852 by Mr. John Crossley at a cost of £1,600, and a Sunday School was commenced in it in 1857. The school buildings were purchased from Mr. Crossley at about half the cost by Messrs. Shaw for the Stainland Congregationalists, in 1862 and the place was enlarged and converted into a chapel in December, 1866. Next month a separate church was formed, and the REV. JOSEPH MASON CALVERT became the pastor. After two and a half years he left (June, 1870). He was a native of Colne (born August 28, 1818, son of the Rev. John Calvert, an Airedale student), minister successively at Pateley Bridge, (1844), Dronfield, and Allerton (1858), before going to Holywell Green. A relative having left him considerable property he went to reside at Gargrave; preaching at Grassing-

ton and district before his removal to Lancashire. He died May 11, 1886, at Nelson-in-Marsden, and was brought to Bingley Cemetery to be interred. The REV. BENJAMIN WILKINSON, of Cavendish College, Manchester, followed Mr. Calvert at Holywell Green, in January, 1871. He was a native of Burnley, born December, 1838. He had laboured at Partington in Cheshire, 1864, and at Horton-in-Craven from 1865. In April 1872, a new edifice was commenced, and opened in April, 1874; and a new organ added in 1876, and in 1880, the whole was conveyed by Messrs. Shaw to trustees, value about £20,000. Mr. Wilkinson removed in 1882 to Durham, in 1888 to Barnard Castle, and died November 28, 1893.

The REV. DUNCAN GRANT, from Rotherham College, commenced his pastorate in January, 1883. He is now in London, having resigned in November, 1888.

The REV. J. G. LAYTON commenced his duties in August, 1889, and left in 1893. He is now in Africa.

The REV. W. JOHNSTONE came from Kirkstall in December, 1894, and still is the pastor. The Church Manual for 1904 bears the imprint of John T. Park, printer, The Cross, Stainland, 1904.

RISHWORTH.

Joseph Wadsworth and Nathan Whitley attended Elland Church from this place to hear the evangelical vicar, the Rev. George Burnett, of whom a further notice will be found in the reports of the Elland Society. On his death they, and a few others, went to Sowerby Independent Chapel to hear Mr. Joseph Sowden. In 1804 a Wesleyan Chapel was built at Stones, and about the same time the Baptists, of Steep Lane, Sowerby, established a branch cause at Rishworth, so the long journey to Sowerby generally ceased, but in November, 1816, Mr. Isaac Nortcliffe, one of the three men who kept up the Sowerby membership, began to preach in a chamber at Parak Nook, and in 1818 a Sunday School was commenced. For three years he gave voluntary service, and then a small quarterly allowance was raised which got up to 25s. before his death, March 18, 1830, aged 73. In 1832 land was secured and a chapel built, Mr. Maslen, of Rishworth School, being the chief subscriber, giving £5. At Easter, 1833, the edifice was opened, and a church formed. The pulpit was generally occupied by students from Bradford, until September, 1843, when the REV. HANLEY PICKERSGILL, a native of Keighley, entered on the pastorate which he held for four years. His first wife died in 1844, and his second wife was Miss Dyson, of Rishworth. He died in 1903 at Lightcliffe. Besides the Wadsworths, Nortcliffes, Whiteleys and Crossleys, another

well-disposed working family was the Huns-worths, and they supplied a student for the ministry—the Rev. George Hunsworth, M.A., of Mixenden, Derby and Kidderminster. The REV. JOSEPH WADSWORTH, of Clitheroe, author of a funeral sermon preached on the death of his tutor, the Rev. William Vint, and who also published other works, was of the same family as the man first named in this article. The Rev. Joseph Wadsworth was author of:—

"Lectures on the Apocalyptical Epistles to the Seven Churches of Asia; nearly 500 pp., 1825, 12mo, 6s. 6d. There is a most glowing review of this work in the "Evangelical Magazine," 1826.

Facts and Truth opposed to Roman Catholic Infidelity and Error: two Lectures at the Independent Chapel, Clitheroe, by J. Wadsworth. 1s. 6d.

Address to the Students, Airedale College, by Jos. Wadsworth, Clitheroe, 1838; printed by request.

He edited at Clitheroe a monthly magazine entitled "The Voice of Truth," 1831-3. He trained several men for the ministry. Another JOSEPH WADSWORTH issued in Sept., 1866, a pamphlet about four inches by three, 30 pages, entitled "Jubilee Memorials of the Congregational Church at Rishworth, by J. Wadsworth." Halifax, T. and W. Birtwhistle, Northgate, 1866. This is a very commendable little booklet by Joseph Wadsworth, "a working man of uninterrupted and anxious toil." I don't think there has been a stated minister since Mr. Pickersgill left in 1847.

The works and notices of the REV. GEORGE HUNSWORTH, M.A., who now has retired to Bradford, are stated below. He was born in Rishworth 1812, brought up in the small Congregational Chapel and Sunday School known as Parak Nook, where his father, William Hunsworth, was choir master for over 50 years, as well as Deacon, Secretary, Superintendent, &c. He was educated for the ministry at Rotherham College and Glasgow University where he took the degree of M.A. and he held the following pastorates: Mixenden 1869-1872; Old Meeting House Kidderminster afterwards known as Baxter Church 1872-80; Victoria-street Church, Derby, 1880-1904. He then retired from the pastorate and removed to Manningham, Bradford. He published "Memorials of the Old Meeting House, or Baxter's Nonconformist Descendants," 1874 (Parry & Co., Shuttle Office, Kidderminster); "Our duty in relation to the Catholic revival," 1876 (Jas. Clarke & Co., London); an address delivered at Coventry; "The darkness is passing away" (F. Carter, Derby), 1887, a sermon preached in Victoria-street Church on the occasion of the Mayor and Corporation visiting the church; "Congregationalism: ideal and

actual" (John Milton & Co., Chesterfield), 1887, an address from the chair of the Derbyshire Congregational Union; "Christ and St. Paul" (F. Carter, Derby), an address at the Derbyshire Congregational Union meetings held at Glossop, 1890; and "Light in the Gloom" (C. H. Stockwell, London)—a volume of 15 sermons, with portrait of author, 1904. Also "The Pastor's Farewell," 1904 (F. S. Carter, Derby).

RIPPONDEN.

The memorial stone of Ripponden Congregational Chapel was laid in 1869 by Mr. Henry Lee, of Manchester, his brother, Mr. R. K. Lee, being a great promoter, but died in 1871. The Church was founded in 1870. The Rev. STEPHEN HARTLEY was minister from July, 1872, to 1876, the Rev. WILLIAM HARPER FOX from August, 1878, to 1892. The Rev. ARTHUR GILBY, M.A., became minister in August, 1895. Mr. Hartley was educated at Lancashire Independent College. On leaving Ripponden he went to Australia, and returning settled at Besses o' the Barn, Prestwich, in 1880. Mr. Fox, an Airedale student, removed to Malton in 1892 and Bury in 1899. I am not aware of any publications by them.

LXVII—SOWERBY & SOWERBY BRIDGE.

The Rev. Nathaniel Rathband, puritan minister at Sowerby, removed to York, where he became a famous preacher. His brother William, M.A., of Oxford, was ejected in 1662 from Southwold in Essex, and died at Highgate in 1695. Their father was a nonconformist minister though he wrote against the Brownists. He was silenced in Lancashire. The Rev. Henry Root, of Sowerby, and his son, the Rev. Timothy Root, of Sowerby Bridge, have been previously recorded as founders of the nonconformist cause at Sowerby. On the death of the Roots the congregation became partially dispersed, some joining Oliver Heywood's community at Northowram, including Archbishop Tillotson's father. About thirty years later, 1720, the scattered fragments of a congregation again united, and a chapel was built, and in 1721 the REV. WILLIAM DODGE, a useful preacher and physician, was minister, and remained several years, and was buried in the chapel in 1743, aged 46. In 1744 the Rev. THORBURN succeeded, and he was followed by MR. ANDREWS. Of these two men we have no memorials.

In 1754 the REV. DANIEL PHILLIPS, educated at Pulheli, Carnarvonshire, and also by Dr. Latham, came to Sowerby from Eastwood. He is said to have been an Arian. He removed to Hupton, Norfolk, in 1788. His wife was buried at Sowerby in July, 1767, aged 48, and

the stone also mentions two of their sons, buried in the same chapel.

The REV. JAMES TETLEY, junior, a native of Sowerby, became student at Heckmondwike in 1762. Mr. Phillips lived to the age of 81, and before his settlement some seceders had joined in founding Steep Lane Baptist Chapel.

The REV. EDMUND BUTCHER, from Daventry Academy, came to Sowerby in 1788, but after six months' stay he removed to London, and in the same year the REV. JACOB HARWOOD succeeded. This popular minister went to America in 1791, and the REV. JOSEPH SOWDEN, of Trevecca College, took his place in February. He was at Independent, ministering at Morley from 1781, and Booth Chapel, 1788, and in 1800 removed to Warrington, thence to Bolton, and lastly to Blackburn, where he died in 1822.

The REV. ELI HOLLINGWORTH, a native of Wooldale in Holmfirth, educated at Northowram Academy, was minister at Brighouse 1790, and came to Sowerby in May, 1800. He was an ultra-Calvinist, and in many respects very eccentric. In 1803 he removed into Lancashire to take charge of a school.

The REV. JAMES HATTON, of Hoxton Academy, came to Sowerby in December, 1803, and was ordained next year. There is a monument to his memory in the chapel. He died February 11, 1840, aged 66, having been pastor 36 years. Esther, his wife, was buried there in August, 1841.

The REV. JOSEPH BOTTOMLEY, born at Saddleworth, November 2, 1806, was educated at Airedale College, settled first at Richmond in 1837, and in September, 1840, at Sowerby. In 1860 a new chapel was commenced. Mr. Bottomley died May 19, 1865, and was buried at the chapel.

In December, 1865, the REV. RICHARD JOHN SARGENT, educated at the Western College, Plymouth, who had ministered at Bangalore and at Billericay (Essex), came to Sowerby, and remained until July, 1872, when he took charge of Ponders End Chapel, London.

In March, 1873, the REV. MOSES PERRY succeeded. He now resides at Whittington Moor, Derbyshire (1904), where he settled in 1889.

The REV. WILLIAM CUNNOR EVANS, trained at Airedale College, after eight years ministry elsewhere settled at Sowerby in 1890.

The Rev. John Hanson, of Takeley in Essex, was born July 17, 1782, in Halifax parish, and joined the Sowerby Independents under the Rev. James Hatton. He became minister at Takeley in 1808. In July, 1851, this gentleman, "a rough, unpolished diamond" resigned his charge, and died January 23, 1857, and was buried near the pulpit in Takeley Chapel.

SOWERBY BRIDGE INDEPENDENT CHAPEL.

The story of this place 1838 to 1868 is taken from a pamphlet, as under:—

"A Brief Memorial of the Independent Chapel, West End, Sowerby Bridge," October, 1868, twelve pages. Halifax, F. King. Besides the history of the Chapel, the origin of which was mooted in October, 1838, and the ground purchased soon afterwards from Mr. Robert Edlestone, who contributed £100, resulting in the opening of the chapel on June 10th, 1840, there are a few dates of ecclesiastical importance. The "Brigge Chapel," episcopalian, was built in 1526; in 1632 the walls were raised and galleries erected, and the present Sowerby Bridge Church was built in 1819 on a new site.

Wesleyan Methodism was preached at Sterne Mills in 1780; their first chapel—now a day school—was built in 1801, and the new chapel in 1831.

The Primitive Methodists started at Goose Nest, Norland, in 1821, removed to Waterloo Street, Sowerby Bridge, in the same year; the present chapel was built in 1838-9, opened May, 1839. St. George's, or Quarry Hill Church was erected in 1840, and the Reformers' Chapel, Tuel Lane, in 1852.

The pamphlet was issued by the REV. RITCHIE MOFFETT, who had been trained at Rotherham College, and held the Sowerby Bridge pastorate from March, 1819, to Christmas, 1879, when he resigned; and was succeeded in July, 1881, by the REV. A. K. STOWELL, of Rotherham College, grandson of Dr. Stowell, the College Tutor. The two previous pastors were the REV. ROBERT BELL, who had been trained at Airedale College, Idle, and was at Stainland from 1829 to 1840, Sowerby Bridge 1840 to 1842, Brighouse (Bridge End), 1812-1851, whose name appears in this series of articles as an author; and the second Sowerby Bridge minister was the REV. HARFORD JONES, of Cheshunt College, 1843 to 1847, when he retired from the ministry. Mr. Moffett died January 9th, 1883. The Rev. Arthur Knight Stowell's health failed and in March, 1885, he removed to Newton Park, Leeds, where he still remains.

The REV. JOHN PANDY WILLIAMS, of Brecon College, (brother of Mr. Rhonda Williams, of Bradford), became minister at Llanelly, &c., in 1873, and succeeded Mr. Stowell at the Bridge Chapel in 1885. He removed to Derby in 1889, and has published some volumes of sermons. His successor is the REV. GEORGE SAMUEL SMITH, of Airedale College, which he left in 1876, for Halifax (Harrison Road). In 1885 he went to Gosport, and came to Sowerby Bridge in 1890. His works are:—

1879.—"The Band of Hope: Its work and relation to the Christian Church," 12p., 8vo. pamphlet.

1898.—"In Memoriam: William Ewart Gladstone," Sermon (by request).

1900.—"Something Real: A Narrative founded on fact," 8vo. tract.

1891.—"West End Chapel, Sowerby Bridge, Jubilee volume (with portraits).

1904.—Airedale College: Historic Sketch. In "Memoirs of Daniel Fraser, M.A., LL.D."

Also Editor of Halifax Congregational Magazine, 1883-4. Halifax Band of Hope star, 1881. Gosport Congregational Magazine, 1886-8. West End Congregational Church Magazine, Sowerby Bridge, 1891-6. Sowerby Bridge and District Free Church Magazine, 1897-1904.

The REV. REUBEN BRIGGS, M.A., of Glasgow University, and the REV. W. MITCHELL were sent from Sowerby Bridge to Airedale College as students. Mr. Briggs is now minister at Heckmondwike.

LXVIII.—EASTWOOD CONGREGATIONAL MINISTERS.

The REV. MATTHEW SMITH, a notice of whom has previously appeared, established the Pre-byterian, now Congregational cause amongst other places at the Eastwood near Cross stone Church, in 1693, and he preached at the Great House in Stansfield alternately with Mixenden, from 1699; Mr. Wainman (of Bingley), Mr. Aldred (of Warley), and Mr. Stevenson being also the chief supplies, but the first settled minister was the REV. JOSHUA CORDINGLEY, 1712, who exchanged alternately with the REV. JOHN SMITH, of Warley, son of the founder, Matthew Smith, until about 1730. In 1719 the Chapel at Benthead was built; now in cottages. The REV. EVAN STOCK, of Warley, alternated with Mr. Cordingley for some time before the death of the latter in 1734. Mr. Stock and the REV. ROBERT EDEN, of Elland, took alternate services for some time. He is called William Eden in one account, and was not settled at Elland before 1738, whereas the Robert Eden is given as at Eastwood 1724, and exchanging pulpits with Mr. Cordingley for seven years. There is evidently a muddle here that needs investigation. "About 1739" THOMAS FARRAR was the minister, and after two years and a half removed to Elland. He and Mr. Stock, of Warley, alternated, and both left their places together in 1742. We come to a fixed date 1739, when the REV. ROBERT HESKETH, of Glasgow University, came from Bolton in Lancashire, so Mr. Farrer's date, 1739, is doubtful. In 1744 Mr. Hesketh removed to Northowram, and was succeeded at

Eastwood in the same year by the REV. DANIEL PHILLIPS, who had been at Ripley, and in 1753 removed to Sowerby. All these names we pass by because they will appear again in the parish notices. In 1754 the REV. MICHAEL MAURICE came to Eastwood, and in 1770 removed to Pudsey, where he died three years later. He was ancestor of the celebrated Professor F. D. Maurice. In 1771, a third Welshman, from Carmarthen Academy, the REV. DAVID LEWIS was minister, and removed to Peniston in 1777, when the REV. THOMAS ROBERTS succeeded, but died at Eastwood, July 4, 1779, and was followed by the REV. DAVID SIMPSON, a Scotchman, from Newcastle, who was a supposed Arian, and was driven out. He removed to Holcombe, Lancashire. In 1781 the REV. EVAN MATTHIAS succeeded to the disturbed congregation, and in 1786 retired to Newcombe, Lancashire. The REV. WILLIAM MAINE came in 1787 and next year vanished to Holcombe. The REV. THOMAS JEREMY, afterwards of Uxbridge, was here a few months before the REV. THOMAS FORDYCE came in 1789, but his high pulpit qualifications did not serve long. In 1791 he was at Stand, Lancashire. Next year the REV. JAMES HENDERSON, of Edinburgh University, a diligent pastor, settled, and dying on August 26th, 1804, at Eastwood, left a church with four members. This century of turmoil is probably unique in local denominational history. The Rev. Joseph Cockin, of Halifax, came to the rescue by sending students from Idle Academy, one of whom, the REV. JAMES SCOTT, became the minister in 1807, and the cause began to flourish, and a new chapel was built (still remaining as four cottages). In 1814 he removed to Cleckheaton, where he died in 1852. After three years' interval, the REV. ROBERT ALLATT, of Rotherham College, came to Eastwood in 1817, and before his removal to Manchester in 1819, the cause was again completely wrecked. Mr. Allatt died in 1834 at Walsall. In January, 1822, the REV. AMOS BLACKBURN became the minister, and prosperity returned, and a new chapel was built in 1840. In 1863 he was chairman of the West Riding Congregational Union. On January 28, 1864, he was killed at the railway crossing near the chapel and station.

I have three pamphlets referring to Mr. Blackburn, namely, a tract about four inches long, entitled "Piety at Home. A Sermon preached in Ebenezer Chapel, Calderbrook, July 25th, 1847, on occasion of the Death of Mrs. Calvert, wife of the Rev. Daniel Calvert, by A. Blackburn." Todmorden, Walton, 1847, 36 pages. (Mrs. Calvert was the daughter of Ambrose Patchett, of Warley, a worshipper at Mixenden Chapel.) Also a "Funeral Sermon on the Death of the Rev. William Vint,

of Idle." Printed at Idle in 1834.

The other pamphlet, 24 pages, crown octavo, was printed (in 1864) by R. Chambers, Todmorden, price twopence, its title being "Memoir of the late lamented Rev. Amos Blackburn, Congregational Minister at Eastwood, Todmorden, containing a History of the Church at Eastwood, and other churches he has been instrumental in establishing; Reminiscences of his personal Friends; and the best extracts from the Funeral Sermons preached on the occasion of his death by the Revs. J. Parsons, of York, and D. Jones, of Booth." He was born at Pinebury Hill, Southowram, July 14th, 1800, but the family early removed to Northowram village. He and his six brothers and three sisters were frequently seen at the grandmother's, Mally Blackburn, Slead-syke, who was mother of seven sons. Amos was taken by William Knight, solicitor, (son of the Halifax vicar, and afterwards a clergyman) into his office, and attended Trinity Church in the forenoon of Sundays, and Square Chapel in the afternoon; and schoolmaster Greenwood's night school at stated opportunities. At sixteen curiosity led him to tramp to Idle to see the Academy, and soon after Mr. Cockin recommended him as a student to Mr. Vint. The Vicar of Halifax pressed him to enter the established ministry, but he joined Idle Academy on trial February 2nd, 1818, and on March 8th preached his first student's sermon in Idle Chapel. In one year fifteen of the students walked 17,000 miles to their preaching engagements. Two of them (Mr. Blackburn being one,) were overpowered by a storm of wind and rain when crossing the Moor to Pateley-bridge, and lay exhausted on the ground for a long time. He preached nearly fifty times during the first three months (March—May), and travelled for that purpose 560 miles. Mr. Blackburn married Hannah, daughter of Mr. John Horsfall, of Underbank, near Horsfall and Cross-stone Church, but she died in August, 1837, in her 27th year, leaving an only child, who became the wife of the Rev. J. Wilde. Mr. Blackburn was highly esteemed by the Rev. John Fennell, vicar of Cross-stone the kinsman (by marriage) of Mrs. Patrick Bronte. MR. ABRAHAM PICKLES entered Airedale College from Eastwood, and became minister at Thirsk, and chaplain at Hunslet Cemetery.

The REV. JAMES READ was born in Wiltshire, and was educated at Western College, Plymouth. In 1851 he was at Axminster Chapel, in 1854 at Atherston, in 1866 at Eastwood, and retired in 1884. He died at Lightcliffe November 4th, 1893, aged 74.

The REV. JOHN WILSON in 1885 succeeded. He had been at Staithes in 1872, Clayton West in 1876, and still holds Eastwood pastorate. He left Nottingham College in 1872.

LXIX.—ELLAND.

In 1689 the REV. JOHN LISTER was ordained by Heywood and others at Alverthorpe, and ministered at Elland in that year, for the request to have the house of John Brooksbank at Elland licensed for preaching services was signed by Brooksbank and John Lister in July, 1689, two months before his ordination, and he seems also to have ministered to the Lidget congregation, near Holmfirth, for a short time by mutual exchanges. Before 1699 he had removed to Tingley (otherwise Topcliffe, or Woodkirk,) where he died April 11th, 1707, and was buried in the graveyard still to be seen in private grounds there. JOHN BROOKSBANK was a member of Heywood's church at Northowram, and a man of extraordinary piety and usefulness. He died in September, 1715. The eccentric bookseller of London, John Dunton, gives a glowing panegyric on Mrs. Bathshua Brooksbank, of Elland, "She is of a good mien and presence; but which is much more of a noble genius and elevation of mind and thought above most of her sex. Her natural parts, which are extraordinary, being so greatly improved by her diligence in reading the best authors doth make her a very accomplished gentlewoman. She is a great friend to learning, and all laudable and pious designs which she will spare no cost to promote. She understands a book well, and hath her closet richly furnished with a curious collection of the best authors, in the ordering of which she affects a peculiar neatness, as she does in her family affairs and concerns, &c., &c." Joseph Brooksbank, of London, endowed the chapel of the Nonconformists here, and the Free School. A funeral sermon for him was published by the Rev. T. Dickenson, of Northowram, with a preface by the Rev. N. Priestley, of Halifax. Brooksbank, author of a folio book, 1660, entitled "The well-tuned Organ, &c." is said to have been an ancestor of the Elland gentleman.

The REV. JEREMIAH BAIRSTOW settled at Elland in 1669. He died in 1731, aged 61, and was buried in Elland churchyard. A gravestone bore a Latin inscription to his memory, which was composed by his successor, from which we learn that "he was a truly venerable man, if the science of letters, probity of manners, and sanctity of life have any claim to that character." He was married to Widow Clay, of Northowram, at Coley, in 1721. His successor was the REV. HANANIAH ELSTON, M.A., son of the Rev. Thomas Elston, of Topcliffe, and of Chesterfield. He came from Malton (where he had married Lydia Hollings), to Elland in 1731, and died at Elland in 1738. His gravestone is near Mr. Bairstow's and the inscription in Latin was composed by MR. CROWTHER, a member of the Elland

Nonconformist Chapel, who conformed and became vicar of Otley. Mr. Crowther was a dissenting minister for some time probably. The REV. GEORGE BRAITHWAITE, educated at Kendal under Dr. Rotherham, was minister at Elland about 1740, but conformed, and was curate at Rastrick, as well as chaplain to Sir Geo. Savile in Notts. In 1742, the REV. THOMAS FARRAR, a member of the Farrars, of Elland Park, came here from Eastwood Chapel, but died in 1743, and was buried in the Elland Chapel. The REV. WILLIAM EDEN succeeded in 1745, preaching here and at Eastwood alternately. Some confusion in his name (Robert), and in dates appears in our Eastwood sketch. The death of his only son (perhaps this was the Robert Eden) led him to relinquish his charge in October, 1770. The REV. JOHN HOUGHTON was the next minister at Elland. He was educated under Dr. Doddridge, and at Glasgow, and before settling at Elland, May, 1771, he was at Platt, Hyde, and Nantwich successively. In 1782 he removed to Wem, and afterwards followed his son Pendlebury to Norwich, where he died in 1800. He was author of an English Grammar, which he used in his school at Nantwich, and he published "The Sacrifice of the Mass," by Henry Pendlebury, who was a relative of his first wife. I have a pamphlet by Pendlebury Houghton, 19 pages, 1822; a funeral sermon on Saml. Reid, Liverpool. It notices two other published sermons, 1801, 1810. The REV. THOMAS REES succeeded at Elland in June, 1782, and remained until May, 1793, when the REV. SAMUEL GIRLE came, but left in 1796. He published a volume of sermons at Newcastle in 1805. He had had many removals in Lancashire, &c., before "he closed a wearisome pilgrimage" in 1817.

The REV. JOSIAH TOWNSEND, a Daventry student, had settled successively at Leeds, Narborough, Rotherham, and Fairfield, before coming to Elland in 1796, which he left in July, 1819. In September, 1815, the REV. JOHN BEATTIE succeeded at Elland, and remained until 1834, when the REV. THOMAS STEWART came and ministered until 1860. The REV. JAMES MATTHIAS DIXON was the last minister at the Southend Chapel, 1860-1866, and the ministers at the new edifice, Christ Church, have been the REVS. THOMAS ROBERT DOBSON, 1866-8; JOHN ELLIS, senr., 1868-71; ABEL BUCKLEY, 1874-8; JAMES RUDDLE, 1882-4; JAMES TAYLOR, 1897-1902; JOHN ELLIS (junior) 1902 to the present, but he resides in Lightcliffe and is missionary for the district. Mr. Ruddle is author of a tract published by the Unitarian Society, London. He resides at Chorlton, near Manchester. I expect to find that several of the fore mentioned ministers have printed sermons, &c. A portrait of the Rev. James Wraith, a native of

Elland, appeared in the "Evangelical Magazine," 1860. "Christian Triumph," a sermon occasioned by the death of the Rev. James Wraith, of Hampstead, by the Rev. Jacob Snelgar, octavo, 1s. 6d. A memoir is interwoven with the closing section of the sermon. Mr. Wraith was born at Elland, May 28th, 1734, but removed when four years old to Mirfield, his father's native place. He was educated at Mirfield Grammar School, when not engaged working on a farm. After labouring as a local preacher for fifteen years he became minister at Bolton in Lancashire in the Spring of 1772. After ten years' services he removed to Wolverhampton, and laboured another ten years; in both cases evangelizing the neighbourhood. After a few months at Chorley, he settled at Hampstead for 24 years, and died there May 1st, 1815, aged 80. He was very widely known about London. The victims of the Mirfield murders by Patrick Reid were of this family.

ELLAND CONGREGATIONAL MINISTERS.

About 1820 this cause was started in a hired room in New-street, with a Sunday school in the same place. In August, 1822, the Rev. Edward Parsons, Halifax, assisted by the Rev. Samuel Rhodes, of Stainland, laid the foundation stone of a new chapel, and the place was opened July 9th, 1823. The Rev. JOHN GARBUTT, from Idle Academy, was the first minister, 1825, being ordained February 3rd, 1826; he died April 29th, and was buried in the new graveyard, aged 30. The Rev. WILLIAM GOTHARD served for twelve months, 1829, and removed to Balderstone, and in 1834 to Knottingley. The Rev. WILLIAM HAGUE from Rillington, came in June, 1831, and resigned in November, 1832. After five years the Rev. SAMUEL ODDIE, born at Wyke, educated at Idle Academy, became minister at Elland in 1838, removed to Ossett in 1844, which he resigned in 1869, and died at Pateley Bridge, June 6th, 1879. He was a very highly esteemed man (Congregational Year Books, 1860, p. 39; 1868, p. 9; 1880, p. 33), and was chairman of the West Riding Union in 1868.

The Rev. JOHN RHEEDER, a native of Whitley, was sent from Leeds to Idle Academy, became minister at Ossett in 1820, removed to Harnburgh English Church in 1831, settled at Elland January 1st, 1846. On October 31st, 1854, he left and for a short time was temporary chaplain at Airedale College. He died at his son-in-law's, Mr. Potter, Knaresborough, February 5th, 1872, aged 79. The Rev. JAMES (P.D.) was the first minister of the new chapel. He was born at Ipswich in 1814, was Baptist minister at Shiffnall, next Independent minister at Thorne, near Sheffield, and

in 1857 settled at Elland. In September, 1863, he removed to Market Deeping, and next to Billesdon. He died at Leicester, October 1st, 1873. In September, 1865, the Rev. FRANCIS BOLTON, B.A., of Springhill College, began his labours and in August, 1872, went to Lancaster. Whilst at Elland he translated from the German Delitzsch's Commentary on Job and the Psalms for Clarke's Theological Library. He was a native of Luton, born May 7th, 1839. He was a B.A. of London, and was educated at Berlin and Leipzig, as well as Springhill College. He resigned Lancaster chapel in 1881, and was engaged in secretarial work in Birmingham down to 1890, when he removed to Brixton, where he was connected with the Press agency. In 1897 he retired to Lancaster, but died February 19th, 1898, aged 59.

The Rev. THOMAS PORRITT was the minister at Elland for twelve years, 1878-1890. He afterwards went to Morley. The Rev. SCOTT COATES, the present minister at Elland came in 1892.

The Rev. CHARLES LEACH, (D.D., of Ohio), a native of Hlingworth, was trained at Rammoor, and ministered in Birmingham from 1879, at Queen's Park from 1886, and Manchester from 1897. He is now at Harecourt Chapel, Canonbury, London. His parents removed from Hlingworth to Halifax during his infancy, and when he became of age he resided at Elland. After six years residence there he entered Rammoor Methodist College. His works include "Can I know that I am saved?" a tract. "Old, yet ever new," lessons from O'd Testament life, 5s.; "Sermons to working men," 4s. 6d.; "Sunday afternoons with working men," 4s. 6d.; "How I reached the masses," 2s. 6d.; "Is my Bible true?" 2s. 6d.; "Lamps and Lighters; to working men," 1s. 6d.; "Old Friends," 1s.; "Homeward Bound," 1s.; "Mothers of the Bible," 1s.; "Romance of Religious Begging," 1s.; "Labour Movement," 3d.; "Knowing Friends in Heaven," 1s.; "Bethesda Chapel; a Yorkshire dialect story," 1s. 6d.

LXX.—NORTHOWRAM.

The works of the Rev. OLIVER HEYWOOD have been mentioned previously. The first chapel was built at his own expense mostly and bore his initials O.H. and the date 1688 on a stone, which is built into the present edifice. He came to Coley in 1650, and after his ejection in 1662 continued to preach in the neighbourhood. He died May 4, 1702, aged 73, and brass tablets were erected in Halifax parish church (where he was buried), and at Northowram so late as 1902. He was succeeded by the Rev. THOMAS DICKENSON who had been educated at Frankland's

Academy. Mr. Dickenson was ordained at Gorton Chapel in May, 1694. He continued, after the same style, the Northowram or Oliver Heywood's Register, which I have printed under the title of "Nonconformist Register." He was born near Manchester in 1669, and came to Northowram in 1702. In 1705 he married Hannah Foster, of Ossett, and they had twelve children, one of whom was the REV. JOSHUA DICKENSON, of Gloucester, who died December 10, 1796, aged 69. The Northowram minister printed a funeral sermon on the death of Mr. John Brooksbank, of Elland, who died September 23, 1715, a copy of which is in Bradford Free Library. The text was 1. Timothy i. 15, and Mr. Nathaniel Priestley, of Halifax Chape, added a preface of four pages. I have seen manuscript sermons of his at Brabton Manor, Guildford, as recorded in the preface to "Northowram Register." MR. THOMAS BRADBURY, the great London divine and author, was partly educated by Mr. Thomas Dickenson.

I have a copy of the following book, and let the Rev. M. Pearson, of Northowram, have a similar one: "Sermons on Several Occasions by the late Reverend and Learned Thomas Whitaker, A.M., pastor to a Church at Leeds in Yorkshire, containing—A Discourse, &c., A Sermon on the Death of Mr. Joseph Lister, A Sermon on the Death of Mr. Joshua Sager, A Sermon on the Death of Mr. Thomas Elston, Life of Mr. Jer. Gill, Two Sermons on the Funeral of the Rev. Mr. Whitaker by Thomas Dickenson, A Memorial of Mr. Whitaker by Mr. Jollie, Two Sermons by T. Bradbury." London, printed for John Penrose, bookseller in Leeds, 1712, xii., 295 pages, small octavo.

Mr. Dickenson died in December, 1743, aged 73, and is buried at Northowram.

The REV. ROBERT HESKETH, born in 1697, educated at Glasgow, was successively minister at Bolton-le-Moors, 1722, Carnforth 1725, Walmsley, Eastwood (Halifax parish) 1739, Northowram, April, 1744. He died at Northowram January 19, 1774, aged 77, and a gravestone still marks the place of his interment. He was son of the Rev. Robert Hesketh, who had been educated by Frankland at Rathmel, and had ministered at Bolton from 1696, where his son was probably born. In 1716 the father was minister at Bank Newton, in 1720 at Winterton near Malham, in 1736 at Tingley, and was buried at Tingley (or Morley) in 1751. Two Halifax ministers are buried in the Tingley ground, (now private garden and fish-pond!), namely the Revs. Josiah Holdsworth and Gamaliel Marsden.

In 1774 the REV. SAMUEL WALKER, educated at Heckmondwike Academy from 1771, succeeded Mr. Hesketh, and was for a time very popular. On the death of the Rev. James Scott, in 1783, the Heckmondwike

students were removed to Northowram and continued there twelve years, the students being:—

Ten who came from Heckmondwike, namely: John Toothill, became minister at Rainfold, died 1839, aged 79.

Houlton, became minister at Kendal and Saffron Walden.

Timothy Senior, became minister at Elswick. (See Fawcett's Misc. Sacra.)

Wood (declined).

Kirby, became minister at Creek.

John Dawson, became minister at Keyworth, died 1821, aged 63.

Thos. Whiteley, became minister at Foxholes.

Thomas Laird, became minister at Keighley, Pudsey.

Plumber, became minister at Whithy.

Wm. Peel, became minister at Workington, died 1848, aged 82.

Twenty spent the full term at Northowram: J. Lyndall, became minister at Bridlington and London.

Wass, died when a student.

Tominson, died when a student.

* Brettel, became minister at Gainsboro'.

[* His son, the Rev. Jacob Brettel, Unitarian Minister at Rotherham, became a notable local poet.]

Wm. Maurice, became minister at Haslingden and Fetter Lane.

Crowther, became minister at Clare.

William Vint, became minister at Idle.

John Hindle, became minister at Haslingden.

Benjamin Sowden, became minister at Horton in Craven.

Eli Hollingworth, became minister at Brigbouse.

Reyner, became minister at Bullhouse.

Benjamin Boothroyd, became minister at Pontefract, &c.

James Smith, became minister at Gatley.

William Stirrett, became minister at Keighley.

Crowther, became minister at Stockport.

Samuel Laycock, became minister at Bury, and Pittsgrove, N.A.

Jonas Hinchcliffe, became minister at Booth, Allerton.

David Dewhirst, became minister at Keighley.

Sugden, became minister at Whithy, York.

Brown, died when a student.

Four were transferred in 1795 to the care of the Rev. William Vint, Idle:—

Thomas Taylor, Ossett and Bradford.

Charles Ely, Bury, who bequeathed his library to the Academies at Idle and Rotherham equally).

Joseph Batley, settled at Marple Bridge.

Abraham Hudswell, Bingley and Morley.

I have reason to think that some names may have been omitted from this list, for Job Wilson, born at Sowerby in February, 1765, entered Northowram Academy in 1794 or 5.

and became an eminent minister at Northwich, Cheshire, where he was buried after 41 years service there, as recorded on the tablet there. He died June 28, 1838.

Joseph Glendenning entered Airedale College from Northowram. He became minister at Greenacres and Knaresborough (1835).

Mr. Walker resigned the pastorate in 1792, ceased to be tutor in 1795, and died next year. In 1796 MR. JOHN BATES, the Halifax Schoolmaster-author, previously mentioned under Mixenden, came to preach but did not reside at Northowram. He returned to Mixenden in 1799. He was a native of Bradshaw; maintained the post at Mixenden until his death April 23, 1815, aged 63. He was buried at Halifax South Parade Chapel, but railway exigencies led the bodies there to be removed to Stony Royd Cemetery.

In March, 1801, the REV. ROBERT HARPER succeeded, having been three years minister at Shelley. During his seventeen years at Northowram the congregation was very unsettled and for most of the time the dissentients worshipped in a chapel that they built. He left in 1818. He removed to Grassington, where there is a tablet to his memory, and he ministered from 1822 until his death, March 5, 1829.

The REV. JOHN WHITE, from Idle Academy, a native of Harden, became the minister in 1820; the parties united, and the branch chapel was made into a cottage and sold. In 1837 the Heywood chapel was built adjoining the site of the old one. Mr. White was an energetic preacher. Old folks at Brighouse called him the steam-preacher, because of his great perspiration. A monument at Northowram records his death March 10, 1849, aged 61, after 29 years' service. His brother Thomas was connected with the Day School as master. In the same year the REV. GILES HOYLE became minister. He was born at Manchester, July 15, 1793, was in business in Preston before becoming minister at Milnthorpe, 1826, Staleybridge 1831, and Ancoats. He died at Northowram October 27, 1861, and the congregation placed a tablet in the chapel to his memory as they had done for Mr. White. The REV. JOSEPH HOYLE, B.A., of Bramley Lane, Lightcliffe, was his son.

In 1862 the REV. JOHN HAGGIS DEEX succeeded and ministered until July, 1882. He was born at Harwich in 1819, was master of Allerton British School in 1844. He married the daughter of the Rev. Thomas Hutton, of Allerton. He continued to preach occasionally, especially at Norwood Green, after retiring to Hipperholme. He died November 9, 1894, and was buried at Northowram. His successor in February, 1884, was the present minister, the REV. MARK PEARSON, previously of the Methodist Free Church, who

has worthily followed Oliver Heywood both as evangelist, local historian and free-churchman. He has published a worthy record of Heywood and Northowram, demy octavo, and larger paper copies in quarto: "Northowram: its History and Antiquities; with a Life of Oliver Heywood, and Histories of Heywood Chapel, Coley Church, Bell School, Old Halls, Residences and Families of Northowram and Shibden-Dale, &c., by Mark Pearson. With Illustrations and Maps." Halifax, F. King and Sons, Broad-street, 1898, pages xvi., 1-322. A fire at the printing office has so limited the issue of these copies that the octavo volume fetches three times the subscription price. Mr. Pearson had supplied the serials in the Halifax Congregational Magazine, namely "Ivy Green," "Watty Miles," "Little Eva," "Letting Christmas in," "Ida Grange," and "His Sister," but none of these have had a separate issue. He has in connection with the Halifax Antiquarian Society issued two pamphlets, "Northowram Old Halls," 16 pages, octavo; and "Over Shibden," a separate excerpt but pagged 53 to 68.

The first-named deals more largely with Hipperholme than Northowram; Westercroft being the only Northowram homestead, while Cinderhills and Coley Hall are in Hipperholme. "Over Shibden" treats of Hazlehurst, Hangingfroyd and Upper Shibden Hall.

The REV. THOMAS HUTTON, of Northowram, was born at Eccleshill in 1794. His mother died when he was fourteen, and from that time he, like his parents, became a member at Horton Lane Chapel, Bradford. He was trained at Idle Academy from 1813, but began to preach occasionally in 1812. He was minister at Poeklington for ten years, and then at Allerton for thirty years. He established the Allerton British School in 1845. He retired from the ministry at Allerton in 1857. The Rev. J. H. Deex, who had been master of the school at Allerton, married his daughter, which accounts for his removal to Stone Lodge, Northowram. He died in 1871, aged 77. I have a pamphlet memorial of him.

LXXI.—BRAMLEY LANE CHAPEL, NOW LIGHTCLIFFE CONGREGATIONAL CHURCH.

The Rev. Jonathan Wright, a native of Hipperholme, was son of Jos. Wright, who got his house licensed for preaching in 1694. The house still exists in the fold behind the capacious Langley house at Thornhill, Hipperholme. Jonathan, born in 1659, entered Frankland's Academy in April, 1680, and for a time preached at Idle and Horton. He was ordained in 1694. He settled at Hove Edge soon afterwards and had a fixed congregation

there (called in the list, Lightcliffe) in 1715. He was never curate of Lightcliffe as erroneously stated in Watson's list of Lightcliffe incumbents. On November 20, 1700, he married Dorothy, widow of the Rev. W. Courlass, rector of Marston, and daughter of Bryan Dixon, of Hunslet. Thoresby says: "Her memory was extraordinary." She could bring home the greatest part of a sermon she had heard, as well as if it had been written in shorthand. This recommended her, it seems, greatly to ministers, by whom she was much sought after. Mr. Wright died in 1727, and I remember seeing and copying the gravestone in Halifax Churchyard that recorded the burials of Jonathan and Dorothy Wright. The Hove Edge or Lightcliffe congregation did not continue after Mr. Wright's death.

A number of Primitive Methodists had erected a chapel at Bramley Lane in 1823, and being unable to wield this "Mount Zion Chapel" it was after some time sold to Mr. John Holland, of Slead Syke, and Mr. Samuel Hodgson, of Halifax, brothers-in-law, who made a trust deed for the Independents, and for some years the place was supplied by students from Idle. In 1830 the REV. ANDREW SHAWYER, who had ministered at Rugeley, 1811, and at Bilston, was appointed minister, and held the post nearly ten years, serving at Sion Chapel, Halifax, in the afternoons, part of the time. His son, ANDREW FIELDEN SHAWYER entered Rotherham College in that year, 1830, and was minister at Pateley Bridge, Delph, etc., and died at Keswick in 1868.

For about a year the chapel was closed before the REV. HANLEY PICKERSGILL succeeded in 1841. The West Riding Home Missionary Society aided in the resuscitation. Mr. Pickersgill was a native of Keighley, born in 1815, city missionary in Manchester two years, and came to Bramley Lane in May, 1841, but was not ordained until July, 1844, after being nine months at Rishworth. In 1847 he was at Marsden, in 1860 at Wrexham in 1865 at Tunstall (Staffordshire). In 1874 he retired to Millthorpe, Westmorland, but some years later came to Lightcliffe where he died in 1903. He printed one or two poems. His daughter, who resides in Southowram, states that he also issued several political and temperance pamphlets.

In 1844 the REV. GEORGE SWANN, born at Barton near Barnsley, in 1798, educated at Rotherham College, ministered at Market Bosworth, Bishop Auckland, Stokesley, Attercliffe and Settle before coming to Bramley Lane. Assisted by Mr. Titus Salt the cause began to prosper. He removed to Worksop, and then to Stafford where he died Aug. 26, 1883, aged 81.

The REV. EDWARD G. CECIL, from Highbury College, succeeded, but his stay was

short. In 1854 he became assistant at Surrey Chapel, London, and removed to Pembury in Kent before 1865, when I attended "Newman Hall's."

In 1855 the REV. JOSEPH HOYLE, B.A., of Airedale College, son of the Rev. Giles Hoyle, of Northowram, came here from Pickering, where he had been for five years. In January, 1863, he removed to Staindrop. In 1864 the REV. JOHN THOMSON, of Edinburgh and Glasgow Universities, came to Bramley Lane from Beaminster. He was a native of Dumfriesshire, and his first pastorate was at Aberdeen (1853-1861). Several rich families came to reside at Lightcliffe, and a new church was built in 1870 and 1871, Sir Titus Salt's family being the main contributors. The REV. DR. CAMPBELL, of Bradford, resided at Lightcliffe some years, as did the REV. HENRY BROWN CREAK, M.A., a Tutor in Airedale College before Mr. Thomson came. Mr. Creak was buried at Bramley Lane, February, 1864, aged 42. He translated Olshausen's Commentary on the Gospels for the Clark series. The new Church was opened October 18, 1871, by notable preachers—Binney, Newman Hall, Dr. Guthrie, James Parsons, etc., and Dr. Robert Moffatt's visit afterwards will be ever treasured as a red-letter day. Dr. Livingstone also visited Crow Nest before this time. Sir Titus Salt died December 29, 1876, and was buried at Saltaire. A popular day-school had been established before 1850, the first master, George Barber, being buried at Bramley Lane. From 1868 it had been under the British School system. There was a newspaper quarrel about its management, and a pamphlet in the Halifax Free Library, printed in 1880, bears the title, "Reply to the Bramley Lane British School Committee, December 29, 1879." In 1880 Mr. Thomson removed to Eldad Congregational Church, Guernsey, where he died of heart disease, March 3, 1885. The REV. SAMUEL PEARSON, from Lancashire College, succeeded Mr. Thomson. He was ordained November 3, 1881, and in 1892 removed to Tynemouth. The REV. JOHN HILTON STOWELL, M.A., Glasgow and Oxon, was at Barry, 1890, Lightcliffe 1893, Stroud Green 1898 and Aylesbury in 1901.

Mr. Hilton Stowell published "A Short Catechism for Use in Congregational Sunday Schools," with preface by A. M. Fairburn, D.D., revised and improved. London, 1898, 3rd edition, 24 pages, 24mo.

"The Soul's Achievements," sermons, 1904, price half-crown.

The REV. HAROLD STOREY, B.A., Caius Coll, Cambridge, was at Dogley Lane, near Fenay Bridge, 1895, and came to Lightcliffe in 1900. He has published a political pamphlet that I know of.

LXXII.—BRIGHOUSE INDEPENDENCY.

INDEPENDENCY AT BRIGHOUSE;
BRIDGE END CHAPEL—PASTORS AND
PEOPLE.

(By J. Horsfall Turner.)

Brighouse, J. S. Jowett, 1878, four illustrations,
crown octavo, 136 pages.

The ministers at Bridge End have been the REV. NATHANIEL SCHOLEFIELD, who was trained at Heckmondwike Academy, settled here for a very short time, was ordained at Henley on Thames in August, 1786, where his son, Professor James Scholefield, Trinity College, Cambridge, Canon of Ely, was born. I have the Life of the Professor by his widow; also "Sermon Notes," but his works do not come within our list. In 1806, Mr. Nathaniel removed to Oldham, and subsequently to Over in Cheshire, where he died in 1820, aged 68.

The REV. ROBERT SMITH was the second Bridge End minister. He had been trained at Heckmondwike, and settled at Leek before 1797. In 1807 he removed to Nantwich. He died there March 20, 1822, aged 73. The REV. JOHN MELDRUM came from Malton to Bridge End in 1785, and removed next year to Hatherlow in Cheshire, where he remained twenty-eight years. In 1796 he published an octavo volume entitled "The State of Religion, a Call for Humiliation." In 1807, he published "The Incarnation of the Son of God Illustrated: In three parts, (1) The Necessity of it established; (2) The Reality of it proved; (3) The Blessings of it exhibited. By John Meldrum. London, 1807, two volumes, demy octavo. Vol. I., pages xvii., 365; vol. II., pages viii., 343. The preface is dated Hatherlow, March, 1807. The books were printed at Newport, in the Isle of Wight. The Subscribers' List takes fourteen pages, amongst whom are Revs. Dr. Boothroyd, Joseph & John Cockin, John Calvert, John Hanson (Stainland), T. Hawkins, Rev. Henry Horsfall (Gomersall), Mr. Benjamin Morton (Brighouse) Rev. Wm. Northend (Brighouse), Rev. Joseph Sowden (Bolton), Mr. Daniel Sharp (Brighouse), Dan Taylor (London, six copies), and a few others from Halifax parish.

At the end is an advertisement of "The State of Religion," octavo, price 3s., and "The Care of Providence over Life, and the Sin of destroying it," price 6d., both by Mr. Meldrum. The latter is against murder; octavo, Manchester, 1790. I have a couple of copies of "The Incarnation." The manuscript of this work was given to Mr. Crisp, of Bridge End, as also of three sermons by Mr. Meldrum, one of which has been given to me, and is printed in the Bridge End history. Mr. Meldrum died April 5, 1814, aged 64.

The REV. SAMUEL LOWELL became minister at Bridge End in 1786, when the church was re-formed (the 1780 attempt failed). Mr. Lowell was a convert under Joseph Cockin, and named his third son after him. He was at Stainland in 1781. In 1789 he removed to Woodbridge, in Suffolk, and ten years later to Bristol, where he died November 19, 1823, aged 64. Of his works I have:—"Sermons on Evangelical and Practical Subjects, designed chiefly for the use of Families. By Samuel Lowell." Bristol, 1801; demy octavo, pages vii., 396 pages. Two good engraved portraits have been inserted in my copy,—first and best "The Late Rev. Samuel Lowell, Bristol," published in 1824 for the Home Missionary Society, T. Wageman, del., R. Woodman, sculp., the second painted and engraved by N. Branwhite. Portraits are in the Evangelical Magazine, 1794, and New Evangelical Magazine, 1815, and there was a life-size portrait of him by Holiday. In 1802 he published a discourse entitled "The Blessings of Peace," preached on the Thanksgiving Day, and in the same year, "Early Piety recommended from the Example of Josiah." In 1813 he printed "The Christian Soldier," a sermon addressed to five hundred Scotch soldiers.

The Folly and Evil Tendency of Superstition exposed; a sermon by Samuel Lowell, 43 pages, octavo, 1795. On "Consecration of regimental flags, &c."

Nature and Importance of Resignation, on the death of Mrs. Sizer, by S. Lowell, 1797, 9d.

Four Sermons for Missionary Society, (London, May Meetings, by S. Lowell, and three others).

Papers by Geo. Griffiths, of Bristol, with Memoir and Funeral Sermon by S. Lowell. 12mo., 144 pp., 2s. 6d.

He published in 1816 a sermon on the death of Mr. Richard Reynolds, with memoir, on whom Montgomery has a poem,—the sermon bearing the title "The Loss of Righteous and Merciful Men lamented and improved." After Mr. Lowell's death a book on "Reasons for Dissent," a discourse on the ordination of Rev. J. Woolridge, was issued 1823. A memoir appears in the Evangelical Magazine, February, 1824, and further information in Caston's Bristol.

The REV. ELI HOLLINGWORTH, from Northowram Academy, a native of Holmfirth was at Bridge End in, if not before, 1790. In 1800 he removed to Sowerby, and thence in 1803 to keep a school in Lancashire.

The REV. WM. NORTHEND, born 1747, a native of Landimere in Northowram, became a student at Heckmondwike. He had been apprenticed to a tradesman at Armley, and was recommended by the Rev. John Edwards, of Leeds, to the Southfield Academy, Heckmondwike, under the Rev. James Scott. He

thence went to Bridlington to succeed Mr. Smith, the aged minister, in May, 1777. Mr. Grimshaw, of South Cave, Mr. Walker, of Northowram, Mr. Gill, of Swanland, Mr. Bottomley, of Scarborough, and Mr. Lambert, of Hull, took part in the ordination services. Before this period Mr. Northend had married Elizabeth, fourth daughter of the Rev. Robert Hesket, Northowram. About 1789 Mr. Northend removed to Welford, in Northants, and shortly afterwards to Nayland in Suffolk, where his wife died in October, 1789. In 1792 he married Miss Stammers, of Nayland; in 1795 they removed to Haslingden, but two years later he received a call to Brighouse, where he "laboured with diligence and fidelity" (so says the memoir in the *Evangelical Magazine*, November, 1821), until June, 1810, after which he only preached occasionally. For the last four years of his life he was troubled with fits of syncope, which deprived him of his memory. In these years he was eminently devout. He died April 9th, 1821, at the house of his son-in-law, Mr. Darnsfield, at Slaithwaite. He was interred at Northowram Chapel, when Mr. White officiated. Nearly two thousand people attended the funeral sermon at Slaithwaite, when Mr. Walter preached, and the Rev. Joseph Cockin preached another at Northowram. He left a son and a daughter, besides a widow. The memoir is signed by J.B., and evidently any eccentricity and ultra-calvinistic peculiarities are generously overlooked..

He had preached at Bridge End in 1781 as a supply, and in 1797 (or 1800) succeeded to Bridge End pastorate, and to eke out a living kept a school at the Chapel-house, where John Cockin was for a time a pupil. Mr. Northend was 'bought out' in 1810; he died April 9th, 1821, aged 75, and was buried at Northowram, (but one account erroneously states that he died at Bridlington).

JOSEPH HEMAS CRISP was invited in 1810, and in 1812 came from Idle College to take charge. He retired in 1842, and in 1845 removed to Ashby-de-la-Zouch, where he died January 12, 1869, aged 86. About 500 of Mr. Crisp's sermons in short-hand were sent to me, one of which appears in the Bridge End history.

The REV. ROBERT BELL, of Airedale College, settled first at Stainland in 1829, and whilst there published with Mr. Joseph Cockin Hoatson (grandson of the Rev. Joseph Cockin), a supplement to the *Watts' Psalms and Hymns*, Halifax, Whitley and Booth, 1834. In 1840 Mr. Bell removed to Sowerby Bridge, and in December, 1842, to Brighouse. The copy of a printed preachers' plan, 1845, is reproduced in the Chapel history. In the same year he published:—

COMFORT FOR THE DYING CHRISTIAN.

A Sermon occasioned by the Death of JOHN HOLLAND, ESQ., of Slead House, near Halifax, preached in Bridge End Chapel, Rastrick, on Lord's Day, October 12th, 1815, by Robert Bell. Published by request. Halifax, H. Martin, Upper George Yard, 1815; sold by W. Birtwhistle, Halifax, E. S. Keir, Brighouse; 12mo., 28 pages. Mr. Holland's family had lived at Broad Oak and Slead Syke several generations. Mrs. Holland was sister to Mr. Samuel Hodgson, of the Bowers, Halifax. The pamphlet is exceedingly rare, so I reprinted it in the Bridge End volume. Mr. Bell resigned Bridge End in 1851, and retired to Salterforth in Craven, but died at his son's residence in Huddersfield, on December 12, 1869, aged 63.

The REV. ROBERT HARLEY, F.R.A.S., (afterwards F.R.S., and M.A. of Oxford), succeeded at Bridge End in August, 1854, but had remained at Airedale College a year after his call. His publications include,—A Discourse, December 29th, 1861, on the Death of the Prince Consort. Brighouse, J. Yates, "Chronicle" Office, 1862, 15 pages, crown octavo.

Bicentenary Commemoration, August, 1862, two sermons,—The Nonconformists in Nebuchadnezzar's time, and the Nonconformists of Charles II.'s time, a parallel in principle, conduct and results."

"George Boole, F.R.S., an Essay, Biographical and Expository," (From the *British Quarterly Review*, July, 1866,) 43 pages, demy octavo.

"The Stanhope Demonstrator, an Instrument for Performing Logical Operations," by Rev. Robert Harley, F.R.S., F.R.A.S., Vice-master of Mill Hill School, formerly Prof. of Math. and Logic in Airedale College. (Reprinted from 'Mind,' 1879, 21 pages, demy octavo.)

He resigned Bridge End in February, 1868, and removed to Leicester, 1868, thence to Mill Hill, London, 1872, Oxford, 1886, Heath near Halifax in 1892; London (Forest Hill), 1894. An engraved portrait of him appeared in the *Evangelical Magazine*, 1880.

LIST OF PAPERS BY MR. HARLEY.

30 pp., 1860. Demy 8vo. On the Method of Symmetric Products, and on certain Circular Functions connected with that Method. *Philosophical Transactions*, 1861.

24 pp., 1862. On the Theory of the Transcendental Solution of Equations. Castle Hill, Brighouse, May, 1862.

19 15 pp., 1860—1862. Two papers on the Theory of Quintics. Dated Castle Hill, Brighouse.

* 12 pp., 1863. A Contribution to the History of the Problem of the Reduction of the General Equation of the Fifth Degree to the Trinomial Form.

16 pp., 1864. On Certain Class of Linear Differential Equations.
vi. pp., 1867. George Boole. Obit. Notice. Royal Society.

5 pp., 1873. On the Theory of Differential Resolvents.

4 pp., 1878. On Certain Linear Differential Equations.

6 pp., 1878. Addendum to Mr. Robert Rawson's Paper on Differential Resolvents.

10 pp., September, 1881. "Biograph" Article by Editor on Rev. Robert Harley.

2 pp., 1881. Note on a Differential Equation.

6 pp., 1881. Supplementary Notes on Same.

24 pp., 1881. Application for post of principal, Firth College, Sheffield, testimonials.

3 pp., 1882. Letter to some Old Hill Boys.

14 pp., 1884. Professor Malet's Classes of Invariants identified.

6 pp., 1886. On the Explicit Form of the Complete Cubic Differential Resolvent.

7 pp., 1887. On the Umbral Notation.

3 pp., 1888. On the General Quartine, or the Ineritoid of the Fourth Degree.

4 pp., 1890. On the Stanhope Logical and Arithmetical Machines.

1891. Lecture on the Power of an Idea. (Broad-sheet, 3 columns, reprinted from the "Brighthouse News.")

11 pages, 1892. On the Interchange of Two Differential Resolvents.

1893. Sermon on the Sublimity of Astronomical Research. (6 columns, reprinted on folio-sheet from "Brighthouse News.")

13 pp., 1895. Sir James Cockle, M.A., F.R.S. Manchester Memoirs.

Fly-sheet, 1895. Lecture on the Moon. (5 columns from "Brighthouse News.")

10 pp. and plate portrait, 1896. Sir James Cockle, M.A., F.R.S. Royal Society Obituary Notice.

1904. The Biographical Press Agency. Article on Rev. Robert Harley by Editor.—Private.

1904. May No. of Temperance Record. Pp. 197—202. Temperance in the Colleges.

CATALOGUE OF SCIENTIFIC PAPERS,

Royal Society, by the Rev. Robert Harley, F.R.S., 1800—1863. Vol. x. P. 189.

On impossible and certain other surd equations. Manchester, Phil. Soc. Mem. ix., 1851, pp. 207—235.

2. On the theory of quintics. Quart. Jour. Math. iii., 1860, pp. 343—359.

3. On the method of symmetric products, and its application to the finite algebraic solution of equations. (1859.) Manchester, Phil. Soc. Mem. xv., 1860, pp. 172—219.

4. On the theory of the transcendental solution of algebraic equations. Manchester, Phil. Soc. Proc. ii., 1860-62, pp. 181—184, 199—201, 237—240; Quar. Jour. Math. v., 1862, pp. 337—360.

5. On the method of symmetric products, and on certain circular functions connected with that method. (1860.) Roy. Soc. Proc. x., 1860-62, pp. 43—44; Phil Trans. 1861, pp. 327—356.

6. On a certain class of linear differential equations. Brit. Assoc. Rep. 1862 (pt. 2), pp. 4—5; Manchester, Phil. Soc. Proc. iii., 1862-63, pp. 11—14; Manchester, Phil. Soc. Mem. ii., 1865, pp. 232—245.

7. On the theory of quintics. (Part 2.) Quar. Jour. v., 1862, pp. 248—260.

8. On Briggs' reduction of the equation of the fifth degree to a trinomial form. Manchester, Phil. Soc. Proc. iii., 1862-63, pp. 69—71.

9. On recent researches on the theory of equations. Manchester, Phil. Soc. Proc. iii., 1862-63, pp. 173—177.

10. A contribution to the history of the problem of the reduction of the general equation of the fifth degree to a trinomial form. Quar. Jour. Math. vi., 1863, pp. 38—45. Royal Society Catalogue of Scientific Papers. 1874-83. Vol. vii., p. 909.

11. On the theory of differential resolvents. Brit. Assoc. Rep. xxxv., 1865 (Sect.), p. 6; xxxvi., 1866 (Sect.), pp. 2—3; xliii., 1873 (Sect.), pp. 17—21; London, Math. Soc. Prac. i., 1866, No. 4.

12. Remarks on Boole's mathematical analysis of logic. Brit. Assoc. Rep. xxxvi., 1866 (Sect.), pp. 3—6.

13. On the Rev. T. P. KIRKMAN'S method of resolving algebraic equations. (1868.) Manchester, Lit. Phil. Soc. Proc. viii., 1869, pp. 4—20.

14. On Boole's "Laws of Thought. Brit. Assoc. Rep. xl., 1870 (Sect.), pp. 14—15. Royal Society Catalogue of Scientific Papers, 1874—83. Vol. x. P. 143.

15. Addendum (to the paper by R. RAWSON, on a new method of determining the differential resolvents of algebraic equations). (1878.) London Math. Soc. Proc. 9 (1877-78), pp. 216—221.

Royal Society Catalogue of Scientific Papers, 1874-83. Vol. x. P. 143.

16. On certain linear differential equations. Brit. Assoc. Rep., 1878, p. 466—468. Journ. Math., 17, 1881, pp. 352—353; 18, 1882,

17. Note on a differential equation*. Quar. Jour., 1881, pp. 352—3; 1882, pp. 41—42.

Other papers appear in subsequent volumes.

The REV. JOHN BROWN LISTER, a Roth-erham Student and Skipton native, became minister at Northallerton 1819, Lewisham 1852, and whilst there published a book for the young entitled "Success in Life," then removed to Blackburn, and in January, 1869, to Bridge End. He removed to Kensington in 1874.

The REV. ANGUS GAMBRAITH came from Whitehaven in January, 1877, to Bridge End, and remained until (about 1900), and was succeeded by the REV. E. JOHNSON SAXTON, of Barnsley, in 1901.

The REV. JAMES WILLIAM ROSE, of the United College, Bradford, became minister at the branch chapel at Waring Green, 1896. The REV. J. R. HILL preceded him, and the present minister is the REV. G. P. BROWN, 1904.

LXXXIII.—T. B. CHAMBERS.

Although Mr. Isaac Heaton published the following pamphlet (12 pages), it was the production of Mr. Thos. B. Chambers, solicitor, Brighouse. It is so very rare that I venture to reprint it literatim, and hope any reader will supply further particulars of the school and its masters. In 1787 the assessment books shew John Swift as master, and in 1790 a Mr. West (probably the same that got Rastrick Free School). Mr. Crossley was master somewhere between 1791 and 1818; and Joseph Boothroyd 1770?

1862.

A LETTER

To the

INHABITANTS OF BRIGHOUSE,

Concerning the Foundation of a Charity

School at

BRIGHOUSE,

In the year 1741.

Halifax: Walker, Printer, George Street.

Brighouse, 30th October, 1862.

To the Inhabitants of Brighouse.

As the present Master of the School at Brighouse, established in 1741 in connection with the charity of Mrs. Bedford (which office I have now held for 43 years), I beg to communicate to you the fact that on the 9th inst. I was served with a Notice from the Representative of the late Mr. Joseph Barber, Solicitor, Brighouse, of which the following is a copy:—
“Sir,—I hereby give you Notice to quit and deliver up possession of the Dwellinghouse, School, and premises with the appurtenances situate at Brighouse, in the Parish of Halifax, and County of York, which you hold of me as Tenant thereof, on the first day of May next, or at the expiration of the current year of your tenancy, which shall expire next after the end of one half year from the date of this Notice.

Dated this Twenty-third day of September, 1862.—MARIANNE BARBER.

To Mr. Isaac Heaton.”

Shortly after the receipt of this Notice, by the recommendation of friends, I consulted Mr. Chambers, Solicitor, Brighouse, as to the right of the parties, who have given this

Notice, to act upon it and take the school and house from me, and treat it as their private property, and with his permission I now lay before you a copy of his letter to me, which gives very full particulars as to the School, etc.

COPY.

Brighouse, 27th October, 1862.

Dear Sir,—Since you called upon me with the Notice served upon you requiring you to quit and give up the possession of the School and School House and premises in Brighouse, now in your occupation as Schoolmaster, I have examined the Court Rolls and other Documents in my possession as Steward of the Court Baron and Manor of Brighouse, for the purpose of ascertaining the circumstances under which the School was originally established, and the Trusts which such circumstances created, whereby the School became a charitable institution.

I now place before you Extracts from various documents which I have examined, and other information on the subject.

“Mrs. Mary Bedford, deceased, Widow of John Bedford, formerly of Thornhill Briggs, Esquire, deceased, by her last Will and Testament, dated the 13th day of December, 1735, ordered and directed that in case the inhabitants of Brighouse did within 12 months after her decease erect and build at Brighouse a Charity School, with good free stone and timber, then she gave and bequeathed unto her Brother Thomas Bedford, and Reynold Newstead, of Wakefield, Gentleman, William Dawson, of Wakefield, Gentleman, and George Newstead, her Nephew, the sum of Two Hundred Pounds, to be paid to them by her Executrix at the end of twelve months next after her decease. Upon special trust and confidence, that they the said Thomas Bedford Reynold Newstead, William Dawson, and George Newstead (whom she by her said Will appointed Trustees for this and other charitable purposes therein mentioned) should so soon as they conveniently could lay out and dispose of the said £200 in a purchase of lands and tenements of inheritance, and settle the same in such manner that the Rents and profits thereof should and might be applied and disposed of for and towards the maintenance, education, and instruction of ten poor children at the said Charity School, if erected and founded at Brighouse aforesaid within the time aforesaid, and that her said Trustees should choose a School Master of a sober life and conversation, and that five poor boys of Brighouse aforesaid should be there taught by the said Master to read English well and distinctly, and to write some plain hand, and the two first Rules in Arithmetic, to wit, addition and subtraction, and five poor girls of Brighouse aforesaid should also there be

taught to read English distinctly, and to knit and to sew, and should be instructed in the principles of the Christian Religion. And that as often as any one or more of the said Trustees should die, the survivors or a majority of them should appoint and by Deed make new Trustee or Trustees in the room of him or them so dying, and that the heir or heirs of the said George Newstead should always be one of the said Trustees and their successors should always nominate and appoint the poor children aforesaid to be taught, and should also choose a Master and Dame to teach them as aforesaid in the School of Brighouse aforesaid. That if the inhabitants of Brighouse aforesaid did not erect and build such Charity School as aforesaid within Twelve months next after the Testatrix's decease, and Notice thereof given to one or more of them, then by her Will she gave and bequeathed the said Two Hundred Pounds to Ellen Newstead, George Newstead, and Betty Newstead, and to the youngest child and children of her said Nephew, George Newstead, and Ann his wife, and she appointed the said Ann Newstead sole Executrix of her said Will."

The inhabitants of Brighouse in 1741 appear to have entered into a Subscription, to raise a fund for the erection of a School and House in order to secure the benefit of Mrs. Bedford's bequest as is shewn by various documents from which the following are extracts:—

"Subscriptions for erecting a School at
Brighouse."

	£	s.	d.
Sir Saml. Armytage	5	5	0
Mr. Dawson	0	10	6
Mr. Radcliffe	3	3	0
Mrs. Gill	2	2	0
Mr. Walley	0	5	0
Jonas Crowther	1	1	0
Joseph Naylor (was set down a Gua. by Mr. Walley, but as he promised half a gua. only, he would pay no more	0	10	6
Lydia Smith	0	5	0
John Clegg	0	5	0
Wm. Whitfield	0	5	0
Peter Day	1	1	0
Mrs. Sharp	1	1	0
Mrs. Nicholls	1	1	0
Jer. Hargreaves	0	10	6
James Taylor	0	10	6
John Horsfall	0	5	0
Saml. Holdsworth	0	5	0
Mr. Denton	1	1	0
Mr. Metcalfe	1	1	0
Robert Robinson	1	1	0
Danl. Gill	1	1	0
Saml. Walker	0	10	6
Doctr. Lee	1	1	0
Joseph Leeming	0	2	6
John Ramsden	0	5	0

Mr. Haworth	1	1	0
Captn. Bedford	1	1	0
John Whitworth	0	10	6
Henry Gill	1	1	0
Wm. Drake	1	1	0
Mr. Holdsworth	1	0	0
Wm. Whiteley	0	5	0

£30 8 6

"Mr. George Newstead told Joseph Naylor, before the death of the Testatrix, that he thought Waring Green or at Bonegate would be proper places for the school to be erected on, or one of them, he (Mr. N.) came to visit the school, whilst erecting, and he approved thereof, and told them to go forward with the work, and get it finished in due time and the money left thereto was ready, and he requested Mr. Radcliffe to enquire for a purchase, in order to settle the land for the use of the school pursuant to the Will.

"The inhabitants of Brighouse aforesaid erected such School at Brighouse aforesaid, within the time limited, at the upper end of the Town of Brighouse, upon a small parcel of waste, the herbage whereof was of no value, lying betwixt Peter Day's house, and Mr. Radcliffe's close, being upon the highway leading from Brighouse to Lightcliffe, and the place most convenient for the Township, containing nine yards in length, and five yards in breadth, within the walls thereof, together with a fire-stead therein. There was also erected a house and chamber at the end thereof, which was intended for a master to live in, but the subscription money for building a school not being sufficient to erect both, Sir Saml. Armytage paid what was short, and took the house into his own hands, in order to repay him his money out of the rents and profits thereof, and a Stone was put over the House Door and engraved thereon by Sir Samuel's directions,

"This House and School were erected by the Inhabitants of Brighouse, upon the Charity of the Honoured Mrs. Bedford, who by Will gave £200 to be laid out in Lands for the Endowment thereof, 1741."

"The house is the same breadth of the school, and five yards in length, but there is no door out of the house into the school; the school is erected with Elland Edge stone, which is the best and most durable stone we have about us, and is very well walled and timbered. The north wall of the school is built, where the south fence from the Waste, of a close belonging to William Radcliffe, Esquire, called the Riding, stood, and is now as a fence for the same, 'Query.' If it will be necessary to have any deed or surrender from Mr. Radcliffe for the north wall of the said school, it being erected upon his fence of the said close."

In the account of "disbursements about the school and house" there is the following entry—

"George Harper, for engraving £ s. d.
151 letters 0 6 5."

This entry bears out very nearly (a difference only of two in) the number of letters, which formed the inscription on the head stone now over the school house door, and which inscription appears to have been intentionally obliterated, most probably in consequence of the unsuccessful result of the proceedings which were afterwards instituted by the inhabitants of Brighouse against Mrs. Bedford's surviving trustee (Mr. George Newstead) to compel the investment of the £200.

The total sum expended in money in erecting the school and the schoolmaster's house was £62 0s. 4d., from which is deducted the amount raised by subscriptions, £30 8s. 6d., balance £31 11s. 10d.

This balance of £31 11s. 10d., as appears from a receipt dated 6th January, 1743, signed by Mr. Abraham Radcliffe, Jun., was paid by Sir Saml. Armitage, who "took the house into his own hands in order to repay him his money out of the rents and profits thereof."

Not many years after the school and house were erected all the trustees named in Mrs. Bedford's will died, except Mr. George Newstead; he neglected to invest the £200, and in 1757 (some of the then inhabitants of Brighouse acting under the advice of "Mr. Abraham Radcliffe, attorney-at-law, at Brighouse," made an attempt to compel Mr. Newstead to invest the £200, pursuant to Mrs. Bedford's will. The form of proceeding was by petition, from the inhabitants of Brighouse, "To the Commissioners of the Commission of Pious Uses, within the County of York." The petition alleged amongst other matters "That after the said school was erected, all the other trustees being dead, and the said George Newstead, the testatrix's nephew, being the only surviving trustee, he in hopes to get the said Charity amongst his said children, has altogether since endeavoured to frustrate the said charitable intentions of the said testatrix, and notwithstanding he has been frequently applied to in order to fulfil the said trust, hath hitherto refused, and yet doth refuse to perform, or in any way to fulfil the same."

Upon this Petition a summons was issued against "George Newstead, and Ann his wife"—which summons was heard on the 11th December, 1754 (?) before the Commissioners of Charitable Uses at Leeds, and Mr. Wilson, the Recorder, who then sat as Judge, being of opinion "that as Newstead's children (to whom the said £200 was given in case the inhabitants of Brighouse did not erect a school within the time limited in the Will) were not

summoned and made parties, the Commissioners could not proceed to a Decree, therefore nothing could then be done."

I have also ascertained from a memorandum, dated May, 1770 that the school was then let to Joseph Boothroyd at 30s. per annum, to be laid out in the repairs of the Highways of Brighouse.

By the proceedings taken against Newstead, it appears he alleged that he had no assets wherewith to pay the £200; however, in or about the year 1790, it became known to the then inhabitants of Brighouse, that "a large Farm and Tenement called Thornhill Briggs, the residence of the above said Mrs. Bedford," held by Mr. Newstead under Mrs. Bedford's Will, was about to be sold by him to Messrs. Peech and Runnington, upon which the Curate and Chapelwardens of Rastrick Chapel published a Notice in the Leeds weekly newspaper, calling upon Mr. Newstead, the surviving Trustee, "to shew cause why the Two Hundred Pounds were not laid out for the use of the poor children of Brighouse, according to the intent and meaning of Mrs. Bedford's Will." This Notice seems to have led the intending purchasers to question Mr. Newstead's title, judging from the following record of the transaction, namely,—“Upon this, Mr. Newstead and his Wife, in order to make the Title good to the purchasers, granted a lease for 21 years to a different person, in view of cutting off the Entail of the Copyhold Lands (the Estate being so and uncompounded for), so that it became forfeited to the Lord of the Manor of Brighouse, who holds a Court Baron every year in Brighouse aforesaid; upon information of this to the Steward of the Manor, a Special Court was called, and due proof being made, the Copyhold Lands were seized by the Lord of the Manor the day following. After this, three other courts were holden, three weeks between every court, and proclamations made, and upon the last and general court day a number of poor women and children came into court and desired that the court would be pleased to do them justice, and their children might be instructed free at Brighouse School according to the Will of Mrs. Bedford, and the said Will was read in court, and also several Scripture Rules were exhibited setting forth the necessity of having the Will fulfilled and the children duly taught, and notwithstanding the purchasers' application for admittance into possession of the Copyhold Lands, the court adjudged that a part of the said Lands was incumbered with the payment of the £200, but nothing appeared in court sufficient for the decision of the dispute.”

After this I find some further attempts were made, or were intended to be made, with the help of Dr. Coulthurst, then the Vicar of Halifax, to secure the benefit of the £200, and

to induce the Lord of the Manor of Brighthouse to refuse a re-grant of the Copyhold Lands, except upon the terms of the £200 being paid. The following extract from an original letter addressed to "Mr. Crossley, Brighthouse," who was then the Master of the School, written by the then Minister of Rastrick Chapel, refers to the Charity:—

"Sir,—I went to Hal: (Halifax) to visit four persons—all out—Dr. Coulthurst in Craven—Mr. Parker returns home to-morrow nt, &c., &c.—as ye Family at Kirklees Hall never laid any claim to ye school, but ye school-house and additional buildings only, as ye late Sr Saml. was not only a genteel subscriber to the school (which he never claim'd) but went several times to see it when building, and encourag'd ye workmen, I don't see how Sir G. can return ye Estate without claiming ye endowment & 49 years interest upon it, unless he intends to join ye trustees in a most cowardly act of injustice to the Poor of Brighthouse, his own tenants." (1791.)

I believe that all the attempts to compel the investment of the £200 failed; but that does not affect or alter the original foundation of the school, and I think I have given you above sufficient information to shew that the house and school you are now required to quit are not private property, but part and parcel of a charitable school, established by, and belonging to, the inhabitants of Brighthouse, for teaching the Poor Children of Brighthouse.

I am, Dear Sir, Yours truly,
T. B. CHAMBERS.

To Mr. Isaac Heaton,
Schoolmaster, Brighthouse.

I must leave this important matter to be dealt with by those parties who wish to preserve to the town of Brighthouse, the rights and interests of its inhabitants in the School, and remain,—Your obedient Servant.

ISAAC HEATON,
Schoolmaster.

LXXIV.—POETS AND RHYMSTERS (A.B.).

I don't intend to draw the line where poets begin and rhymsters end, for in many cases there is some over lapping, and even rhymsters may chronicle interesting local matter. Already in this series we have given the names of a considerable number who have published poetic effusions or criticised other people's poetry. Such writers will only be barely named in the following alphabetical list.

The REV. WILLIAM AINSWORTH, of Lightcliffe Chapel, published his "Marrow of the Bible" in rhyme, in 1652. Mr. Watson in his "History of Halifax" gives a description of Ainsworth's Triplex Memoriale, a book that I have reprinted, but does not mention

the "Marrow." The Dictionary of National Biography fails to notice this old, quaint writer. Before 1650 he had been Lecturer at St. Peter's, Chester, and in 1647-8-9 and 1650 he was at Lightcliffe Chapel, and in 1651-2 at Sowerby Bridge Chapel. He was evidently a persecuted Royalist, and had property in Lightcliffe, as shown in the History of Hipperholme, etc. At or before the Restoration he was advanced to good posts at Hull. In 1661 he was Lecturer at Holy Trinity, Hull, but resigned in 1671 on account of ill-health (Tickell's Hull, 805.) He relinquished also his interest in the Charter House, of which he was Master, and was allowed a house in Sir John Lister's Hospital (founded by a worthy branch of the Halifax Listers,) with an annuity of nearly fifty pounds during the remainder of his life. Mr. Ainsworth says that parsons were then worse-paid and less honoured than ballad-mongers and pipers. See his "Triplex."

DISNEY ALEXANDER, M.D., of Lupset near Wakefield, published "Horse Poeticae, or Poems, with notes, by a Retired Physician," 1790. An edition was issued in 1837, octavo, pp. xii., 177, which sells at about 3s. He had previously resided at Spring Head, Halifax, where he published "Christian Holiness, three discourses preached in the Methodist Chapel," 1799; printed by J. Fawcett, Ewood Hall, 1800, 106 pages.

GERVASE ALEXANDER, M.D., Halifax, who died in 1856, aged 83, published a "Translation of the Odes of Horace into English Verse." There is a portrait of him by Baskin, of London.

HENRY ANDERTON, who possibly may have lived on the Lancashire border, issued "Temperance Songs," printed by J. Walton, Todmorden, 1836, a 12mo. tract, 12 pages.

C. S. BROADBENT, under the letters C.S.B., Eland, besides fugitive pieces in the Yorkshire Magazine, 1871, issued a sixteen-mo booklet, called "Hullen Luge."

H.B.—"The Cumming Prize Poem,
Halifax, n.d. (c. 1855).

"Ode to Dr. Cumming by the Heath Boy, who got birched for writing "The New Crusade. The Cumming Stakes of £500 were awarded to this ode."

The REV. PAUL BAIRSTOW, Lightcliffe Curate, was also a poet and a soldier, according to Oliver Heywood. He was a native of Sowerby, and settled at Rochester, leaving benefactions to Sowerby.

T. BAIRSTOW.—AN ORIGINAL SET OF PSALM AND HYMN TUNES, arranged for one or four voices, with organ or pianoforte accompaniment; also eight chants. 38 pages, oblong 4to., sells at 2s. Halifax, published for the Author, n.d. He also issued

A SECOND SET OF PSALMS AND HYMNS.

JOAH BATES, M.A., an eminent Yorkshire musician, was born at Halifax on March 19th, 1740-41, being the son of the parish clerk, and he received his early education at the Grammar School under the Rev. Dr. Ogden, and learnt music from Hartley, the organist of Rochdale. He went afterwards to Manchester to Dr. Parnell's school, and while there he was much struck by the organ-playing of Robert Wainwright, organist of the collegiate church. He was subsequently sent to Eton, where he obtained a scholarship on August 2, 1756. While he was at Eton he was deprived of music altogether (not so now), but he kept up his practice by playing on imaginary keys on the table. One of the masters, Mr. G. Graham, discovered his passion for music, and, being himself an enthusiastic amateur, gave him much encouragement. On July 31, 1758, he was nominated for a scholarship at King's College, Cambridge, but he was not admitted until May 4, 1760. About this time he obtained a University Scholarship, and he took the degree of B.A. in 1764, and of M.A. in 1767. During his term of residence in Cambridge he got up, and himself conducted, a performance of the "Messiah" in his native town, that occasion being the first on which an oratorio had been performed north of the Trent. In his orchestra William Herschel, the future astronomer, played first violin. Shortly afterwards he succeeded to a fellowship at King's, and was appointed college tutor. The attention of Lord Sandwich, the First Lord of the Admiralty, whose second son was a pupil of Bates, was at this time attracted to his wonderful musical and general talents, and he made him his private secretary, and procured for him a small post in the Post Office worth £100 a year. In March, 1776, this appointment was vacated for a more important and lucrative one, that of Commissioner of the Victualling Office, obtained through the same interest; and in the same year he was appointed to the post of conductor to the Concerts of Ancient Music, which had just been started. By this time he had written a "Treatise on Harmony," which was translated into German. On December 21, 1780, he married one of his pupils, Miss Sarah Harrop (see hereafter Bates, Sarah). In 1783, in conjunction with Lord Fitzwilliam and Sir Watkins Williams Wynn, he set on foot the commemoration of Handel, which took place in Westminster Abbey, in May and June, 1784. At these performances he held the post of conductor. Soon after this the King appointed him a commissioner of the Customs, and about the same time his name appears as vice-president of Westminster Hospital, and as director of Greenwich Hospital. He subsequently invested all his own and his wife's fortune in the unfortunate project of the

Albion Mills, and when these were burnt, in 1791, he was nearly ruined. The vexation and trouble resulting from this mischance brought on (says Burney) a complaint in his chest, which finally proved fatal. In 1793 he resigned the conductorship of the Ancient Concerts, and was succeeded by Mr. Greatedorex; and on June 8, 1799, he died, aged 59. An original portrait of Joah Bates and his wife, painted by F. Cotes, R.A., is in the possession of Mr. H. Littleton, from the Sacred Harmonic Society. See the "Third National Portrait Catalogue," No. 780; and another was engraved by Daniel, after Dance, 4to.

SARAH BATES, a celebrated singer, and the wife of the preceding Joah Bates, of Halifax, Yorkshire, was born in an obscure place in Lancashire, of humble parents named Harrop. She was educated at Halifax, the birthplace of her husband, and worked for some time in a factory in that town. On one occasion she sang in public there, and was heard by Dr. Howard, of Leicester, who prophesied that "she would one day throw all the English, nay, even the Italian, female singers far behind her." While she resumed her ordinary occupations, Dr. Howard sounded her praises in London, where she met with very great success. Here she studied Italian music under Sacchini, and the compositions of Handel and the older masters under her future husband. She was a successful concert singer, both before and after her marriage with Joah Bates, which took place in 1780. Her chief success was made in sacred music, which she delivered with much impressiveness. Among her secular songs the most famous was Purcell's "Mad Bess." She is said to have brought her husband £6,000 or £7,000 as a marriage portion, the tangible results of her popularity as a vocalist. Her success, it is said, gave a great impetus to the cultivation of music among the factory girls in the North of England. She was remarkable for her fine and clear articulation, which has been compared to that of Garrick in acting. She is said, by a professor of great reputation, to have possessed vast natural requisites for a singer, to which was added high cultivation. Her voice was full and rich, her shake brilliant and equal, and her expression, especially of Handel's pathetic airs, matchless. She was not confined to the soprano, for she sung the contralto songs. "He was despised," and "Return, O God of Hosts," with such feeling and expression as they had not received since the days of Mrs. Cibber. In the "Rosy Bower" and "Mad Bess," of Purcell, she was inimitable. Mrs. Bates died at Foley Place, on December 11, 1811.

J. BAXTER, of Barkisland School, near Halifax, Author of the Young Christians' Cyclopaedia, which reached a second edition,

thick duodecimo, was also author of *THE THUNDERSTORM AND THE ATHEIST*; and *THE ABBEY*. Two Poems, to which is subjoined an interesting account of Kirkstall Abbey, in Yorkshire, of which celebrated ruin the latter poem is descriptive. Halifax, R. Sugden, 1821, small 8vo., pages 72 4. 2s. 6d. boards. [Ded. to Miss Bold, of Bold Hall, dated Barkisland School, February, 1821.] A copy is in Halifax Philos. Library, and I have a good one, with the engraved title page also. Mr. Baxter issued a Key to Scripture given in the Cyclopaedia, price 6d.

REV. ROBERT BELL (Stainland and Brighouse), and Joseph Cockin Hoatson (Halifax), published *THE HALIFAX SELECTION OF HYMNS*; intended as a Supplement to Dr. Watts' Psalms and Hymns. Halifax, Whitley and Booth, 1831. No pagination.

[Preface signed by Robert Bell and Joseph Cockin Hoatson, August, 1831. Syllabus of Contents. General Index, with authors' names. Hymns 1-520. Index, Tables of Scriptures. Two hymns by Rev. Robert Bell are inserted, and T. R. Taylor's "There was a time when children sang."]]

BRIAN BENTLEY.—B.B. was buried at Halifax, June 9, 1679, where he had lived with the character of being a good poet, but for my own part I can say little to this, having never seen any composition of his either in print or manuscript. (O. Heywood).

"Brian Bentley, of Halifax (whom they called the Halifax Poet, because he was a great versifier) taught school in his latter days in the Back-lane, was well-descended, had a great estate but had spent it, being very fat, fell suddenly ill on Lord's day morning, June 8, 1679, and they askt him if he would have a cap; he swore he never wore a cap unless it was a barley cap, but he, without any sense and remorse, presently after breathed his last, and was buried the day after being June 9. Oh dreadful, god is righteous, he had given himself to jests and vanity." (From "Oliver Heywood's Diaries," edited by J. Horsfall Turner, pages 139, 262, vol ii.) No known specimen of his versifying has been preserved for nearly two hundred years. An unfortunate and foolish guess has attributed the *Elland Tragedy* ballad to Bentley, but the edition printed by me was taken from a manuscript older than Bentley's day, and bore the initials J.N., which see.

ARTHUR WILLIAM BICKERDIKE, Prescott Street, we may venture to mention as editor of the "*Beacon Almanack*," Halifax, which consists of prose and verse, as also the "*Beacon Christmas and New Year's Annual*." Halifax, 1872, 48 pages, 3d.

The writer of the next item is unknown,—"*The Boy Bishop*, a ballad of Old Halifax." 14 pages, printed by Leyland, 1877.

JOHN N. BISSELL, for sometime Master in the Grammar Schools of Queen Elizabeth at Worcester and Halifax, published a volume of "*Poems*," forty pages, printed in 1861, by H. Heavisides, Stockton.

JOHN BLACKBURN was born at Hedden Bridge, June 22, 1837, and died June 11, 1898. He was a schoolmaster and excelled as ornithologist and musician. He wrote verses and composed tunes to some of them. His Jubilee Song, "Hail Mighty Victoria," was published. The last half of his life he spent at Cornholme. He was a contributor to the *Todmorden Advertiser* nearly forty years in prose and verse. He was buried at Mytholm Church.

JAMES BLAND, Gerrard-street, Halifax, edited the first series of Wilson's Clock Almanack, 1865, nearly the whole of it being in rhyme, and much of it referring to the sale of Wilson's hats.

JOSEPH BOTTOMLEY, a celebrated musician, was born at Halifax, in Yorkshire, in 1786. His parentage is not recorded, but his musical education was begun at a very early age. His predilection for music first appeared at a concert, to which his parents had taken him, when the effects produced upon him by the performance were so remarkable, that a gentleman present warmly advocated the propriety of his being educated for the profession. His parents, availing themselves of the intimation, procured him instructions as soon as possible, and at the age of seven he performed a concerto on the violin, exciting at once feelings of pleasure and astonishment in a numerous audience. His studies on the pianoforte did not commence before he was eight years of age. At twelve he was removed to Manchester, where he was placed under the tuition of Grimshaw, organist at St. John's Church; and of Watts, the leader of the concerts. Upon the recommendation of Watts, he afterwards received instructions on the violin from Yaniewicz, who was engaged at that time to perform concertos at Manchester. In 1801, when 15, he was articled to Mr. Lawton, the organist of St. Peter's Parish Church, Leeds, who had been an apprentice to Dr. Miller, and a pupil of the celebrated Baumgarten. Under this gentleman he obtained considerable theoretical information, both by his private instructions and from his excellent musical library. After the completion of his term with Mr. Lawton, Bottomley removed to London, where he devoted a short time to the instructions of the renowned Wolff. At 19, having finished his musical education, he announced himself to the public as a teacher. Although he was appointed organist of the Parish Church of Bradford, in the year 1807, yet Halifax, being a very musical town, and affording him much teaching, became his principal place of residence. In

1820, after teaching in some of the most respectable families in the country, giving instruction to several teachers, and leading a very considerable number of performances, both sacred and miscellaneous, he was induced by a liberal salary, to accept the situation of organist of the Parish Church, Sheffield, at which place he was afterwards stationed. As a stimulus to exertion, it may not be improper to add that, notwithstanding an inattention to literature in early life, and a continual devotion of time to teaching and composition, Bottomley found opportunities of cultivating an acquaintance with several languages, the mathematics, and most of the sciences. The following is a list of Bottomley's principal published works:—"Six Exercises for Pianoforte," "Twelve Sonatinas," "Two Divertimentos, with Flute Accompaniment," "Twelve Waltzes," "Eight Rondos," "Ten Airs with Variations," "One Song," "One Duet, for two Pianos," "One Sonata," "Twenty-eight Songs, set to Dr. Watts's Familiar Poems," etc. All the foregoing are for the pianoforte, with a small "Dictionary of Music," London, 1816, etc. His manuscript works, which are numerous, consist of overtures, quintets, one quartet, trios, concertos, fugues, and anthems.

H. H. BOWMAN wrote "St. Valentine, or the Temple of Hymen," for which G. Frederic Sharp composed the music; Halifax, 1892, octavo.

J. BOWSER, Baptist Minister, Shipley, wrote HYMNS AND SPIRITUAL SONGS. Halifax, printed for the Author at the office of J. and G. Nicholson, 1807, 8vo., 300 pages; or 12mo., pp. 281, viii.

PATRICK BRANWELL BRONTE, only son of Rev. P. Bronte, 1817-1818. THE BRONTE FAMILY, with special reference to P.B.B., by Francis A. Leyland; 2 vols., 1886. Sells at 4s. 6d. or 6s. Valuable as giving the poems of P.B.B. especially. He was for some time a clerk on the railway at Luddenden Foot. Two of his father's poetical books were printed at Halifax.

JOSEPH BROOKBANK, (Elland Family).—THE WELL-TUNED ORGAN, or an exercitation wherein this question is fully and largely discussed, whether or no Instrumental or Organical Music be lawful in Holy Publick Assemblies. Small 4to., 1660. Sells at 4s. 6d.

SIR THOMAS BROWNE, see his "Religio Medici," No. 22.

LXXV.—POETS AND RHYMSTERS (2).

THOMAS CHEETHAM, of Ripponden, 1798-1826. Account of his Life, written by himself, edited by George Thomas Cheetham, Bradford, was printed by J. M. Jowett, Bradford, 1879.

In contains a poem of seven pages by T.C. dated 1825, on "The Sabbath."

REV. JOHN CHETHAM, afterwards spelt Cheetham, issued his famous Cheetham's Psalmody as "A Book of Psalmody, all set in Four Parts," in 1718, octavo. He was a musical clergyman at Skipton and Rotherham, but little is known about him. He died about 1760.

Another edition appeared in 1730, the sixth edition in 1741—"A Book of Psalmody, tunes, chanting tunes and fourteen anthems, all set in four parts; 6th edition, by Rev. Mr. John Chetham; sold in Wakefield, 1741. In 1745 another edition came out. In 1787 the 11th edition appeared, a "Book of Psalmody, Chanting Tunes and fifteen Anthems," Thomas Wright, Leeds, octavo, pages iv., viii., 186, xii. These editions fetch from 4s. to 6s. as curiosities.

A BOOK OF PSALMODY, containing a variety of tunes for all the common meters of the Psalms in the old and new versions, and others for particular measures; with chanting tunes and fifteen anthems, all set in four parts within such a compass as will most naturally suit the voices in country churches, yet may be sung in three or two without any disallowances. By the Rev. Mr. John Chetham. 8th edition, London, printed for Joseph Lord, bookseller in Wakefield in York-hire, and sold by him at his shops in Barnsley and Pontefract; by Samuel Howgate, Joseph Wilson and Elizabeth Swale, booksellers in Leeds, by Mr. William Edwards and Mr. Nath. Binns, booksellers in Halifax, 1752, 8vo., pages vi., viii., 186, xv.

For further editions see afterwards under Stopford and Houldsworth.

WILLIAM COLDWELL is said to have been a native of Stockwith, and resided during the greater part of his life at Sheffield. He died at Liverpool, aged 65, in 1836. He was author of "The Book of Praises, the Psalms of David, and others; the prophets of Jehovah," in metre, otherwise entitled "Psalms or Sacred Odes of David;" Halifax, 1821, small octavo. I have not seen this book, but it is described in Holland's "Psalmists of Britain," and in Lowndes, page 2004. He also printed at Halifax in 1820 a volume of "Hebrew Harmonies and Allusions," a duodecimo poetical work. He was also author of "FABLES AND MORAL POEMS," 2nd edition, 2 volumes. Halifax, R. Sugden, 1820, Vol. I.—117 pages, Vol. II.—127 pages. Contents of Vol. I., 13 items—Lady and Rose, Maternal Instinct, Bee, Youth and Shepherd, Sportsman and Birds, Conscience, Cynic, Henry and Emma, Oak, Two Sexes, Dead Jay, Man and Animals, Mountain Doves. The ballad "Henry and Emma"—(BRIGHT SHONE THE LUNAR ORB)—has high merit.

Contents of Vol. II., 21 items—Hermit, Slave, Enslavers, Country, King, Sleep, Laura and Edwin, River, Sympathy, Fox and Geese, Ruin, Goldfinch, Old Soldier, Felons, Ragged Boy, Young Henry, Edwin and Maggie, Orphan Boy, Wreck, Sailor Boy, Lark.

The first volume seems to have been issued in 1816, and the second one in 1818, but I do not know where they were printed.

REV. THOMAS COX, M.A., died at Lightcliffe, January 6, 1887, aged 61. Head Master at Halifax Grammar School 1861-83; Lecturer of the Halifax Parish Church 1871.

Libretto of the Sacred Cantata—JONAH; set to music by Dr. J. Varley Roberts, 1876. His other books will be mentioned elsewhere.

THE REV. HENRY KRABTREE has rhymes in his "Almanack" previously described, see Krabtree.

FREDERIC WILLIAM CRONHELM has been described as "the sweetest of Calder bards." He was born at Exeter, May 23, 1787. In 1797 the family came to Halifax. His grandfather was a Hanoverian officer. Before 1808 he issued a small volume of "Poems, with an Hexametrical translation of part of the Second Book of Klopstock's Messiah." In 1842 he printed for private circulation "A Wreath for Catherine's Grave," a thin quarto volume, inscribed to the memory of his daughter who died October 11, 1840, aged 12. This poem of thirty-two lines is a beautiful gem.

William Dearden (postea) also printed quarto size, 1840, on Catherine (Cronhelm), a Poem. He wrote fugitive pieces for the "HALIFAX GUARDIAN," of which he was editor for some years, and other pieces appeared in Canon Fawcett's "Temple Offerings," etc. In the "White Rose of York," 1834, is a long stirring poem by him entitled "The Doom of Cordoba, a Tale of the Caliphs," the scene of which is laid in Spain. "The Dream of Paradise" gives many Calderdale references. His privately printed "All Soul's Church, Halifax, a descriptive poem" was printed by Whitley and Booth, Halifax, large octavo size, 1860. I think a volume of his was printed at Rochdale without date, entitled "Poems, Translations, &c.," 204 pages. Mr. Cronhelm died June 2, 1871.

THE REV. JOHN CROSSE was incumbent of Cross-stone Church before he became vicar of Bradford. He was not found amongst the poets though an Elegy on Vicar Crosse was printed in Bradford, 1816, 44 pages octavo.

DAVID CROSSLEY was born in 1670 near Todmorden, and worked as a stonemason in Walsden. In early life he came in contact with John Bunyan, the immortal dreamer, and like Bunyan, travelled about the country preaching the Gospel. He and his cousin William Mitchell (afterwards the first Baptist pastors

of Rossendale, 1692,) attended weeknight services at Bacup. In 1691 Crossley preached in Mr. Pomfret's chapel, Spitafields, London, as a visitor. A few months after becoming joint-pastor at Rossendale, Crossley was baptised at Bromegrove, Worcestershire, August 26, 1692. He left Bacup in 1695 for Tottlebank, thence in 1705 for Knolly's chapel, London. In 1718 he returned to Lancashire, followed by discreditable reports, slanderous or otherwise, which after a long time he lived down, though expelled from the Yorkshire and Lancashire Baptist Association. He resided at Hapton, near Padiham, and in old age kept a school at Goodshaw.

1696. THE OLD MAN'S LEGACY to his daughters, by H.F., edited by D. Crossley.

1736. Another edition.

1720. Adam, where art thou? or the Serious Parley; a poem.

1743. The Triumph of Sovereign Grace, Manchester, 127 pages. A Sermon on the Execution of Lawrence Britcliffe, of Cliviger, for manslaughter.

169-. Samson a Type of Christ.

1744. Samson a Type of Christ, another edition, preface by Rev. Geo. Whitfield.

1851. Samson a Type of Christ.

D.C. was a very portly, heavy man, with a strong voice, that was heard by thousands at once when preaching on the hill sides of Yorkshire and Lancashire. He died at Crossley farm, Tatop, Crawshawbooth, in 1744 and was buried at Goodshaw Church.

In Alvery Jackson's MS. (Mr. Ormerod's possession, Todmorden,) are two poems by D.C., a hymn and an acrostic. He is mentioned in No. 27 of this series.

JAMES CROSSLEY, the celebrated Manchester Antiquary and Book Collector, born at Halifax. Edited Antiquarian works. Lived to be 83. Further notice of him and his Library Catalogue will be given. He edited—"Observations and Instructions, Divine and Moral, in Verse, by Robert Heywood, of Heywood," for the Chetham Society, 1869; quarto, large and small paper.

THOMAS CROSSLEY was a native of Ovenden, and died at Halifax, September 2, 1813, aged 39, leaving a wife and six children. POEMS, LYRIC, MORAL, AND HUMOROUS. Halifax, N. Whiteley, n.d. pages iv., iv., 139. [Preface dated near Halifax, December, 1828. Contents, 62 pieces—Dobson's Ghost, the Calder, Dreaming Cobbler, Kirkstall Abbey, Robin Hood's Grave, the Seasons, Ballad—BE STILL, YE HOWLING WINDS, 20 lines.]

HALIFAX. A Poetical Sketch, 1831.

FLOWERS OF EBOR POEMS. Halifax, Leyland and Son, 1837. Pages xi., 199.

[Preface, dated Ovenden, January 20, 1837. Contents, 116 items, very varied in subject, in-

cluding Christmas Customs, Ballad—I PULLED A ROSE, Bolton Priory, the Calkier, Natural Scenery, &c.]

SILAS CRYER, late of Halifax, returned to Bingley.

THE ABSTAINER'S COMPANION, in 3 parts, No. 2, contains 14 Original Melodies, and a Poem entitled the Contrast. Halifax, from the author, Hanson Lane, n.d., printed by Baidon and Son, Halifax. 32 pp., 32mo., 2d.

No. 3, prose and poetry, 2d.

LEISURE MUSINGS, Keighley, 1865, 232 lines of unmitigated doggerel.

LEISURE MUSINGS; consisting of Original Poems on Pleasant Subjects, with Appendix and Beautiful Illustrations. Keighley, "Herald" Office, 1876, Pages iv., 72, 6d.

[On Rev. A. Hudson, Bingley; Job Senior—"I'LL RELATE A STRANGE QUEER STORY."]

AN ACROSTIC; a poem descriptive of the Improvement of the Times, and the Horrors of Intemperance, by Silas Cryer, author of "Lines on the Panic," "Elegy on Job Senior," "On R. C. Wildon," "The Better Country," "The Christian's Warfare." Price 1d. Bingley, J. Harrison and Son, 1862; 12 pages.

LXXXVI.—POETS AND RHYMSTERS (3).

J.D. was author of "A Monody on the Death of a Brother," eight pages 12mo., Halifax, no date.

REV. BRYAN DALE, M.A., Congregational Minister at Halifax many years; removed to Bradford. His books have been previously named. His poetical effusions include—

THE OLD CENTURY and the New, 1900-1. 4pp.

PILGRIMS OF THE UMBRIA: American Congregational Council, October, 1899; a rhyme on their visit to Boston. Manchester, J. C. Norbury, 6, Chepstow Street; 6 pages; Hymns, in Magazines, and on New Year's cards.

ABEL DEAN, fourth son of Abel Wadsworth Dean, printer, Halifax, born November 1, 1814; died November 7, 1887. Celebrated organist at Halifax and Huddersfield. Conducted the great Sunday School Jubilee Commemorations from 1852 to 1885.

HYMN TUNES, a small volume.

"SONG OF THE WILD FLOWERS," "Music, Music."

"COME HOME," "Come, Oh! come," and many other songs, hymns, etc., some with words of his composition.

"Collection of Original Tunes," small quarto, Huddersfield, 1883, sells at 2s.

WILLIAM DEARDEN was born in 1804 at Hebden Bridge. He was educated at Heptonstall Grammar School, and a private school

in the East Riding. He became master of an Academy in King Street, Huddersfield, when a very young man, and remained there many years, 1830-1848. He next removed to Hollins Boarding School, near Halifax, and after that was for many years a schoolmaster in Bradford. About 1860 he got possession of the Warley Grammar School, and whilst there I first became acquainted with him. A memoir and portrait of him appear in my "Yorkshire Genealogist." He died January 24, 1889, and was buried at Heptonstall. He had a daughter, and one son—the Rev. Wm. Dearden, M.A., of the Royal Navy. He was always very active in local literary circles, and was more or less acquainted with P. B. Bronte, the Lake poets, the two Leylands, etc.

THE VALE OF CALDENE; or the past and the present. A poem in six books. Halifax, Walker, 1844. Pages xv., 256, 4.

[Ded. to Fred. Chas. Spenser, Preface, dated Huddersfield, December, 1844. Topographical Notes of Hebden Bridge district.]

Parts of this book appeared in his cousin's Miscellany, (W. Dearden, Nottingham.)

THE DEATH OF LEYLAND'S AFRICAN BLOODHOUND, 1837, 4to.

THE STAR-SEER: a Poem in Five Cantos. Halifax, Leyland and Son 1837. Pages xv., 174. Preface dated Huddersfield, December 29, 1836.

[Ded. to Fredk. Wm. Cronhelm, Proem. Canto I. The Lady of Kirklees, II. Pilgrimage, III. Aerial Voyage, IV. Bridal, V. Last Seal. Notes 125-173, on Caldene, Comets, Cross-stone, Astrology, Kirklees, Headless Steed.]

He edited John Nicholson's Poems in 1859; Bradford.

Mr. Dearden wrote largely to various magazines and newspapers, and was editor (and part proprietor) of Dearden's Miscellany. He had a large medley of manuscripts, much of which was unpublished at his death. "Catherine, a poem," was written in memory of Mr. Cronhelm's daughter.

WILLIAM DEARDEN, a Yorkshireman, cousin of the Calder-vale poet just-named, printed various poetical works at Nottingham, 1838, etc.

DEARDEN'S MISCELLANY, 4 vols., 1839-40, was a work of superior merit to which Dean Alford and others contributed excellent poems. The Vols. sell at 12s. 6d., 15s. Nottingham printed.

DANIEL DE FOE, born in London, 1663-1731.

THE TRUE BORN ENGLISHMAN; a Satire, with a copious memoir of the Author. Leeds, Alice Mann, 1836, 40 pages. (Pub. in 1701.)

* We claim that De Foe wrote his inimitable "Robinson Crusoe," 1719, whilst in hiding in Halifax. He wrote "A Hymn to the Pillory" after having suffered therein; also "Jure

Divino," 1707, his longest poem; "Caledonia." The first two lines of the True Born Englishman have been repeatedly quoted:

"Wherever God erects a house of prayer,
The Devil always builds a temple there,"
the next two lines are not so well-known:—

"And 't will be found upon examination,
The latter has the largest congregation."

Crabtree's Halifax, and writers from Mr. Watson's time award that Halifax has a claim to "Jure Divino" and "Robinson Crusoe."

R. DEMPSTER, Elland, wrote THE GOOD OLD GAS-LIGHT COMPANY; a song, 32 lines, 1877. 2 pages; dedicated to John Hutchinson, Barnsley.

GRACE DICKINSON, an inmate of Halifax Workhouse, 1861-3. Her amanuensis was Sarah Thomas, a deaf mute. Mrs. D. died January, 1863. Her husband had become insane, committed suicide and left her with three children.

SONGS IN THE NIGHT: a Collection of Verses by the late Grace Dickinson, composed in the Halifax Union Workhouse; edited by the Chaplain, with some account of the Author. Small 8vo., pp. xvi., 104. Halifax, 1863. 2nd edition, Wakefield, A. W. Stansfield, 1863, with frontispiece. 16mo., 96 pages.

WILLIAM DIXON, the Thinking Man's Friend. Halifax. Wm. Nicholson, 1852; 192 pages, nine of which are poems; the Vale of Hebden, 1830, etc.

GEORGE DOWNING, a comedian, became a debtor in Halifax Jail for one year at least, and he published a volume at Halifax in 1763, as under, "The Temple of Taste, or a Dish of All Sorts, consisting of Prologues, Epilogues, Songs, Epitaphs, Epigrams, etc., never before printed, to which is annexed a new Farce call'd Newmarket, or the Humours of the Turf, with a sketch of One Year's Account of the life of the Author lately detained in Halifax Jail on a small suspicion of debt." I regret I have never seen a copy of this book, which would have been serviceable in writing the "History of Wakefield Prison" last year. My late antiquarian friend, Mr. Wm. Grange, Harrogate, quotes a poem from this book of Downing's but knew nothing further of the writer. It was evidently printed at Halifax in 1763.

[EZRA DOYLE, Esq., a pseudonym; the author lived at Mixenden probably.].

POLLY'S GAON, or Merriment in dress and the Folly of pride. JAMES and POLLY, or the very funny wedding. BUTTERY DICK, or the beautiful sweating. And THE BOTTLE OF GAIKER, or Fun in Fermentation. Halifax, printed for the author by W. Nicholson; n.d., 52 pages, including covers.

"I recollect when I was young."

"Alas! They say old James is dead."

"My neighbour Dick was sent one day,"

"In a Midland town a parson lived."

It has since been issued by Nicholson and Sons, Wakefield, (formerly of Halifax), no date, 50 pages, 24mo.

The following has been erroneously attributed to Mr. Ben Preston, Bradford:—Dolly's Gaon, or the Effects of a ride, by a Native Genius, to which is added Rose and Dolly, etc. Halifax, Crabtree and Son. (1854.)

JOHN DRACUP, a native of Idle, removed to Great Horton, became Baptist Minister at Steep Lane, Sowerby. HYMNS and SPIRITUAL SONGS. Bradford, John Nicholson and Son for James Duffton. 1787, small 8vo., 70 pages.

NATHANIEL DRACUP, brother of John, left Idle, his native place, in 1729 to reside at Great Horton, and became a pioneer Methodist; over forty years a local preacher with a wide circuit in West Yorks, first class-leader at Great Horton, opened his house until a preaching place could be got; died in 1798. He wrote an Elegy on the Death of Rev. Wm. Grimshaw, Haworth.

W. DYCHE, B.A., Head Master of the Higher Board School, Halifax, edited "As you like it; with Notes, etc., portrait of Shakespeare, and 14 other illustrations by Shepperson, crown 8vo., 134 pages.

JOSEPH H. ECCLES.

This very successful writer of sweet songs and poems was born at Ripponden, on the 20th of June, 1824, and was entirely self-educated. His early days were spent in rambling amongst the woods and fields and on the moorlands which nearly surrounded his native vale, thereby fostering a partiality for rural scenes and sounds and a love for nature. The result of this training was visible in all he wrote, for his poetry treats of home and affections which sprung up and around it, and he sung of whatever was dear to him in the natural world. There is a sweet, cheerful strain running through all his verses, though sometimes a little tinged with melancholy when occasion required it, which always leaves in us a love for whatever is good in man or beautiful in nature. In 1845 he removed to Leeds, where he continued writing, and contributed poems and songs to the Leeds and other papers. One hundred of his songs were set to music by English, American, French, and German composers. He also edited several dialect annuals, amongst which were "The Leeds Loiner," "Tommy Toddles," and "Tommy's Annual," which were all exceedingly popular, and had a large local sale. His dialect verses and sketches, however, were not strictly speaking "native to the Shire," or even to the district in which Leeds is situated. This may probably be accounted for by his not being brought up in the district where most of his poems and sketches were composed.

A large number of his songs and poems are equal in sweetness and genuine feeling to any in the English language. About the year 1874 he issued a volume entitled "Yorkshire Songs." This contained seventy-one of his best dialect poems, some of them being very humorous. The late Mr. Abraham Holroyd received the following information from him in answer to a letter requesting particulars about himself:—"I was born at the village of Ripponden, near Halifax, on the borders of the Backstone Edge, on the 20th of June, 1824. I am a twin brother, and am self-taught; in truth, all that was ever spent in giving me an education was 2s. 9½d., at the village school, the note of which I retain as a relic of the past. My early days were spent amongst the woods and fields and on the moorlands, and since my earliest recollections I have been a great lover and admirer of nature. Since I came to Leeds in 1845, I have been engaged chiefly in chemistry. I have read much, and frequently give lectures. I have a wife and sweet little family, and we live very happily together." Mr. Eccles died at Leeds on the 7th of August, 1883, regretted by all who knew him.

I have one or two autographs of Eccles given to me by Mr. Holroyd, and I would like to see an edition of his works with a good portrait. His beautiful poem "Bite bigger" has been copied and recopied into papers and magazines. Ethical lessons are to be found in all his productions, scattered in the Leeds and most of the Yorkshire newspapers, and Yorkshire magazines, and brief biographical notes will be found in the "Yorkshire Monthly," &c., &c., and in sundry Annuals. The following note deserves perpetration, especially as it introduces a Mayor of Leeds, whose ancestors were settled at Bridge End, Brighouse:—

Mr. H. Radestock, Thorney, writes:—

It is above thirty years since I made the acquaintance of the late Mr. J. H. Eccles. I, at that time, spoke the English language indifferently, but the walks Mr. Eccles and I had during the bright summer evenings around the neighbourhood of Bellisle and Middleton Wood are as fresh in my memory now as if they had only occurred last summer. He was a thoroughly self-taught man, and very fond of botany, and our chief topics on such evening excursions were the herbal and floral world, and how we could improve our knowledge regarding the subjects before us. In the early part of our acquaintance Mr. Eccles used to write songs for the "Original Christy Minstrels;" and Mr. William Fox, now of the Leeds Forge Company, to a great many of his poetic songs composed suitable and charming melodies, which at one time became very popular. In fact, we used to introduce the same at "Penny Readings," given for the

benefit of the Working Men's Institutions, here and there, with the valuable help of Mr. H. R. Marsden's family and friends, long before that gentleman became Mayor of Leeds. For a great number of years Mr. Eccles was connected with the well-known firm, Messrs. Hirst, Brooke, and Hirst, manufacturing chemists, of Leeds, and whilst in their employment published the works already named in "Mercury Supplement." He also wrote all the "Yorkshire Dialect" poems which the celebrated "Sam the Newsman" used to recite, and many a hearty laugh and moist eye has been the reward of his compositions. As years rolled on so did our friendship, and the lamentable and sudden death of our friend, Ald. Marsden, who had just completed the second year of his Mayoralty for the borough of Leeds, brought all old friends together to assist in preserving the well-known public benefactor's name in the memory of all townsmen and of all Yorkshiremen. It was decided to erect a marble monument, to be placed in a prominent position in Leeds, and the site the monument now stands on, at the top of Albion street, was granted by the Corporation. It is an easy matter to say, "We will erect a monument," but to collect funds to defray the expenses is a task which Mr. E. Tiffany, as president, the numerous committee, and myself as acting hon. sec., found out to be rather difficult. On August 9th, 1876 Mr. Joseph Hobson, proprietor of the Princess's Theatre, then the only one in Leeds, the other two having been destroyed by fire, granted us the free use of the theatre to give a miscellaneous entertainment for the benefit of the fund. Mr. Samuel Croft, then Mayor of Leeds, gave his patronage, and attended personally on that occasion. A leading feature of the programme on the occasion was a poem by my old friend Eccles, written purposely for that occasion, and most ably recited by Mr. Fred French, of Leeds; whilst the gentlemen of the committee surrounded a miniature statue of Mr. Marsden. The amount of money realised by the sale of the poem, at 1d. each, brought the handsome sum of about £5 to the hands of the treasurer of the fund. The following is a correct copy of the poem:—

HENRY ROWLAND MARSDEN.

Not by deeds of valour, not by martial fame,
Won he his proud position, gained an honoured
name;

Not by birth or lineage, nor by speech, or pen,
Did he become exalted among his fellow-men!
Amidst the busy thousands, who toil from day
to day,

He made his first endeavour, and opened out
the way;

By constant work and watching the upward
path he found,

When fortune smiled upon him, and all his
 efforts crowned;
 Strong in faith and purpose, rich in thought
 and skill,
 He grasped each form and feature, and shaped
 them to his will,
 But few so kind and earnest, so full of truth
 and trust,
 As he who softly-slumbers now in the silent
 dust.
 A friend to honest workmen, who took them
 by the hand,
 And all their thoughts and feelings could
 guess and understand;
 Who never met an old face without a word or
 smile.
 Whom he had known in past days, amongst
 the sons of toil.
 Friend of the poor orphan, the widow in her
 need,
 Who talked not of charity, but showed it in
 the deed.
 A helper in all movements, no matter small
 or great,
 If for the common welfare, you never call'd
 too late.
 A nobleman by nature, whom all are proud to
 own,
 A public benefactor, a credit to our town;
 Of such no panegyric, no fulsome words of
 praise,
 By kindly hearts are needed, his monument
 to raise.

The language expressed in the above
 will convince the reader that Mr. Eccles was
 a man of talent. Many of his publications,
 which are easily obtainable, are deserving of
 preservation. Some of his songs have had to
 be republished, and in the memories of all who
 knew him his name will not be forgotten.

YORKSHIRE SONGS. Leeds, for the
 Author by Hirst, Brooke and Hirst, n.d., pages
 viii., 7-182.

[Ded. to J. R. Appleton, Durham. Contents,
 71 pieces. Aar little lad. Deen be inches
 Grown owd together. T' Weshing Daay.
 Poppin t' Question. T' Pop Shop. Wimmins'
 wark iz never dun. T' poor Beggar Boy.
 Harvest Ham. Cut your coit, &c.]

YORKSHIRE SONGS. Issued in penny
 numbers, Leeds, J. Hamer, no date; 12 pages
 each and covers.

CHARLES GROVE EDWARDS, son of Sir
 Henry Edwards, (died December, 1904, aged
 61). "The Rhine: one of the Competitive
 Poems for the Harrow Prize, 1861." Halifax.
 1861.

ELLAND TRAGEDIES. An old manuscript
 version, purchased by Mr. H. J. Barber,
 Brighouse, for 35s., was sold at his death, but
 I failed to trace the purchaser. However, I
 had previously printed the copy literatim,
 prose and verse, in

THE ELLAND TRAGEDIES, viz.—The
 Murders of Sir Robert Beaumont, of Crosland,
 Hugh de Quarmby, of Quarmby, John de
 Lockwood, of Lockwood, Sir John Eland,
 senior, at Brighouse Sir John Eland, junior,
 and his son, at Eland, and others, with the
 exploits with notes, pedigrees and
 evidences recently brought to light. Edited
 by J. Horsfall Turner, 1890, 91 pages. 2s.

It was first partially printed in Bentley-
 Midgley's, Halifax, 1708, again 1712, again
 1761. Then by Watson in his "Halifax," by
 Dr. Whitaker in his "Loidis and Elmete,"
 by Crabtree in his "Halifax," and by Ingled-
 ew in "Ballads," but none of them complete.

The Eland Tragedy was undoubtedly written
 by a local man because the topographical
 notices prove this. The copy I used bore the
 initials J.N. or F.N., and was quite three
 centuries old. We are also told that it
 anciently formed the subject for a rustic
 drama, like the Peace Egg. An old Kirklees
 manuscript stated "they have a play and a
 song thereof in the country still."

SAMUEL ELLIS, organist, born at Halifax,
 1776; pupil of Stopford, (editor of Chetham's
 Psalmody), Cooke of Westminster, and others,
 wrote—

A CIRCULAR SYSTEM OF SCALES.

A MORNING AND EVENING HYMN.

MS. works on the flute, &c.

LXXVII. POETS AND RHYMSTERS. (4).

JOHN FAWCETT, D.D., M.A., of Wains-
 gate, Brearley Hall, Ewood Hall, Hebden
 Bridge, has occupied our attention in articles
 47 and 48. He was born at Lidget Green,
 Bradford, in 1740, but spent most of his years
 in Calderdale, where he died in 1817, July
 25th. His poetical works are as under:—

"The Death of Eumenio: A Poem." Leeds.
 G. Wright and Son, 1779, 6d., 40 pages.

[Ded. to Relatives of William Hudson.
 Gildersome, dated Brearley Hall, near Hal-
 ifax, November, 1779. Mr. Hudson, "Eumenio,"
 died the same month, November. Pages 35-
 39 Elegiac Verses on the Death of Mr. Wil-
 liam Greenwood, late of Oxenhope, near
 Haworth, September 30, 1779. Advertisement
 of "Poetic Essays" by the same Hand. 6d., &c.]

"THE SICK MAN'S EMPLOY" (London.
 1774), 8d., dated from Wainsgate, Halifax.
 June 1774, contains sundry verses and hymns
 by Mr. Fawcett interspersed.

"THE REIGN OF DEATH, a Poem oc-
 casioned by the decease of the Rev. James
 Hartley, late of Haworth, by John Fawcett:
 with a Funeral Sermon by Wm. Crabtree." Leeds.
 G. Wright and Sons, 1780, 1s., 102 pages.

Part II. on Philander (Adam Holden, Halifax). 7 pages. [Poem, 3-38; Epitaphium 2 pages.] Sells at 1s.

"HYMNS, adapted to the Circumstances of Public Worship and private Devotion." G. Wright, Leeds, for the Author, 1782; 288 pages, 12mo., 166 hymns.

"BRIEF SUPPLEMENT TO THE PSALMS AND HYMNS OF ISAAC WATTS, D.D., recommended by J.F.," Ewood Hall, 1816; 3rd edition, corrected, 32 mo.; London, E. Drake, 1827.

"THE CHRISTIAN'S HUMBLE PLEA for his God and Saviour; in answer to several pamphlets lately published by Dr. Priestley against the Divinity of our Lord Jesus Christ." 3rd edition; London, 1781, 6d. pp. viii., 24 (644 lines). The second edition, 1780, blank verse. "POETIC ESSAYS," 6d., dated Brearley Hall, 1767.

His hymns are found in nearly all collections e.g., Religion is the chief, Praise to Thee, How precious is the book, With humble heart and tongue, Blest is the tie, Now in my early days, Thus for my God, &c.

REV. BENJAMIN FIRTH, founder and minister of the Wyke Congregational Church, was the first to build a mill at Brighthouse, in what was afterwards called Baines' Square, between Mill-lane and the Canal. He kept a private school at Wyke, and published some scholastic works besides a "Theological and Poetical Class Book," which appeared in 1835.

REV. FREDERICK GARD FLEAY, M.A., Leeds, Hipperholme, Skipton, &c., Grammar Schools; late scholar of Trinity College, Cambridge; author of "Book of Revelations," "English Grammar."

ALMOND BLOSSOMS, small 8vo., 1857.

THE POETRY OF CATULLUS, to which is added the Vigil of Venus, rendered into English by F. G. Fleay, square 8vo.; Leeds, C. Kemplay, 1864, pages iv., 47. Preface dated Leeds Grammar School, February, 1864. Index 37 pieces. In this book two others are announced, "Hints on Teaching," "Ballads of Brittany," "Master Pieces of the Breton Ballads" was printed by F. King, Halifax, 1870, 45 pages.

A SHAKESPEARE MANUAL, 1876, 2nd edition, by F.G.F., late Head Master of Skipton Grammar School; small 8vo., 1878.

THREE LECTURES ON EDUCATION, 1883.

CHRONICLE HISTORY OF THE LIFE AND WORK OF WILLIAM SHAKESPEARE, player, poet, and playmaker, two etchings, 1886; published at 15s., 8vo.

CHRONICLE HISTORY OF THE LONDON STAGE, 1559-1642; 424 pages, demy 8vo., 1890. Less than 500 printed.

BIOGRAPHICAL CHRONICLE OF THE

ENGLISH DRAMA, 1559-1642, 2 volumes, 8vo., nearly 800 pages, 1891; pub. 30s.

My quondam Hipperholme friend has produced in his four volumes of "Chronicles," books of sterling, standard value.

JOHN S. FLETCHER, "Son of the Soil," publisher in Bradford and Leeds for a short time; author of sundry novels and topographical books. He was born at Halifax in 1863. Besides novels and antiquarian books he has issued:—EARLY POEMS," small 8vo., 1882, pub. 2s. 6d.; 1885, Leeds; SELECTIONS FROM WORDSWORTH, edited with Introductory Memoir, 12mo., 1883 (Gardner's parchment library).

He has written several articles on Wordsworth, but not yet collected in volume form; In Word-worth Country, Wordsworth's Haunts &c.

ANIMA CHRISTI, small 8vo., 128 pages. Bradford, 1884; 1887, 102 pages.

DEUS HOMO (a poem), 12mo., 1887.

HEATHER AND HYACINTH, and fugitive pieces in newspapers and Yorkshire journals.

POEMS CHIEFLY AGAINST PESSIMISM London, 1893. 55 pages. Contents, twenty pieces, some attractive songs.

JOSEPH FLOUNDERS wrote "Poetic Trifles," printed by J. and B. K. Rogers, Journal Office, Lord-street, Halifax, 1809, 68 pages.

JOHN FOSTER (already mentioned), the celebrated essayist and Baptist, born at Hebden Bridge, published "Essays on Poetical Criticism."

RICHARD FOSTER, Hebden Bridge, published a "Metrical Tune Book," quarto.

NATHANIEL FROBISHER, York, bookseller and editor, was (if not a native) a descendant of the Halifax Frobishers, who will elsewhere be found mentioned amongst our authors. Nathaniel Frobisher's "New Select Collection of Epitaphs, Humorous, Whimsical, Moral and Satirical, was printed at York before 1800, small octavo; see Davies' York Press.

WM. GARFORTH, issued at Hebden Bridge in 1852, a duodecimo book—"The Masonic Vocal Manual, comprising Songs, Duets, Glees, &c., with Masonic information."

W. H. GARLAND, Mus. Bac., succeeded Dr. J. Varley Roberts at Halifax on his removal to Oxford in 1882; succeeded Dr. Monk at York. In 1886 became conductor of Halifax Choral Society, founded 1818. Magnificat and Nunc Dimittis in A. Benedicite, in three keys.

THE REV. W. GRAHAM, Halifax, previously mentioned, was author of a poem—"Repentance, the only condition of final acceptance."

REV. R. GRAVES, M.A., probably no connection with Halifax, except that his book was printed there in 1826, small octavo, with portrait: "Emperor Marcus Aurelius Antoninus;—Meditations, translated from the Greek, with Life, Notes, &c.

JOHN GREENWOOD, Halifax and Leeds. PSALMODY, 4to., 1838; a thick volume. John Greenwood was elected by the Leeds ratepayers in July, 1821, after three days' poll, as organist at Leeds Parish Church. He secured 2,608 votes, Mr. Hopkinson 1,242, Mr. Theaker 59. Processions and great commotion took place during those days.

THOMAS GREENWOOD is said to have been a schoolmaster in the Yorkshire part of Todmorden. He was author of "Zeta, Historic Glimpses of England and her Sons; and other poems." Printed for the author by S. Walton, Todmorden, 1861, small octavo, pages iv., 113. There are nineteen smaller pieces in the volume.

LXXVIII.—POETS AND RHYMSTERS.—(5).

LORD HALIFAX.—This writer has no connection with Halifax, except taking the title held previously by the Saviles, and new by the Woods.

MISCELLANIES by the late Rt. Hon. Lord Marquess of Halifax. 8vo., 1700. Sells at 3s.; edition in 1704 sells at 3s. 6d.

Dr. Bentley's Dedication of Horace, to which is added a POEM in Latin and English INSCRIBED TO LORD HALIFAX. [No Yorkshire Connection.] 12mo., London, 1711, 33 pages. Sells at 5s.

THE WORKS and Life of the Rt. Hon. Charles, late Earl of Halifax; portrait, 8vo., 1715. Sells at 3s.

POEMS ON SEVERAL OCCASIONS, with his Lordship's Life and Times. Small 8vo., 1715. Sells at 2s., 4s. 6d.

[Contains the satire, "The Hind and Panther, transversed to the story of the Country Mouse and the City Mouse."]

POETICAL WORKS. 1716; sells at 2s., 2s. 6d.

MISCELLANIES IN PROSE AND VERSE; General Resurrection, Satire, Fables, Songs, Epigrams, Epitaphs, &c., 1754. Sells at 3s. 6d.

HALIFAX HYMNOLOGY. See Samuel Knight, Chetham, Bell, Parsons, Lightcliffe, &c.

HYMNS AND SPIRITUAL SONGS from various authors, with some unpublished pieces Halifax, E. Jacobs, 1772, 12mo.

LESSONS SELECTED FROM THE OLD VERSION OF THE PSALMS; small 8vo. Halifax, E. Jacobs, 1789.

"SELECT PORTIONS OF PSALMS" taken from the Old and New Versions, and that of Mr. Merriek; to which are added a FEW HYMNS from approved authors. Compiled for the use of the congregation of Holy Trinity Church, Halifax. Halifax, E. Jacobs, 1798. Pages iv., 180; small 8vo.

[Preface, dated September, 1798. No index, and authors not named.]

BRIEF SUPPLEMENT to Psalms and Hymns of Dr. Watts, Recommended by Dr. John Fawcett, 2nd edition, corrected. Halifax, T. Walker, Silver-street. 1816, 102 pages, 12mo., 270 hymns.

PSALMS AND HYMNS for the Parish Church, Halifax, N. Whitley, 1826, 294 pages, 12mo.

Ditto, Appendix; Halifax, Whitley and Booth, 1837. 134 pages, 12mo.

HALIFAX SELECTION OF HYMNS, a Supplement to Dr. Watts. Halifax, Whitley and Booth, 1834, 12mo., 520 hymns.

SELECT PORTIONS, &c., for use at Holy Trinity Church, Halifax, 3rd edition. Halifax, E. Jacobs, 1805; iv., 180 pages, plus 8 for index, but no authors' names.

Fifth edition, 1814, Holden, printer, pp. iv. 180, viii.

Sixth edition, 1823, Holden, printer, pp., iv., 180, viii.

COLLECTION OF HYMNS FOR THE CONGREGATION OF LIGHTCLIFFE CHAPEL. 3rd edition, 1819, 74 pages. Halifax, E. Jacobs.

PSALMS AND HYMNS, selected from approved authors, for the Parish Church of Halifax. First edition 1826.

With Appendix 2nd edition, 1829. Halifax, N. Whitley; pp. iv., 294.

With Appendix, 4th edition, 1837. Halifax, Whitley and Booth, pages iv., 292. Preface dated April 21, 1826. Index of first lines, but no authors' names, thus spoiling a good hymn-book.

Appendix, separately, 32mo., 1837, 134 pp. New edition, 1838, 32mo.

Edition, 1843. The Appendix has also a separate title page; pages 191 x 94.

[Fifth] edition, 1847. Halifax, Whitley and Booth, 239 pages Psalms and Hymns, Appendix to above, new edition; Halifax, Whitley and Booth, 1847, 112 pages.

Edition 1856 (erroneously given as Fifth on the title page); with appendix. Halifax, Whitley and Booth, pages 191 x 94.

Sixth edition, Whitley and Booth, 1861, pp. 191 x 94.

HYMNS AND SPIRITUAL SONGS composed from prophetic writings of Joanna Southcott, by Philip Pullen. London, 1813, pages x., 223.

[Not a Halifax book, but stamped for Southcottian Chapel, where Sion Independent Chapel now stands.]

SELECTION OF HYMNS designed as a Supplement to Dr. Watts. (Rev. E. Parsons.) Halifax, 1819. Third edition, Halifax, 1828.

PSALMS, &c., (Also Prayer Book of same date) 1808, Halifax, Holden and Dowson.

HALIFAX MUSICAL FESTIVAL.

HISTORICAL RECORD of the Halifax Musical Festival held September 29, 30, and October 1, 1830, in the Parish Church, for the Benefit of the General Dispensary, to which is added an account of a Ball, and an introduction, with a statement of accounts, &c. Halifax, N. Whitley, "Chronicle" Office, 1830, 4to; 107 pages. Sells at 3s. 6d.

HALIFAX SUNDAY SCHOOL JUBILEES.

Hymns to be sung at the Celebration of the Halifax S.S.J., in the Piece Hall, on Wednesday, September 14, 1831; 8 pages. Halifax. Hymns at successive gatherings every five years.

PROGRAMME OF HYMNS, &c., Seventh Commemoration in the Piece Hall, Whit-Tuesday, May 22, 1866.

Ditto.—8th Commemoration, May 30, 1871

Ditto.—9th, June 6, 1876. 23 pages. CEN-

TENARY, 1880, 23 pp.

Ditto.—Commemorations, 1885, 1890.

THE YORKSHIRE 'MUSICAL MISCELLANY; comprising an elegant selection of the most admired songs in the English Language. Set to Music. Halifax, E. Jacobs, 1800. Pages viii., 232. Bewickian tailpieces.

[Contents—110 songs; toasts, two pages. Neither Authors' nor composers' names given.

"God save great George our king.

Long live our noble king,

God save the king."

The pieces are general, not local: drinking, amatory, naval and war songs. "The Chapter of Kings"—The Romans in England they once did sway, is attributed to a Yorkshire Schoolmaster. Finishes with—"God save Charlotte our Queen." Sells at 5s., 4s., 10s., 2s. 6d., 3s. 6d., 6s.

SPIRITUAL HARP, a Collection of Hymns, Songs, Anthems, Chants and Choruses for the Choir, Congregation and Social Circle [introduced into Halifax for the Spiritualist Meetings, but not a local book,] by J. M. Peebles and J. O. Barrett. London, 1875. 262 pages.

"HALIFAX HARMONIC SOCIETY" Rules, 14 pages, 1795. E. Jacobs, printer.

"Selection, with Rules of the Harmonic Society, 8 pages, 1793, E. Jacobs, printer.

HALIFAX PIECE HALL, A broadsheet was printed by E. Jacobs for the opening of the Manufacturers' Hall, Halifax, January 2, 1779, giving the description and cost, and a Song sung at the opening: "When Adam and his consort Eve," 48 lines, besides the chorus four lines.

WESLEY'S HYMN BOOK, 570 pages, printed by Nicholson, Halifax, c. 1820.

CLERGYMAN'S CHOICE OF A WIFE, &c. Halifax, 1738; see *Hotten's Catalogue*, p. 299.

Etching of a Female Ballad Singer, in leathern dress, taken from life, by W. Williams, Halifax, 1759; reproduced in *Yorks. Anthology* (Turner), Vol. I.

THE BRITISH SPY.—One day as I rambled across Kingston Park: ballad of 50 lines. Halifax, E. Jacobs, c. 1800.

RECREATIONS; poems, 30 pages. Halifax, Holden and Dowson, printers; c. 1803.

INTERESTING LIFE of Gustavus Vassa, written by himself, with poems on various subjects, portrait, 12mo. Halifax, 1812.

NARRATIVE OF THE LIFE of Olaudah Equiano, the African, written by himself, to which is added various poems, &c., &c. 12mo. Halifax, 1812.

CHRISTMAS PRESENT FOR YOUNG PERSONS, containing Poetical Allusions to Our Saviour's Life and Sufferings, &c., Halifax, 1823.

HALIFAX CRIES IN 1830: A Round for five voices by J. Pudding and Co., n.s., 4 pages, music.

REPORT OF THE PRINCIPAL SPEECHES AND SONGS at the Great Whig—Radical Banquet at Halifax, Odd-Fellows' Hall, February 3, 1853. Leeds, Moxon and Walker, 22 pages. Satirical.

[The Songs are—The Vicar of Leeds, Akroyd's song—To be a great friend, Sir Charles Wood's song—There are bores, Frank Crossley's song—When first I began, and nine others, including the Rev. Enoch Weller's—A persecuted man I stand, and Michael Stocks', I am a double brewer.

Pedlar's fly-sheet:—The man that could not get warm, All you who are fond; The Rose of Allandale, The moon was fair. Printed for W. Midgley, Russel Street, Halifax. One page, 4to.

THE BOY BISHOP, a ballad of Old Halifax, dedicated to the members of St. Sebastian's Guild, Halifax, 8vo. Halifax, 1877.

ANNIE LINN, the Moorland Flower, a poem; Leeds, 1866. Dated Halifax, January, 1866. This was written by JOHN HARTLEY; see postar.

DOLLY'S GAON, (Polly's Gaon), see 'EZRA DOYLE."

STANNARY CHAPEL PRIZE POEMS: Sheet of three columns. Subject "Home." Poems by H. H. Bowman, Edwin Lund, Thomas Tiffany, 187-.

STANNARY CHAPEL PRIZE POEMS, 1872: Poems by H. H. Bowman, Leah Townand, Grace Edis Wharton.

TRIUMPH OF FAITH, by "Preceptor." 10 pages, 2d. 1825, Thomas Walker, printer Halifax.

BLAIR'S GRAVE, 36 pages, 1815, Halifax, T. Walker.

THE PRINCIPLES OF THE CHRISTIAN RELIGION, in Plain and Easy Verse; by Philip Doddridge. Halifax, H. T. Rogers, 1832, 32mo., 29 pages.

A CABINET OF JEWELS FOR THE CHILDREN OF GOD, by S. DEACON (? a Yorkshireman.) Halifax, Nicholson and Wilson, 1838. 32mo., 128 pages. [NICHOLSON was editor of poetical works, as for example, next item.]

THE SACRED GARLAND; or the Christian's Daily Delight; comprising a text of Scripture, an Anecdote and an illustration; and Poetry for every day in the year. Halifax, Nicholson and Wilson, 1843, 18mo., pp. iv., 360; (by W. NICHOLSON.) Nicholson's firm removed to Wakefield, where they still carry on a flourishing business.

THE GENERAL RECITER, a unique selection of the most admired and popular Readings and Recitations, &c., frontispiece and plates by George Crunishank (one by Robert C.), small 8vo., Halifax, 1846.

This first edition, unknown to Reid and Marchmont, sells for 21s.

NIXON'S ORIGINAL CHESHIRE PROPHECY; pamphlet in doggerel verse. Halifax, n.d.

THE FARMER'S BOY by Robert Bloomfield, printed by Whitley and Booth, Halifax, 1835, 175 pages.

MILNER AND SOWERBY, the celebrated Halifax printers, have been pioneers in publishing cheap editions of Standard works including our national poets; including as follows:

ROBERT BURNS, Poetical Works, with a Memoir of the Author's Life, and a Glossary; 32mo., Halifax, William Milner, 1840, pages xvi., 368.

ROBERT BURNS; Complete Works, with an account of his Life, and a criticism on his Writings; to which are prefixed some Observations on the Character and Condition of the Scottish Peasantry, by James Currie, with Glossary and portrait. 8vo., Halifax, 1842. Sells at 2s.

ROBERT BURNS, Complete Works with Life, &c., by James Currie, M.D., portrait. Halifax, Milner and Sowerby, 8vo., 1857, pages xeviii., 260.

ROBERT BURNS, another of Currie's edition, 1859, 8vo., portrait; sells at 3s. 6d.

ROBERT BURNS, other editions after Currie, small 8vo., no date. Sells at 1s. 1s. 6d.

Another edition has eight steel plates, published at 2s. 9d. and 3s. 6d.

ROBERT BLOOMFIELD: The Farmer's Boy. (1835.)

LORD BYRON; Select Works; Hours of Idleness, English Bards and Scotch Reviewers. Cain a mystery, &c., and Life of the Author.

f2mo., Halifax, William Milner, 1840; pages xii., 372; portrait. Sells at 4s. 6d.

LORD BYRON; poetical works, with Life and Copious Notes. Family edition; small 8vo., 1865, Milner and Sowerby; pages xv., 702.

LORD BYRON; various other editions by the same publishers; also in three distinct volumes.

S. BUTLER'S HUDIBRAS; Halifax Cottage Library edition; published at 1s.

BLAIR, GRAY AND DODD; Cottage Library, 1s.

SAMUEL TAYLOR COLERIDGE, Poetical and Dramatic Works, with Life of the Author. A new edition, Halifax, Milner and Sowerby, 1857, pages xx., 430. Frontispiece.

WILLIAM COWPER'S Poems.

JOHN DRYDEN'S Works; 2 Vols.

MRS. HEMANS.

THE POETICAL WORKS OF REGINALD HEBER, late Bishop of Calcutta, Frontispiece portrait. Halifax, Milner and Co., n.d., pages xxxviii., 218.

[The Bishop was born at Malpas, 1783, but his father and ancestors resided at Marton-in-Craven.]

SAMUEL JOHNSON, LL.D., Lives of the most eminent English Poets; with critical observations on their works. 2 vols., small 8vo.; pages 168 and 437. Halifax, 1835. Sells at 2s., 3s. 6d., 3s., 2s. 6d.

JOHN KEATS, Poems.

HENRY WADSWORTH LONGFELLOW; Poetical Works. Halifax, Milner and Sowerby, 32mo., pp. cx., 402.

JOHN MILTON'S Poetical Works, with Life of the Author by Elijah Fenton. 32mo., frontispiece, pages xiv., 431. 1859; Milner and Sowerby.

PARADISE LOST, Poem in Twelve Books, by JOHN MILTON, with Life of the Author. Halifax, printed (by Hardey and Walker) for W. Milner, 1835. Pages viii., 304. [The Life pp. iii.—vii., is signed by Elijah Fenton, Staffordshire poet, died 1730, and is followed by Andrew Marvell's poem on Paradise Lost. Good type in this edition.]

Other editions, various sizes, since; including Cottage Library edition at 1s.

THOMAS MOORE, Poems, two vols.

HANNAH MORE; Poetical Works; consisting of Sacred Dramas, Ballads, Hymns, Epitaphs and Inscriptions. Halifax, n.d., pages xxix., 198 x 214. Frontispiece.

A. POPE'S Works. 3 vols., Cottage Library, 1s. per vol.

E. A. POE. Poems. Cottage Library at 1s.

POPE'S HOMER'S ILLAD.

SIR WALTER SCOTT, five volumes, Cottage Library at 1s. each. Also larger editions

P. B. SHELLEY; three volumes, Cottage Library at 1s. each.

Also Poetical Works, 8 steel engravings, Halifax, 1865, small 8vo., Sci's at 4s. 6d.

WILLIAM SHAKESPEARE. Complete Works, consisting of his Plays and Poems, with a critical preface by Dr. Johnson; Life of the Author, glossary; new edition, Halifax, Milner and Sowerby, 1860, pages xxiv., 742; imperial 8vo., portrait. Editions, 1858, &c. Sell at 2s. 6d.

JAMES THOMSON'S Seasons.

WILLIAM WORDSWORTH'S poems, 2 vols., Cottage Library at 1s. each, and other editions.

HENRY KIRK WHITE. Cottage Library, 1s.

REV. W. WALTERS (? Yorkshireman), edited for Messrs. Milner and Sowerby, Pearls of Sacred Poetry; The Sacred Garland, three series; Divine Garland, &c.

EDWARD YOUNG, LL.D.

COMPLAINT, OR NIGHT THOUGHTS on Life, Death, and Immortality To which is added a paraphrase on part of the Book of Job, 12mo., Halifax, W. Milner, 1835; p.p. xii, 312.

NIGHT THOUGHTS. Halifax, for Hartley and Walker, 1837; printed by H. Spink, Leeds; frontispiece, pp. iv., 283.

NIGHT THOUGHTS. 32mo., Halifax, Milner and Sowerby, 1858, 262 pages.

Collections of Poems; printed at Halifax. Milner and Sowerby:—

GEMS OF POETRY. 2 vols., Cottage Library.

POEMS FOR ALL THE YEAR.

POETICAL KEEPSAKE.

SACRED HARP. 2 vols.

OLNEY HYMNS.

LOVER'S OFFERING.

POETRY OF LOVE.

POETICAL GIFT BOOK.

WEDDING GIFT.

NURSERY RHYMES.

EVERGREEN GIFT BOOK.

FIRST LOVE AND OTHER POEMS.

FORGET ME NOT.

HEART'S EASE.

HOURS OF THOUGHT.

I LOVE BUT THEE, &c.

LANGUAGE AND POETRY OF FLOWERS.

MY POETIC COMPANION.

ORANGE BLOSSOMS.

POETIC GIFT OF FRIENDSHIP.

POETRY OF THE AFFECTIONS. 32mo., 1861, pages xv., 175.

THE TOUR OF DR. SYNTAX IN SEARCH OF THE PICTURESQUE. A Poem. Halifax, Milner and Co., n.d., 256 pages, with frontispiece.

LXXIX.—POETS AND RHYMSTERS. (6).

REV. ARTHUR VINE HALL, son of Rev. Arthur Hall, born at Luckenden Foot. Two other poetical works by him have been previously mentioned.

POEMS: Scarborough, John Hagyard, n.d., 60 pages.

Dedicated to George Macdonald, LL.D., preface dated Scarborough, March, 1889. Contents, 18 pieces. Mr. Hall was Congregational Minister at Scarborough, but is now at Cape Town. The Rev. Newman Hall was his uncle.

S. B. HALL was author of **THE TEST OF FAITH: ISRAEL A WARNING TO BRITAIN** and other Poems. Halifax, Whitley and Booth, 1839. Pages vii., 256.

[Preface dated Skipton, May, 1839. Contents—Test of Faith 1—70, Israel 71—166, Cholera 167—180, Psalms paraphrased (8), Miscellaneous Poems 205—256.]

JOHN HARTLEY. Born at Halifax Oct. 19, 1839. A portrait and biography appears in the "Yorkshire Bibliographer." **ANNIE LINN:** The Moorland Flower; small 8vo., 1866; published anonymously, 52 pages, printed at Leeds by C. Goodall.

ORIGINAL ILLUMINATED CLOCK ALMANACK, Halifax, 1867; afterwards (to the present year) by W. Nicholson, Wakefield, **Dialect stories and poems.** The issues for 1875-6 were edited by Jas. Burnley, and 1873-4 by E. Hutton.

YORKSHIRE DITTIES, edited by William Dearden. Wakefield, 1868, 12mo.

YORKSHIRE DITTIES. First Series; (2nd edition). Wakefield, W. Nicholson and Sons, n.d., 143 pages. 1s., 12mo. [Introduction: Yorkshire Ditties. 1st Vol. being out of print, a revised edition now issued. Bite Bigger, To th' Swallow, Plenty o' brass, Th' little stranger, Babby burds, Wayvin music, That's a fact, Stop at hooam Short timer, First 'oth sooart throo Pudsey, Uncle Ben, Old Bachelor's story, Aght o' wark. Another Babby, Little black hand, Lily's groan, Native Twang, Shoo's thi sister, Persevere, Roadside flower, and prose bits.

YORKSHIRE DITTIES. Second Series. Wakefield, W. Nicholson and Sons, n.d., 143 pages. 1s., 12mo.

[Ded. to Richard Cherry, C.E.] Th' Better Part, Done Agean, Latter Wit, My Gron-father's Days, Heart Broken, To a Daisy, A Bad Sooart, All we had, Give it em hot, Th' honest hard worker, Niver Heed, Sing on, What it is to be a mother, Soop, Come thi ways, Jenny, There's mich expected, Strange

Stoary, 'Take Heart, Did yo' lver, Olden Christmas morning, Billy Bumble's bargain, Rejected, Duffin Jonny, Lost Love, Th' traitle sop, To let, A hawporth; prose pieces follow.]

A SHEAF FROM THE MOORLAND: A Collection of Original poems. Wakefield, Wm. Nicholson and Son, n.d., 181 pages.

[Ded. to Nicholson Brothers, publishers, 1880. Contents at the end, Annie Linn, the Moorland Flower, and 64 shorter pieces,—Daffydowndilly, Eliza, Bonny Nellie, Twins, Snow in May, The Bells, Hope on, Licensed to Sell, Peter the pie-man, &c.]

JOHN HARTLEY'S Yorkshire Christmas Annual, 1879. (Prose and poems).

PENSIVE POEMS and Startling Stories. Bradford, 1876, 128 pages.

FRIEND FOR THE FESTIVE SEASONS. Christmas Annual 1879. Wakefield, large 8vo., 66 pp.

Hartley's prose works are numerous and very popular, especially the dialect stories,—Seets i' London, Seets i' Paris, Seets i' Blackpool, Grimes' Trip to America, &c.; Yorkshire Puddlin, Many a Shilp, A Rolling Stone. Various editions in books and pamphlets are regularly being issued.

Undoubtedly he has the greatest popularity of any Yorkshire writer, and his dialect poems certainly place him first in that line. When living in Halifax he was engaged as a worsted-designer at Akroyd's Mill; for a short time he kept a public-house in Bradford, and gave public recitations at various places. For some years he has been hid away from the public except by the issue annually of the inimitable "Clock Almanack."

EDMUND HATTON, Bradford, wrote Fewsee Leeds, Chrissie, Dahn in a cellar, &c., and was editor of the Clock Almanack in 1875-6. James Bland, Halifax, was editor of the first issue, 1865. (See John Hartley.)

REV. THOMAS HAWKINS, Warley, has been previously noticed. He published

ASTRO-THEOLOGY; a poem, and the Solar System morally improved. 1827, 10 pages, 12mo.

THE LOOSANDER TRACT, consisting of Miscellaneous Pieces in Prose and Verse, by Loosander Laurestina. Halifax, P. K. Holden. 1818.

[Title page. Address at W(arley) C(hapel) on Princess Charlotte, 1-6; Encouragement, poem, 1-2; Seventeen Missionary Hymns (original), 1-8; C. Cayley's poem and Echo, 1-2; Reflections on Sons of God, prose, with two poems, 1-8, Intellect or Mind of Man, and Rochester, poems, 1-8; Reflections, prose

1-8; Intellect, part 2, poem, 1-4; Faith, poems and hymns, 1-8; Errata, 1 page. Sermons announced for January—March 1819, 1 page, Meaning of Loosander, and poem, 1 page.]

The Rev. Thomas Hawkins, from Ailshury; ordained in 1796; resigned Warley Independent Chapel, near Halifax, 1823; died February 9, 1838. I have a photograph copy of his portrait by Miss Brancker, of York. Mr. Milne, of Calverley, has the original picture.

JAMES HEAPS, Rhodes-street, Halifax:

VOICE FROM THE IMAGE BREAKER ("ICONOCLAST.") on Has Man a Soul? Halifax, 1859. 4d., 8 pages; Crabtree and Son, printer.

WILLIAM HEATON, born at Luddenden in 1805, died at Halifax, 1871. He was a carpet weaver, until old age, when he was a caretaker at the People's Park, Halifax. He died August 14, 1871, and was buried (as stated on the funeral card now before me) at Christ Church, Mount Pel'on. On this card are 24 lines, beginning:—"Take back the harp, written to his memory by John Hartley probably. He contributed a story to Holroyd's Bradfordinian, poems to Country Words, (Batley), and local newspapers. His "Ould Malley's Voluntine" was a favourite poem in the days of "Penny Readings." My good old friend Abraham Holroyd gives a very simple account of a visit to his brother-poet at Halifax. "In the Autumn of the year 1861, I was one day in Halifax on business, and having done, I found that I could not return with my third-class ticket to Bradford for two hours. I therefore decided to hunt up Mr. William Heaton, of whom I had heard much from my friends, Messrs. Thos. and Richard Nicholson. On enquiring, I was told that I should probably meet with him in the little park which Sir Francis Crossley had presented to the people of Halifax, and of which William was then the keeper. On reaching the park I looked round, and presently spied a man sitting on one of the benches, and on speaking to him I found he was the one I was in search of. He was slim in person, and appeared to be between fifty and sixty years of age. His countenance was exceedingly pleasant, and on my telling him my name we were chatting away in a moment as if we had been acquainted all our lives. "Come to my home in Green Lane," he said, "and I will show you my manuscripts and we will have a long talk together."

When we arrived at the door of the cottage, he took the key out of his pocket and opened it. He then told me that he had been twice married, and had had two children by his first wife, but all, he said, were then dead, and he was left alone in his old age. The fire was out in the grate when we entered, and the room had little furniture in it and indeed looked dreary. On the walls, which were only whitewashed, whole poems and odd verses were scribbled in pencil on all sides of us. These, he said, were his manuscripts, and had been written there at the time of their first composition, and afterwards put on paper, when wanted for the press. He had published, with the help of friends by subscription, two volumes of his writings. These I bought of him. The first is entitled "The Flowers of Calderdale," 1847; and the second, "The Old Soldier; The Wandering Lover; and other Poems," 1857. A very nice portrait of the author is appended to the latter volume, but I do not recognise it as a good likeness.

I found the poems on the walls of the cottage pure in sentiment and expression, and almost perfect in rhythm; but the spelling was that of an illiterate person, and there was not the least attempt at punctuation. This made me wonder how he had got his books into order, but he told me that some friends had assisted him in their preparation; Mr. Wm. Dearden, author of "The Star Seer," being one of them, who lived at "The Hollins," Warley. "His first volume had been of no benefit to him," he said, and ninety-five of his subscribers, on whom he relied, declined taking the copies. His second volume was dedicated to the late John Crossley, of Manor Heath, near Halifax; and the author, by request, has given an extremely interesting account of his own life; valuable as a record of his pursuit of knowledge under difficulties, and of his attachment amidst all his poverty and afflictions to the companionship of the Muses. As an introduction, is appended the last poem written by Bernard Barton, and which was sent to the author.

William Heaton lived ten years after my visit to him, and died in the 14th of August, 1871, and is buried at Christ Church, Mount Pellon, Halifax. As he was born in 1805, at the beautiful and secluded village of Luddenden, he would be 65 years of age.

THE OLD SOLDIER; THE WANDERING LOVER and other Poems, together with a Sketch of the Author's Life. Published by request. Halifax, T. and W. Birtwhistle, 1857. Pages xxiv., 204, small 8vo.

[Portrait frontispiece. Ded. to John Crossley, J. P., Preface dated Green Lane, Halifax, 1857. Contents, 86 pieces; Holmfirth Flood, Calderdale Poems, Cullingworth, Kirk-stall, Natural Scenery, Moral Pieces. Poem by Bernard Barton. Life—born at Luddenden, February, 1805.]

LINES ON ANCIENT FORESTRY. 1811, broadside. "Green Leaves and Sprigs of Heather." Is., announced; 200 pages.

FLOWERS OF CALDERDALE, Poems with Notes, December, 1847. 2s., 8vo.

["Christmas has come" is a beautiful poem.]

CLIPPINGS FROM THE HEDGES, or Sketches from Yorkshire Life, No. 4. Th' Ould Maid's Dream; to which is added Ewer Tom and his Leather Britches. Halifax, Baildon and Son, 1836. 16 pages each, 1d.

No. 1, Visit to th' Thump.

No. 2, Th' Ould Bachelor.

No. 3, Th' Ould Bachelor.

HEBDEN BRIDGE. "The Masonic Vocal Manual, comprising songs, duets, glees, etc. together with valuable Masonic information." Small 12mo., Hebden Bridge, W. Garforth, [1852.] Anonymous.

J. HELLIWELL, Halifax, wrote

COUNTY RHYMER, containing the names and positions on the Map of all the Counties in the United Kingdom, in verse. 1898.

SIR WILLIAM HERSCHEL, LL.D., F.R.S., born at Hanover November 15, 1738, son of a musician. Joined the Hanoverian Guards' band and came to Durham about 1755. He was organist at Halifax Parish Church until 1766, when he removed to Bath, where taking up astronomy he discovered Uranus or Herschel. He then became Royal Astronomer at £400 a year, and abandoned music as a profession. Haydn visited him at Slough in 1792. He died August 23, 1822.

Symphony for Orchestra and two Military Concertos were published by him.

[Stopford succeeded Herschel at Halifax and held the post fifty years.]

REV. OLIVER HEYWOOD, B.A., born at Little Lever, near Bolton; ejected from Coley Chapel in 1662, founded Nonconformity at Northowram and elsewhere in Yorkshire.

Poems in Vol. I. of "Diaries," edited by J. Horsfall Turner; pages 39, 130, 222.

Anagram on O. Heywood—O Ro, hide you well; "My Sou's a hunted roe," &c. 130 lines, page 213. "Diaries."

ROBERT HEYWOOD, of Heywood, Lancashire poet. See James Crossley, for Chetham Society, 1869.

TOM HINCHCLIFFE, celebrated vocalist, born at Stainland, March 20, 1820; worked with his father as a tailor until 24. His

father and five of Tom's brothers were good musicians. In July, 1843, he married Miss Holroyd, of Rastrick. About 1818 he was appointed bass-singer at Leeds Parish Church; and became known as the "great Yorkshire basso." With Mr. Inkersall and Mrs. Sunderland he was popular throughout the country, and sang before the Queen. After the death of his two daughters in 1856, he left Leeds, and became Militia bandmaster at Hull, but four years later he took the Railway Hotel, Brighouse, which he held four years, and then managed the Talbot Hotel in Halifax. In 1870 he took charge of an inn at Gauxholme, which he left in 1879. He died at Halifax, May 12, 1880.

JOSEPH COCKIN HOATSON (grandson of the Rev. Joseph Cockin, of Halifax,) accountant and sharebroker, edited with the Rev. Robert Bell a book of hymns at Halifax. Afterwards he was a clerk at Crossley's Carpet Works, Dean Clough, Halifax.

JANE ANN HODGSON published

A LEAF ON THE CURRENT. Halifax, T. and W. Birtwhistle, 1873, pages xxiv., 168, 12mo.

[Errata slip. Dedication to Rev. J. Moore, St. Mary's, Halifax. Subscribers. Contents—poems on Nature 10, Seasons 5, Sacred subjects 6, miscellaneous 50; preface dated Halifax, October, 1873.]

GEORGE HOGARTH, editor of the "Halifax Guardian," father of Mrs. Charles Dickens.

WHITE ROSE OF YORK, a Midsummer Annual, edited by Geo. H., prose and verse. Halifax, Whitley and Booth, 1834, pages xiii., 336, 12mo. Sells at 2s., 6d.

MEMOIRS OF THE OPERA in Italy, France, Germany, and England; 2 Vols., London, small 8vo., 1851; sells at 3s.

E. HOLDSWORTH: PHARSALIA AND PHILIPPA, or the two Philippi in Virgil's Georgics, attempted to be explained and reconciled to History. 4to., 1742. Sells at 2s., 3s., 6d.

REMARKS AND DISSERTATIONS ON VIRGIL, with some other Classical Observations with Additional Remarks by Mr. Spence, Thick 4to., 1768.

It is only assumed that he was a Halifax man.

JOHN HOLDSWORTH, see Houldsworth.

ISRAEL HOLROYD wrote "THE SPIRITUAL MAN'S COMPANION," containing great variety of Chants and Anthems, also Tunes to the different Measures of the Psalms." Third edition 1733. 8vo.; sells at 5s.

Fifth edition, with large additions never

before printed, frontispiece, 1753. 8vo., sells at 2s., 6d.

Edition printed at Halifax, n.d.

I.H. [? John Horsfall, or Bishop John Horsfall, of Kilkenny, native of Hebden Bridge district.] The following by J.H. is attributed to John Horsfall:

THE DIVE OF THE VAULT, OR THE UNMASKING OF MURDER, in a brief declaration of the Cacolicke comploted Treason lately discovered. A poem on Guy Faukes' Plot. London, 1606, 4to.; sells at £1, £4, 17s.

MRS. LOUISA ADELAIDE HORSFIELD, Blacker Hill, near Barnsley, afterwards of Halifax, died December 22, 1861, aged 34.

THE COTTAGE LYRE, 1861.

THE COTTAGE LYRE, being Miscellaneous Poetry. 18mo, Leeds, John Parrott, 1862 2nd edition, enlarged, 108 pages; sixty-five short miscellaneous rhymes, by a devoted Primitive Methodist working-man's wife.

JOHN HOULDSWORTH, see Cheetham's Psalmody.

Organist at Halifax Parish Church from 1819 to 1836, having previously assisted John Stopford, who was organist there from 1766 to 1819. Stopford also issued editions of Cheetham. Eleven editions of the BOOK OF PSALMODY by Cheetham or Cheetham had appeared between 1718 and 1787. Mr. Houldsworth issued an enlarged and revised edition in 1832; also in 1834, quarto; 1838 large octavo; 1844 quarto. The 20th edition was issued by Pohlmann and Son, Halifax, 1868, 4to., various sizes, inscribed to Archdeacon Musgrave.

16th edition, 1859, xvi., 232 pages, 4to., H. Pohlmann and Sons, Halifax, for the organ and pianoforte.

NEW AND ENLARGED EDITION OF CHETHAM'S PSALMODY, harmonized in score with an arrangement for the Organ or Pianoforte by John Houldsworth, late Organist of the Parish Church, Halifax, 5th edition, Halifax, 1810.

1853. New enlarged edition, by J. Houldsworth, organist, Halifax, Parish Church, 4to., Halifax.

1855. 4to.

1856. 4to., Halifax; published at 18s.; sells at 4s., 6d.

1861. Houldsworth's 18th edition, small folio, Halifax; sells at 4s., 6d.

1875. 8vo.

Modern editions, edited by J. V. Roberts, Halifax; with appendix, according to sizes, from 3s., 6d. to 13s.

[WILLIAM HOWORTH.] Brighthouse, died 1856. "THE CRY OF THE POOR: a poem" [anonymously.] London, 1837; pages iv., 68, demy octavo; published at 3s. Opening sonnet signed W.H.

THE REDEEMER: A Poem by William Howorth, Author of "The Cry of the Poor." London, 1841, 308 pages, royal octavo; published at 8s.

There are many beautiful stanzas in these two works, of which few were printed.

There is a monument to his memory in Brighthouse Church.

William Howorth lived with his sisters at the house in Bethel Street near the druggist's shop. He had two uncles clergymen, the Rev. Wm. Howorth at Ipswich, and the Rev. Thomas Howorth at Idle. Benjamin Greaves, of Idle, published two editions of "An Elegy to the Memory of the Rev. Thomas Howorth," Idle, J. Vint, printer, 1830, 2d., second edition.

REV. CHARLES HOYLE M.A., Trin. Coll. Cambridge, a native of Halifax, Chaplain to the Duke of Marlborough at Blenheim. Byron sneered at his blank epics in "English Bards."

EXODUS, 13 books, blank verse, published 1808.

THE CALDRON, a Poem.
SEATONIAN PRIZE POEM.

PILGRIM OF THE HEBRIDES.
THREE DAYS AT KILLARNEY.

(These four are in the Halifax Philos. Soc. Library.)

LXXX.—POETS AND RHYMSTERS. (7).

WILLIAM INGHAM. (I question whether he was a resident of Halifax Parish). POETRY FOR THE YOUNG, on Interesting Subjects. Halifax, William Nicholson, 1860, 256 pages. [Authors' names omitted.]

HENRY INGRAM, born in Liverpool in 1779, but long resided at Breck near Halifax.

THE FLOWER OF WYEE, a poem; 1815. (Halifax Philos. Libr.) A Metrical Romance in six cantos.

MATILDA, a Tale of the Crusades, a poem in six books. Thick large 8vo., pages xiv., 390. Halifax, N. Whitley, 1830.

ZULEIMA, a Tale of Persia; Cain; St. Paul at Malta, and other Poems. Pages viii., 132. Halifax, Whitley and Booth, 1844.

[Poetical address—To My Book. Contents—12 items, eight of them minor poems, pp. 103—132.]

ROSA MACKENZIE KETTLE, Author of "Lord Maskelyne's Daughter," "The Mistress

of Langdale Hall," "Smugglers and Foresters," &c., &c. CHRISTMAS BERRIES and SUMMER ROSES, London, n.d., pages iv., 135.

[Contents. Dedication to Annie Lister, Shibden Hall. Poems on Romilly at the Strid; (With hawk on hand, a boy's light bound). Shibden Hall; (Winding past thickets of foliage and fern). Chapel of St. Colomba; (Over the rush of the railway trains). Wild Roses of Kirkstall; (High overhead, where the light winds play). The Halls of the West Riding; (Where are our ancient halls and towers?) Miss Kettle resided at Parkstone, Dorset. "The Mistress of Langdale Hall" (Shibden) and "Hillesden on the Moors" are Halifax stories.]

REV. SAMUEL KNIGHT, M.A., Vicar of Halifax, son of Rev. Titus Knight, Congregational Minister at Halifax.

SELECT PSALMS AND HYMNS, edited by S.K., Seventh edition, Halifax, J. Hartley, 1833, 16mo., pages iv., 181, ix 1st edition, 1798.

REV. TITUS KNIGHT, a collier, became Independent Minister at Square Chapel, Halifax; author of prose works. Also of

ELEGY ON THE DEATH of the Rev. George Whitefield, 1771, 18 pages. 3d.

SMITH KNOWLES, born at Shropps, Halifax, April 8, 1842, was adopted by the Rev. Philip P. Carpenter, B.A., Ph.D., of Warrington, conchologist; settled in Manchester in 1857. He now resides at Sale; a retired printer and publisher.

EVERY BAND OF HOPE BOY'S RECITER, 82 numbers of original prose and poems, at 1d. each, published by J. Brook and Company, Manchester. Also bound in 7 or 3 vols.

LAUGHABLE DIALOGUES, 26 penny numbers.

REV. HENRY KRABTREE (Crabtree), Curate of Todmorden. His famous Almanack has a bit of rhyming. Todmorden Burials, 1667, per me, H. Krabtree, curate, Mary dau. John Bairstow, of Hollowpin, April 6; Anne, wife of John Bairstow, of Hollowpin, April. "John Bairstow of Hollowpin seeing both his daughter and his wife departed in peace, presently began to offer sacrifice unto Bacchus for joy. But he continued so long adoring of him that Apollo, the God of Wisdom and Physick, was enraged at him, and struck him with a pestilential fever, which thing when John felt it violently raging in him, he confessed his sin, and humbly implored Apollo to cure him, which ye ingenious God presently did with I know not what kinds of purging and corroborative cooling

Julep. And he purged not only ye morbidic matter and malignant humours but also cleansed his body of ye jugs of old Ale. &c., his throat of ye mutton stakes yt stuck in it. But lo! as soon as he felt himself cured, he forgok to return thanks to Apollo, and began again pelmel, day and night, to worship Bacchus, the God of drunkenness, in honour of whom he sacrificed (I do not say another bodys) sheep, and swallowed an ocean of old ale. But Apollo, seeing ye magnitude of his ingratitude, caused ye sun with hot scorching beams to dry up all ye rivers, fountains, springs, and streams of strong drinke, and then was all the liquor—lady's ale—nymphs and beer—brats lamentably left upon dry ground and so remain'd in a most pitifull posture, weeping, wailing, and wringing their hands. Which when John Baintow saw and heard, and co'ld finde none of the decoction of malt to comfort ye cockles of his heart withall, he returned to his own habitation called Hollowpin, being situated in barren mountains and hilly ground, like the land where Fames and Invidia dwelt. It is to be supposed yt being overcharged with immoderate sorrow his heart burst for very griefe and he died in a rage for want of ale, and came to Todmorden to be buried May 1." —("Old Yorkshire," 1889, page 106.)

JOHN J. LANE, Brighouse, has issued

WAYSIDE THOUGHTS, Miscellaneous Poems. 143 pages, contains "Jessie's Last Request," a homely ballad for Band of Hope recitation, 96 lines, "Rags and Tatters," and fifty other pieces, temperance, and religious. Printed at Manchester, n.d.

Some of the poems have been circulated as leaflets, e.g. "I never thanked him, or the Dying Gipsy Lad," 2 pages, Brighouse, September, 1882; "Saved at Last," 4 pages.

SAMUEL LAW, Barewise near Todmorden, weaver, published

A DOMESTIC WINTER PIECE; or a poem exhibiting a full view of the Author's Dwelling Place in the Winter Season; in two parts, interspersed with a great variety of Entertaining Reflections. Leeds, James Bowling, 1772, 8vo., 64 pages.

WILLIAM LAW, School Usher at Todmorden, long resided at Sowerby Bridge. He wrote

THE WANDERINGS OF A WANDERER; refers to Stoodley Pike &c., a small volume of poems, issued in parts. Cantos ii. and iii., sold separately at 6d. Halifax, 1832.

REV. GEORGE LEGH, LL.D., Vicar of Halifax, died December 6, 1775; participator in the Hoadley controversy. He issued

THE CLERGYMAN'S CHOICE OF A WIFE DELINEATED, a poem, printed by E. Jacob, Halifax, 1776, published anonymously "by a Foreign Bishop, now residing and preaching in his diocese in Terra Incognita." The poem is dated at the commencement, April 1st, 1736, and the preface dated, Cambridge, August 30, 1738.

LIGHTCLIFFE.

A COLLECTION OF HYMNS and Occasional Pieces, selected for the use of the Congregation of Lightcliffe Chapel, 3rd edition. Halifax, Jacob, 1819, pages ii., 74.

[Hymns by Watts, J. D. Carlyle, Byrom's Christians awake, to Wainwright's Tune, Mason (Again returns the day of holy rest), solos for boys and girls.]

SERVICE OF RAISE to be used at the opening of the New Congregational Church, October, 1871. 16 pages, Halifax.

REV. J. LIGHTFOOT, D.Sc., M.A., Crossstone Vicarage.

CANTATAS.

COMEDIETTA.

Pastor meus Dominus, sacred oratorio, Halifax. Numerous Songs and Music, published by Novello, Pitman, &c. He is author of seven philosophical or mathematical books also.

J. LIGHTOWLER,

A POEM, SONGS, BALLADS AND SONNETS, Halifax, Simpson and Tiffany, 1867, 12mo., 100 pages, beautiful frontispiece, steel-plate.

[Dedication to E.J., from St. James' Street, Bradford. Poem on Home Life (9—34), Songs 14, Ballads 3, Sonnets 30. The ballads are—As I approached Lucette, One day when at the Garden gate, My love he is a sailor boy.]

JOHN LONGBOTTOM, Poems in "Yorkshireman" 1875. TWELVE SCHCOL SONGS, 8vo., 16 pages. 1d. c. 1880.

HENRY MARTIN, printer and newspaper editor, Halifax.

SONNETS & MISCELLANEOUS POEMS; small 8vo., 72 pages, 1830, printed at Birmingham.

REV. W. MAURICE, native of Ecclesfield, a Northowram student, edited Bolton Congregational Chapel Hymn Book; died 1802.

THOMAS MEYRICK, a Cornishman, left the Methodist Ministry (Atmore's Memorials), and became a curate at Southowram and afternoon lecturer at the Parish Church. He died about 1770. He wrote a satirical poem to a Cornish clergyman who was addicted to intemperance, but fell into the vice himself at last.

W. MIDGLEY, printer, Halifax, c. 1860, issued ballad-and-song-mongers' sheets. At our feasts and fairs and at the chief markets the old song dealer was found with hundreds of sheets pinned to a canvas some six feet high, stretched between two poles, 12 to 20 feet apart, and reared against the market or some other wall. He is rarely to be found now. One of Midgley's sheets gives *The Man that couldn't get warm*, and *The Rose of Allandale*.

JOSEPH MILLER, schoolmaster at Longwood (see Meeke's Diary, page 109).

A CHOICE SELECTION OF FAMILY PRAYERS for every Day of the Week, to which are added a few Divine Poems by the Collector. Halifax, printed by P. Darby for the Collector, 1770. Price 6d.

WM. MILNER, Halifax, (see Halifax, Milner and Sowerby, popular publishers).

Wm. Milner besides being a publisher was an able editor.

JOHN MITCHELL, author of "*The Female Pilgrim*," an imitation—a long way behind—of Bunyan, has an acrostic on his own name, and a poetical prologue of 140 lines, and the narrative is interspersed with similar rhymes. Printed at Halifax, 1809, by J. Nicholson. Who was this Mitchell?

JAMES S. MORGAN wrote "*Field and Fireside Musings*," Todmorden, R. Chambers, 1861, pp. vi, 90.

33 poems, 9 songs, 11 sonnets, 1 ballad. One poem is on Todmorden Valley. He was a native of Tynedale.

J. H. MOSS, Calder House Academy, Hebden Bridge.

MISCELLANEOUS POEMS, with Notes. Keighley, 1862, 8vo., 248 pages.

LXXXI.—POETS AND RHYMSTERS. (8).

J.N. or F.N. The early MS. from which I reprinted the *Elland Tragedies* (ballad section) was signed J.N. or F.N., a local man undoubtedly, and the writing was not less than three centuries old, and therefore written before Bryan Bentley was born.

REV. — NABB, Halifax Clergyman.

CALISTA; OR THE INJURED BEAUTY: a Poem founded on the fact. Written by a Clergyman. London, 1759. One Shilling; 24 pages, quarto.

Soon as bright Phoebus beam'd a warmer day,
And vernal blossoms grac'd the rising day;
Of calm retirement smit with ardent love,
Calista hasten'd to her wish'd for grove.

[Claimed by Mr. Watson (Halifax, 1775,) as the work of a Halifax Clergyman; and my copy has in old writing "by Mr. Nabb, of

Brazen Nose." I sought a copy thirty years, and have not seen another since I got mine in 1884, costing 9s.]

In 1675, the first edition was published of a book, small 4to., entitled "*Calisto; or the Chaste Nymph, the late Masque at Court*," and in 1709 "*Tottenham Court, a pleasant Comedy*" by T. Nabbs was issued.]

The REV. E. NELSON, of Coley, and Lecturer at Halifax Parish Church, is generally credited with the versified translations of the epitaphs in *Jacobs' History of Halifax*.

WILLIAM NICHOLSON, Halifax, publisher, removed to Wakefield; poetical publications elsewhere named.

REV. LAURENTIUS NYBERG, from Scandinavia, became a Moravian Minister in Yorkshire, and married Miss Carter, of Lightcliffe. Hymns, translated by La Trobe.

Father throned on high, &c.

MISS CHARLOTTE OATES, born at Halifax, April, 1856, brought to Daisy Cottage, Wyke, when an infant. At 21, sent her first poem to a Blackpool paper, and afterwards frequently contributed to the *Cleckheaton* and other local papers. She was buried at Westfield Chapel, Wyke, April 16, 1901. Volume issued during her lifetime.

MISCELLANEOUS POEMS, SONGS AND RHYMES; issued after her death by her brother (announced), at 4s., with 80 additional pieces, and portrait.

REV. JOHN PARKER, late Minister of the Gospel, at Wainsgate, in Wadsworth, near Halifax, LETTERS TO HIS FRIENDS, with a Sketch of his Life and Character by John Fawcett, A.M. Leeds, Thomas Wright, 1794, 1s. 6d., 214 pages.

[Life, &c. J.P. was born at Barnoldswick in 1725, died May, 1793; interred at Barnoldswick. Moral and religious verses interspersed in his letters; one on the death of the Rev. Isaac Slee, Haworth, January 13, 1784. He composed hymns, also, to be sung, as lined out from the pulpit. Specimens are given in the "*History of Barnoldswick Baptist Church*.."]

REV. EDWARD PARSONS, junior, Halifax,

SELECTION OF HYMNS designed as a Supplement to Dr. Watts'. 32mo., Halifax, T. Walker, 1819, 220 pages; 3rd edition, Halifax, P. K. Holden, 1828, 18mo., 292 pages.

Edition, Halifax, P. K. Holden, 1838, 32mo. (See his father's collection, Leeds, 1791.)

POHLMANN AND SON, pianoforte &c., makers music publishers, Halifax. The original founder is buried in Coley Churchyard, N.W. corner.

Sale of Copyrights and Stock of Musical publications in London, November, 1886.

ALFRED W. POLLARD, M.A., City of London School, son of Dr. Pollard, surgeon, Rastrick.

ENGLISH MIRACLE PLAYS. Clarendon Press.

CHAUCER'S CANTERBURY TALES, reprinted from the Globe edition; edited by A.W.P., printed on India paper, pages iv., 316. 2s. 6d., small 8vo. Large paper copies, crown octavo, parchment, 50 copies at £3 3s. 1886.

SELECTIONS FROM AND ANNOTATIONS OF CHAUCER. Sidney's *Astrophel and Stella*, 12mo., 1888, published at 7s. 6d. Shakespeare's *Four Folios*, introduction by A.W.P., 1904.

REV. EDWARD RAMSDEN, Incumbent of St. John's, Bradshaw, Ovenden.

CHRIST THE FOUNDATION, or Verses for the Times. Halifax, 1844.

THE CHRISTIAN MINISTER, or Verses for the Times. Halifax, Whitley and Booth, 1842, 12 pages. [Preface dated from Jumpies House.]

REV. JOHN RASTRICK, M.A., born at Heckington, near Sleaford, Vicar of Kirton, died in 1727, aged 78. Evidently though descended from the Yorkshire stock, he was not a Yorkshireman. Calamy, Vol. ii., 436-7. Two Manuscript books, 70 pages and 62 pages, and sundry family and local papers, prose, poetry, letters, &c., in small, clear handwriting; 15s. from H. W. Ball, Barton-on-Humber.

Letters to Thoresby, Leeds, on Roman Coins, "Gibson's Camden." and "Phil. Trans."

DR. JOHN VARLEY ROBERTS, born at Stanningley in 1841, organist at Halifax Parish Church.

APPENDIX AND SUPPLEMENT TO CHEETHAM'S Psalmody. See Cheetham and Houldsworth, *Grove's Musicians* (Vols iii., and Appendix 772.) gives biographical notice.

SAMUEL DRAKE ROBERTS ("Stephen Wyke," author of "THE YORKSHIRE COUSINS, a Novel), of Wyke and Gomersall; now Brighouse; born at Bradford, 1832.

STANSFIELD, a tragedy; Heckmondwike. Clegg, 1864, 86 pages.

JOSEPH ROBERTSHAW was born at Halifax in 1822, and resided at Luddenden in 1836. In 1853 he removed to Keighley under the employment of Mr. S. C. Lister (Lord Masham). Edited the "Keighley Visitor" from August, 1855. He was author of "Sketches and Traditions of the Yorkshire Moorlands."

"Meditative Hours, and other Poems," Keighley, R. Aked, printer, 1850, 240 pages, small octavo. Dedication to Frank Crossley, M.P.; 76 pieces, mostly local description.

"Yorkshire Tales and Legends," photograph, and tinted vignette, small octavo, Keighley, 1862; includes "The One Pound Note, a tale of Hebden Bridge," "Tom Leo," &c.

W. ROBINSON was author of POETIC SKETCHES FROM WHARFE-DALE. Halifax, Baildon and Son, 1866, 16 pages.

BENJAMIN RUSHFORTH, a native of Halifax, was apprenticed to the grocery business in that town, but found his employment irksome, so ran away and joined the army. He served under the British flag in various parts of the world, China, India, &c., for a sufficient period to enable him to retire on a modest pension, settling down at Bolton in Lancashire. In course of time he lost his sight, and his income being small he had a bare living for some years. His love of poetry grew upon him in his solitude, and he managed by the help of friends to print two small volumes of poems. These particulars I had from his kinsman, Mr. B. H. Thwaite, C.E., Westminster, late of Brighouse. I have only one of the publications, namely:

MISCELLANEOUS POEMS by Benjamin Rushforth, the Blind Poet of Bolton. Dedicated to the Worshipful the Mayor of Bolton, James Barlow, Esq. Preface dated August, 1869, mentions a former publication. Bolton, Wm. Parkhouse, printer, Bridge Street, small 12mo., 103 pages; twenty topics, mostly scriptural, and generally good.

LXXXII.—POETS AND RHYMSTERS. (9.)

WYE SALTONSTALL, I presume was of the Halifax family, but probably not a native.

"PICTURAE LOQUENTES, or Pictures drawne forth in Characters, with a poeme of a maid," 24mo., London, 1631, 130 pages. Sells at 42s., £5. Second edition, 24mo., 1635, sells at 12s. 6d., 23s., 38 characters.

OVID'S HEROICALL EPISTLES; Englished in Verse, by W.S., 24 small copper plates, 12mo., London, 1636. Sells at 10s. 6d., 12s. 6d. Editions also in 1626, 1663, 1671, 1677, 1686.

E. L. SCHLICHT, of Smith House and Wyke, Moravian Church, was a musical composer and poet. He died March 4, 1769.

REV. JOHN SHACKLETON, formerly of Hebden Bridge.

THE POEMS OF OSSIAN, originally translated by J. Macpherson, attempted in English

verse by the Rev. John Shackleton. 2 vols., 8vo., Birmingham, 1817. Sells at 2s. 6d.

GEORGE BARNETT SMITH was born at Ovenden in 1841. He now resides in North London. "Poems," 1869.

POETS AND NOVELISTS, a Series of Literary Studies, small 8vo., 1875. Sells at 3s. 6d.

P. B. SHELLEY, A Critical Biography, small 8vo., Edinburgh, 1877. Sells at 1s. 6d., 2s. 6d., 3s., 1s. 9d., 2s. 5s. 6d.

ILLUSTRATED BRITISH BALLADS, OLD AND NEW, selected and edited by G.B.S., nearly 300 illustrations, very large 8vo., 2 vols. issued in 24 parts; Cassell and Co., London. Bound up, sells at 14s., 8s. 6d., 6s., 12s. 6d., 15s.

Publishers' Edition, 2 vols., imperial 8vo., Cassell, 1881. Sells at 11s. 6d., 7s. 6d., 6s., 15s., 8s. 6d., 16s., 8s., 6s. 6d., 9s.

Fine paper edition, 1881, 27s. 6d.

Publishers' Edition, 1886, 2 vols., imperial 8vo. Sells at 10s. 6d., 10s., 20s.

Publishers' Edition, 1894, 2 vols., imperial 8vo. Sells at 7s. 6d.

Mr Barnett Smith is author of many prose works. He wrote for the Halifax papers when a youth.

REV. MATTHEW SMITH, Nonconformist Minister, of Thornton and Mixenden, born at York; in 1650 married a cousin of Rev. Thos. Sharp, and daughter of Lieut. Sharp.

THE VISION, OR A PROSPECT OF DEATH, HEAVEN AND HELL; a poem, 1702. His theological works have been previously given.

SAMUEL SMITH, Bradford, died at Warley in 1873, aged 68; was buried at Undercliffe Cemetery, Bradford.

A HANDBOOK OF CONGREGATIONAL PSALMODY; edited by S.S., Harmonies revised by William Jackson, Masham. (Tonic Sol-fa edition transcribed by J. K. Longbottom Bradford.) Organ score 10s. 6d.; others 1s. 6d. to 6s. Pages viii., 128.

[Preface to First edition dated Bradford, September, 1863. Index of First lines, of Tunes, &c.]

THE BRADFORD TUNE BOOK, with Appendix, Edited by S.S. Harmonies revised by Wm. Jackson, Appendix by F. C. Atkinson. Sol-fa arrangement by T. K. Longbottom. Prices 2s. to 6s., editions. Pages xi., 176. Third edition.

Edition, 1863, 24mo., pp. xv., 128.

THE ANCIENT HYMN: TE DEUM; for Congregational Use. 24mo., 8 pages.

BIBLE PSALMODY, 1859, pages viii., 68.

PSALMS AND CHANTS for Congregational or Private Use. Preface dated 1861; pages xiii., 132; numerous editions and sizes; 2nd edition, 25th thousand; 48th thousand, &c.

His son, Mr. Samuel Milne Smith, now Mr. Milne Milne, of Calverley House, Calverley, is a well-known antiquary.

REV. AUGUSTUS GOTTLIEB SPANGENBERG, Moravian Missionary at Lightcliffe and Fulneck in Yorkshire, 1742, &c. See Life (and portrait) by G. Clemens, Baildon.

Hymns, in German and English.

Also author of theological prose works.

FREDERICK CHARLES SPENCER, a schoolmaster, afterwards an accountant at Halifax.

THE VALE OF BOLTON, a poetical sketch, and other poems; sm. 8vo., 140 pages, on ribbed paper. Halifax, N. Whitley, no date. frontispiece. Sells at 2s. 6d., 4s. 6d.

THE LADY OF ELAND, a legend, [Eland tragedy continued,] and

THE MAID OF CRAG HALL,—64 lines; in Hebden Bridge Times."

A.S.K. [ABRAHAM STANSFIELD, Kersal.]

GROUND FLOWERS & FERN LEAVES. Manchester, 1876, pages xii., 216. Sells at 2s.

[Ded. to William Robinson, F.L.S. Preface dated Kersal, 1876. Contents—59 pieces, including translations from German and French, chiefly imitations. Botanical subjects mostly. The Hills and Vales of Todmorden) his native place.]

ESSAYS AND SKETCHES, (prose, includes articles on Robert Burns, Return to Nature in English Poetry, &c.), octavo, pages vii., 312.

THE SHEPHERD, 28 lines, Translation of Der Schafer.

THE LAST STRING. Reprinted from "Manchester Quarterly," 1888, 4 pages, and cover.

A SUMMER CALL TO THE MOUNTAINS. "Manchester Quarterly," 1886. 3 pp.

NUGÆ; Selections from many years' Scribblings in verse. 1892. Sells at 2s.

SONNETS: Written Impromptu. First thousand, square 8vo., Manchester, 1900, 144 pages. Sells at 2s. 6d., 3s. 6d.

He now resides near Prestwich.

ELY STANSFIELD, Sowerby, published

PSALMODY EPITOMIZED, a Collection of Psalm Tunes, in four parts, with an introduction to Music. 8vo., second edition, Halifax, 1731. Sells at 3s. 6d. See "Halifax Families" p. 128. The tunes are most of them the old Church tenors of two centuries ago, to which Stansfield added the three parts—contra, medius and bassus, and also interspersed several tunes of his own composition, bearing local names generally, as Warley (to Psalm 100), Sowerby (to Psalm 98).

Of local composers who have not issued books the most familiar are A. Widdop (buried at Ilkworth Church), and George Lister, of Lightcliffe.

LAURENCE STERNE, "Yorick," of Coxwold. We simply insert his name because

he was a pupil at a school in Halifax parish, and a branch of his family lived here. He died in 1768, and was buried at St. George's, Hanover Square, London.

VERSES on L. Stérne; Lowndes 2510.

A POETICAL ROMANCE addressed to Esq., of York, small 8vo., London, 1769. Sells at 10s.

"THE UNKNOWN WORLD," 64 lines, on Hearing a Passing Bell.

REV. C. STOCKDALE, Primitive Methodist Minister, Halifax.

Poems by himself and Miss Hall, of Darley in Pateley Bridge Circuit, in "The Conqueror's Palm," a memoir of Mrs. Stockdale.

THOMAS STOPFORD, organist at Halifax Parish Church, president of Halifax Harmonic Society, 1792.

SACRED MUSIC: consisting of a NEW BOOK OF PSALMODY, containing variety of TUNES for all the Common Metres of the Psalms in the Old and New Versions, and others for particular measures, with CHANTING TUNES AND ANTHEMS, all set in four parts, within such compass by REV. JOHN CHETHAM. To which are added FIFTY-SEVEN NEW TUNES, including The whole carefully corrected and revised by Mr. Stopford, Organist, of Halifax, properly figured for the Organ, Harpsichord, &c., &c. Halifax, Jacobs, 1811. 6s. 6d. pages x., 234 octavo.

[In previous editions of Chetham's Psalmody the 'tenor cliff' had been the principal air, but in Stopford's the treble is substituted, but the music is printed on four sets,—tenor, counter, treble, bass, for convenience of instrumentalists.] See Houldsworth.

MRS. SUNDERLAND (Miss Susan Sykes) born at Garden Road, Brighouse, in 1819; died 1905; married Henry Sunderland, of Granny Hall, Brighouse.

Being a native of Granny Hall myself, and a schoolmate with her children, and up to the present in friendly family acquaintanceship, it would ill-become me to pass unnoticed the lady who, though not a composer of poems, stands supremely at the head of Yorkshire Vocalists of Queen Victoria's reign; and well deserves the epithets—"Queen of Song" and "the Yorkshire Jenny Lind."

I also well knew old Luke Settle, the Slead Syke blacksmith, composer of "Settle" and other old favourite hymn tunes, who first discovered her talents, and tutored her for some time.

The Sunderland Musical Competitions, held annually, will perpetuate her name and fame. Portraits of her appear in the History of Brighouse, and brief notes in "Old Yorkshire," vii., 235, and in Grove's Dictionary. iv., 797.

REV. WILLIAM SUTCLIFFE, Wesleyan Minister, died 1833.

THE TRIAL OF CAIN; 32 pages, Halifax, 1823; 12mo.

REV. ALEX. SUTER, Wesleyan Minister, Halifax, &c. died 1817.

DEATH, JUDGMENT, AND ETERNITY: poems. 2nd edition, 12mo. Leeds, 1811.

1st edition, Chester, 12mo., 32 pages, 1803.

JOSEPH SWAIN: (? if Vicar of Beeston, Leeds; a native of Lightcliffe. I would like to prove this to be the work of Joseph Swain, B.D.)

REDEMPTION: a poem in Eight Books; with Memoir 12mo., London, 1806.

DAN TAYLOR, of Queenshead (now Queensbury between Halifax and Bradford), founder of the "General Baptists," see his "Life"; and "The Author's Removal from Wadsworth to Halifax," Leeds, 1781.

A DISSERTATION ON SINGING IN THE WORSHIP OF GOD, 1786. Sells at 2s.

A SECOND DISSERTATION on with two letters to the Rev. Gilbert Boyce in defence of a former Dissertation; 12mo., 77 pages, 1787.

He wrote an Elegy on Grimshaw, and various tracts in verse, Christmas Verses, Entertainment or Verses for Children (two editions), and edited a Hymn Book.

DARLEY TERRY, Dewsbury, son of Joseph Terry. See next paragraph.

FUGITIVE POEMS in "Yorkshire Magazine, L., 267, Country Words of West Riding, &c.

JOSEPH TERRY Member of the Mechanics' Institution, Brighouse; removed to Dewsbury.

COTTAGE POEMS. Brighouse, John Siddall, 1847. 32 pages.

[Poet's wish, Emigrant's Farewell, Truth and Error, Seasons, Slave, Beggar Boy, Kirklees Wood, Brighouse Mechanics' Institution, October 10, 1846. Drunkards, Teetotaler, What is our Life? &c.]

COTTAGE POEMS. Second Series. Brighouse, John Siddall, 1848. 32 pages, paper covers.

[Robin Hood's Tomb, Reply to poetical critique on the First Series. Mechanics' Institute, Friend in America, Come and help, Death of my Mother, Things I never like to see, Religion, Progress, Drunken John, Bereaved Friend, Join us, I live to be free, Edwin and Ellen (a ballad), Self-improvement, Soldier's Lament.]

POEMS; by Joseph Terry, Author of "Cottage Poems," "The Principles Tested," &c. Dewsbury, Darley Terry, 1874, pages xv., 160.

[Frontispiece, photo mounted. Memoir settled in Brighouse after his marriage, left for Birstall in 1848, thence to Mirfield, lastly to Dewsbury. Index 86 pieces,—Kirklees

district, topical, moral and religious. Edwin and Ellen, "twas on a pleasant summer's eve, is a ballad of merit.]

JOHN THOMPSON, M.D., was born at Kendal in 1781, and received his training in one of the Universities of Scotland, where he obtained his diploma about 1808. He commenced practice at Halifax, where he soon attained considerable reputation in the treatment of diseases. A monument to his memory, erected by voluntary subscriptions, was placed in the Northgate-end Chapel, Halifax. Dr. Thompson was the author of the hymn—

Jehovah, God Thy gracious power
On every hand we see;
O may the blessings of each hour
Lead all our thoughts to Thee.
If on the wings of morn we speed
To earth's remotest bound,
Thy right hand will our footsteps lead,
Thine arm our path surround.
Thy power is in the ocean deeps,
And reaches to the skies;
Thine eye of mercy never sleeps,
Thy goodness never dies.
From morn till noon, till latest eve,
The hand of God we see;
And all the blessings we receive
Ceaseless proceed from Thee.
In all the varying scenes of time,
On Thee our hopes depend;
In every age, in every clime,
Our Father and our Friend.

At the time of his death (in 1818) Dr. Thompson had only completed his thirty-sixth year. He will appear again as a medical author.

REV. L. M. THORNTON, Wesleyan minister. Sacred Poems, 1st edition, Derby. 2nd edition, Leeds. 3rd edition, dated from Chapel-town, Halifax. Halifax, for the author by N. Burrows. 83 pages. Portrait with 1st edition. Words in Season. Child's Manual announced.

LXXXIII.—POETS AND RHYMSTERS. (10).

JOSEPH HORSFALL TURNER, born at Cranny Hall, Brighouse, April, 1845. I have no right to haul other people before the public and leave myself free by mock-modesty. I collaborated with Abraham Holroyd many years before his death with the intention of issuing a joint work of Yorkshire Anthology. On Holroyd's death a circular was issued by the survivor, but the response was not encouraging. Mr. Forshaw was asked to issue Holroyd's Collection, mostly at Mr. George Ackroyd's expense, as I had declined the responsibility. Unfortunately there is scarcely anything in the volume besides such as had appeared in Ingledew's book and in Holroyd's

"Garland." Having allowed ten years to elapse I sent out another circular announcing "Ballads and Songs, Ancient and Modern (hitherto unpublished), collected from rare Broad-sides, scarce Manuscripts, Chap-Books, Newspapers, Oral Recitations, &c., with Notes Bibliographical, Biographical, Topographical, Dialectic, &c., numerous quaint and original illustrations, collected and edited by J. Horsfall Turner, in two volumes, crown 8vo., 400 pages each, at 5s. 6d. per volume. None of the Ballads, &c., which have already appeared in the collections of Halliwell and Ingledew will be included." The result has up to the present brought only one volume:

YORKSHIRE ANTHOLOGY: Ballads and Songs, Ancient and Modern, (with several hundred Real Epitaphs), covering a period of a thousand years of Yorkshire History in Verse; with Notes, Bibliographical, Biographical, Dialectic, &c., and Quaint and Original Illustrations. Bingley, for the author, by T. Harrison and Sons, 1901. Crown 8vo., 436 pages, 7s. 6d. To subscribers 5s. 6d. [Alphabetically arranged by first lines, A.—I.]

YORKSHIRE ANTHOLOGY.—(2). Ready for the press, another volume, J.—R. (3). Ready for the press, another volume, S.—Y. (4). YORKSHIRE ANTHOLOGY, Bibliographical and Biographical volume. To introduce Epitaphs, Folk-rhymes, Place-rhymes, Children's games, &c., has enlarged the scope to four volumes instead of two.

THE ELLAND TRAGEDIES, viz., The Murders of Sir Robert Beaumont, of Crosland, Hugh de Quarmby, John de Lockwood, Sir John de Eland, senior, Sir John Eland, junior, and others, with the exploits, &c., in prose and verse, with notes, pedigrees, and evidences recently brought to light; edited by J. Horsfall Turner. Bingley, T. Harrison and Sons, 1890; crown 8vo., 91 pages. Sells at 2s.

The poem appears in Watson's Halifax, 1775, and was copied into the subsequent "Halifax Histories" and into Whitaker's "Loidis." This version, with an old MS. copy of not later than 1620, are combined in my edition. Total 504 lines.

FLOWERS OF IDELDOM, No. 2. Paddy and the Mormon, an episode of Idel Green; 1l., flysheet.

Fugitive poems in The Templar, Templar Messenger, Upper Chapel Magazine, &c.

WILLIAM MARSHALL TURNER, Brighouse.—SELECTIONS and Words of Madrigals, Glee, &c., as sung by the Brighouse Glee and Madrigal Society, with Remarks. Brighouse, Rushworth; 32 pages, 8vo.

JOSEPH WADSWORTH, Organist Halifax. A SELECTION OF PSALM AND HYMN TUNES, harmonized in score, with an accompaniment for the Organ or Pianoforte. Halifax, Pohlmann and Son, 1852; 100 pages, viii., 4to.

[Composers' names:—Joseph Wadsworth,

A. Wadsworth, Dean Chetham, J. Sunderland, Orlando Sladdin, Luke Settle, H. Broomhead, T. Hopkinson, Ely Stansfield, J. Rushworth, &c. There is a long and locally interesting subscription list.]

JOHN WALTON, Haley Hill, Halifax:

A DIALOGUE between a Little-Drop Man and a Teetotaler. 2nd thousand; January, 1845. Halifax, Nicholson and Wilson, 12 pages, 1d.

JOHN WALTON (? if the same), LINES ON DR. SKELTON, 1850-1 Bradford, 1851, 8 pages.

ACCEPTED WIDDOP, Ovenden, died March 9, 1801. A gravestone exists in Illingworth Churchyard over the remains of this celebrated singer and musical composer. Some of his pieces may be found in Holdsworth's Cheetham's Psalmody. A notice of him appears in the "Halifax Guardian" Almanack, 1893.

WILLIAM WILLIAMS wrote—

AN ESSAY ON HALIFAX, a poem in blank verse; published anonymously, printed by P. Darby, Halifax, 1761, small 4to., 24 pages.

A copy is in Halifax (Haley Hill) Museum. He was an artist, and the Female Ballad Singer, reproduced in "Yorkshire Anthology" I., and the frontispiece to Jewitt's Derbyshire Ballads were drawn by him, in 1759.

Williams was originally a strolling player, and then commenced printer (? journeyman), draughtsman, etc., and settled at Halifax, where he died. He drew the plates for Mr. Watson's History, it is reported.

DANIEL WILSON (probably not connected with Halifax) wrote "Justice and Mercy," a Sacred poem, photo portrait and Life, 12mo., Halifax, 1883.

ALFRED WILSON founded the "Clock Almanack," Halifax; a hatter:

ORIGINAL POEMS; Halifax, N. Burrows, 1854, 48 pages, 32mo.

EDWARD WORMALD, farmer, Magson House, Luddenden-foot, has published two creditable poems, and has another pamphlet ready for the press, 1904. The Harvest Lay; pamphlet, Ode to War, 16 pages.

JOHN WRIGGLESWORTH, The Crescent, Greetland, Halifax, died May 25, 1903, aged 46.

GRASS FROM A YORKHIRE VILLAGE: c., 1894.

THE SWEETEST MAID IN GLOWTON; prose.

PASSING THOUGHTS OF A WORKING MAN; prose, 1890, was his first book.

IDYLS OF YORKSHIRE.

He was a working man, and wrote under the name of Hubert Cloudeley. He has left a large family.

GEORGE WRIGHT:

SOLITARY WALKS, with remarkable Epitaphs, Elegies, and Inscriptions among the Tombs., 8vo., Halifax, 1816.

THOMAS WRIGHT was born at Halifax, Mulcture Hall, January 27, 1736; died at Birkenshaw; buried at White Chapel, Cleckheaton, 1801.

A MODERN FAMILIAR RELIGIOUS CONVERSATION, among people of differing sentiments: a poetical essay. Leeds, J. Bowling, 1778, small 8vo., anonymously.

A FAMILIAR RELIGIOUS CONVERSATION, in Verse; small 8vo., Leeds, Leak and Nichols, 1812, for the Editor.

[Preface, Life v.—viii., Poem 1—148.]

Poems, see Autobiography, edited by Thos. Wright, F.S.A., in article 56, previously.

REV. R. WYNN, Vicar of Sealford, Leicestershire:

THE DOOM OF AHAB. Brighouse, A.B. Bays, 24 pages.

[The writer's son, M. R. Wynne, rector of West Allington, Grantham, married Miss Sunderland, of Coley Hall, Hipperholme.]

LXXXIV.—POETS AND RHYMSTERS. (11).

It scarcely comes within our scope to give a list of fugitive pieces, except in the possibility that some of the following may have issued pamphlets unknown to me.

ABHLARD, Lightcliffe, 1801; see "Lightcliffe Romances," by the writer hereof.

ANGUS, near Halifax, 1817; various pieces in the Yorkshire Magazine, 1817.

CATHERINE BROWNHILL, 1883; Halifax Congregational Magazine.

JOHN BROOK, Elland, organist at Halifax, musical compositions.

MRS. A. B. BOAL, India-rubber Boot Shop, Halifax; Templar Messenger, 1873.

SIR THOMAS BROWNE (born 1605); in his "Religio Medici," written at Upper Shibden Hall, 1633-7, contains the beautiful poem Evening hymn.

JAMES BARNDS, handloom weaver, born at Withens in Errington; died at Lobmill, Hebden Bridge, about 1882. Amongst his fugitive effusions there are two in the "Hebden Bridge Times," 1882, worthy of quotation, namely,

WALK TO STOODLEY PIKE, 116 lines,
"Fair was the morn, the sky was clear."
The other, 32 lines, begins—
"Far in the wood there stands a pretty cot."

"WILHELM BRONTE."—Ode written by Wilhelm Bronte to his wife from Preston, where he lay condemned to die for the truth's sake; 40 lines, "Far, far away." Sent by "H. T. Hillen," Boro' Road College, to the "Brighouse News," March 11, 1871. ? how much is fiction.

EDWARD COCKILL, plumber, Bridge End, Rastrick, published a poem on a card in 1854 on the Old Bridge End Chapel, which was pulled down, and became the first St. Paul's Wesleyan Chapel, Brighouse.

JOHN WILLIAM CLAY, of Myrtle Grove, Rastrick Common, a working man, has courted the Muse for fifteen years, and might be worse employed. He writes occasionally to the Brighouse papers.

SMITH EMMOTT, Sowerby, had a short poem in the "Hebden Bridge Times," about 1870; and W.F. had one in the same paper. Probably the letters stand for the REV. WM. FOX, Ripponden, who wrote poems for the Halifax Congregational Magazine.

THOMAS FARRER, Halifax, 1866, see Holroyd's Garland.

I think the following eight items were written by JOSEPH FOX:—

Sir John Lacy's Wooing, a ballad of Todmorden; in "Hebden Bridge Times," September, 1881, by J.F.

Earl Warren's Revenge, a ballad of Heptonstall, in "Hebden Bridge Times," January 25, 1882, by Joseph Fox.

Ballad of Yolonde, by F., April, 1883.

Mary Aislabie, by F. March, 1883, 32 lines; begins—In the land of romance, the north. Nature, a sonnet.

Death, There came a beautiful messenger.

The Siren Isle (from Chambers' Journal), 32 lines, begins—Even's purple glory slept.

Calderlee, 24 lines, in "Hebden Bridge Times," June, 1883, begins—The light wind bloweth.

Will any reader give particulars of this capable ballad writer?

T. HALLAS, Stainland, has a poem in the Halifax Congregational Magazine.

MR. HORSFALL, of Higher Stoodley, (father of John Horsfall, Blackpool, 1892), wrote a humorous, fugitive poem on a Hebden Bridge Concert.

MARMADUKE HOLDSWORTH, Shelf, wrote Rhymes on Shelf and its Conservative Club, 1904.

S. H. HAMER, Halifax Historical Society, wrote The Dancing Princess, a Play for children in two acts; "Yorkshire Weekly Post," Christmas, 1902.

MRS. HABERGHAM, Elland, and Habergam (Lancr.)—John H. married Elizabeth Clay, of Clay-house, Elland. They had two sons, Clay and John. The latter, born 1650, lived to be over 75 year old, and led a villainous life as the West Riding Sessions Rolls testify in notes that I have extracted. He married Fleetwood, the daughter of Nicholas Towneley, who wrote the sad ballad given in my Yorkshire Anthology, Vol. I., c. 1689. Corrupted versions may also be found elsewhere, and 16 lines in Whitaker's Whalley, II., 182. Mrs. Habergam was buried at Padigham in 1703.

THOMAS JORDAN, Albany Chambers, Halifax, wrote fugitive poems, c. 1900, in local papers.

REV. THOMAS KEYWORTH, Harrison Road Chapel, poems in Halifax Congregational Magazine, &c.

THOMAS KENWORTHY of Northowram, and Queensbury (Queenshead), wrote fugitive pieces to Holroyd's Bradfordian, and local newspapers. His name is just squeezed into Newsam's book, "Yorkshire Poets," 1845. The "Halifax Courier," August, 1856, contains a humorous local piece by him.

FREDERICK LAXTON, Brighouse, whose portrait appears in the History of Brighouse, wrote a rhyme for a Brighouse paper.

JOHN LAWSON, Halifax, wrote a piece that appears in the Bradford Band of Hope Melody.

REV. WM. EDENSOR LITTLEWOOD, for some time Head Master of Hipperholme Grammar School, author of several school books, wrote HYMNS, which appear in Congregational Sunday School and other Hymn Books.

S. MELLOR, Ripponden, (postea), wrote poems for newspapers, c. 1890.

S. MOSS, Halifax, poem in Halifax Congregational Magazine.

MISS G. G. METCALFE, Halifax Orphanage, c. 1900, wrote poem and parody for a Bradford paper.

J. NICHOLL, Halifax, poem in Halifax Congregational Magazine.

OLD ABE, Ripponden, 1889, &c., possibly the same as S. Mellor above.

ORION, in "Hebden Bridge Times," a short poem on "The Church in the Valley."

MISS HELEN JANE ORMEROD, daughter of Thomas Theodore Ormerod, Esq., Brighouse; she now resides near Torquay.

Fugitive poems, and articles on Musical topics in the "Leeds Mercury," "Yorkshire Musician," &c.

THOMAS ORMEROD, elder son of Thomas Theodore Ormerod, Esq., Brighouse.

Poems in the "Yorkshire Magazine," 1875, &c., and in the Barnsley newspapers.

AUSTIN WILLIAM PENNY, 14, Northgate, Halifax, has issued fugitive poems.

WILLIAM A. PARRY, born at Liverpool in 1793, a Brighthouse schoolmaster, c. 1849, (father of Geo. Frederick Augustus Parry, a half-wit of local notoriety,) was a poetaster of very limited popularity. I saw some of his scurrilous and crude scribblings forty years ago, but don't remember a line that was worthy of preservation. Most villages and all generations have had similar rhymsters, and anyone that could use a pen at all was held to be capable of composing a jingle. Before I was in my teens, I was asked to compose four lines for the funeral card of a playmate, and now happily the effusion has followed 'Old' Parry's into oblivion. His topics were—Epigram on bachelor John (Aspinall), who demanded a poll for the Brighthouse surveyorship, 1850; Waterloo (Brighthouse) Brass-band, satire; Peace rejoicings, 29th May, 1856; Brighthouse Fower Show, Sept. 2nd, 1857; Murder of Elizabeth Rayner at Clifton, Dec. 31st, 1832.

GEORGE PILLING, Brighthouse, wrote fugitive pieces for the Brighthouse papers, 1870, &c., but the most pungent satire was inserted in the "News":—

"An unmanly M...l...y said in a fit

That with Jowett the printer he never would sit," &c.

"TOMMY PICKLES," Ripponden, had a short fugitive poem, October 1886, entitled "Only a word." He may be the same as OLD ABE.

REV. HANBY PICKERSGILL, Lightcliffe, had poems in the Halifax Congregational Magazine, &c. Probably H. QUIBY was his nom-de-plume.

VEN. ARCHDEACON FRANCIS PIGOU, Vicar of Halifax, now Dean of Bristol, has issued fugitive poems, and is author of several volumes of prose; reminiscences, &c.

RODERICK RANDOM, of Halifax, sometime a Brighthouse resident was a rather capable writer of dialect poems for the Brighthouse "News," 1870, &c., but I do not know his name.

SIR TITUS SALT, Bart., (Crow Nest,) and Saltaire have been the themes of several poetical pamphlets and fugitive poems.

JAMES SUTCLIFFE, of Newlands, Warley, wrote poems for local papers, one of which is in Holroyd's Garland.

OLIVER SUTCLIFFE, Rastrick, poems in local papers.

JOHN TAYLOR, the London water poet, wrote "Newes from Hell, Hull, and Halifax."

D. WALTON, Hebden Bridge, poems in the Hebden Bridge Times, besides a love story.

A.Z., Hebden Bridge, wrote a Stanza for the Cottage Magazine, 1826.

W. BROADBENT, Todmorden, published a small book of poems.

LXXXV.—HALIFAX ANTIQUARIAN SOCIETY.

Before September, 1901, the reports of the Society's proceedings appeared in the "Halifax Guardian," but were not separately reprinted. The earliest reprint was issued in that month, and recorded a visit to Shibden Hall. The pamphlets are octavo size, and the number of pages is not indicated before 1904.

(1) Daisy Bank, Dove House and Shibden Hall: eight pages; Mr. J. Lister, M.A., guide.

(2) Token Coinage; Lecture by Mr. S. H. Hamer; six pages.

(3) Life of Dr. Haldesworth, Vicar of Halifax; Lecture by Mr. Lister, January 7, 1902; twenty-four pages, but the last three give "Tom Bell's Cave, a Heptonstall Legend," by Mr. H. P. Kendall, of Sowerby Bridge, and notes on local pictures and manuscripts.

(4) Herald's Visits to Halifax, or Heraldic Bearings of Halifax Gentry. Lecture by Mr. J. W. Clay, F.S.A., March, 1902; seven pages, but the last two describe a work on Tokens.

(5) Excursion to Midgley; Kershaw House, Brearley Hall and Luddenden Church; May, 1902; Mr. J. H. Ogden, guide, five pages.

(6) Excursion to Sowerby, June, 1902. Mr. H. P. Kendall, guide; eight pages.

(7) Excursion to Greetland and Barkisland, July, 1902; twelve pages; descriptions by Mr. Lister.

(8) Prehistoric Man; Ancient Stone Circle at Walshaw Dean, July, 1902; six pages.

(9) Visit to Kirkstall Priory and Hartshead Church (and Walton Cross); eleven pages, including plan and illustrations, August, 1902.

(10) Antiquities of Elland, September, 1902; Mr. J. W. Clay, Rastrick, guide; fifteen pages.

(11) Halifax Surnames; sources and significance, by Mr. C. Crossland; four pages.

(12) Sowerby in Olden Times; Constables' Accounts, 1629 to 1642; by Mr. H. P. Kendall, November, 1902; five pages.

(13) Halifax Antiquarian Society. Reports and Balance Sheet, 1902. Second year's report, officers, members, gifts; eight pages.

(14) Local Prehistoric Man, by Mr. Tatterfall Wilkinson, January, 1903; eight pages.

(15) Heptonstall in the Middle Ages; by Mr. J. H. Ogden, eight pages.

(16) Reminiscences of Wakefield Manor Courts, by Mr. J. Seed, and Mr. J. H. Ogden; eleven pages.

(17) The Life of Vicar Holdsworth, Part II., by Mr. Lister; eighteen pages.

(18) Saltonstall, Warley; May, 1903, Mr. T. Sutcliffe, guide; nine pages.

(19) Northowram Old Halls (with Cinder-

hills and Coley). June, 1903. Rev. M. Pearson, guide; sixteen pages.

(20) Three Old Homesteads, Broadbottom, Fallingroyd and Mayrold; July, 1903, Mr. J. H. Ogden, guide; twenty pages.

(21) Some Soyland Homesteads; September, 1903, Mr. H. P. Kendall, guide; seven pages.

(22) Private Tokens,—Issuers and Die-Sinkers, by Mr. S. H. Hamer, October, 1903; five pages.

(23) Sowerby Constables' Account, II., [Civil War,] by Mr. H. P. Kendall, November, 1903; eleven pages.

(24) Halifax Antiquarian Society, [Third year's] Reports and Balance Sheet, 1903; eight pages; officers, members, gifts.

(25) Exhibition of Pictures, Prints, Curios; January, 1904; Local Folk Lore, by Mr. Tattersall Wilkinson, of Burnley. (The issues for 1904 are consecutively paged.) Pages 1—9.

(26) Life of Dr. Haldesworth, Vicar of Halifax. Part III., by Mr. Lister. 11—28.

(27) Private Tokens, Issuers and Die-Sinkers, by Mr. S. H. Hamer (illustrated). 29—36.

(28) A Moorland Township. Wadsworth in Ancient Times; by Mr. J. H. Ogden. 37—51.

(29) Over Shibden. The Hazlehurst, Hangingroyd, &c., and their owners, by Rev. M. Pearson. 53—68.

(30) Visit to Thornhill. 69—72.

(31) Burlees and Old Town by Mr. J. H. Ogden. 73—92.

(32) Ancient Halls of Norland; by Mr. H. P. Kendall. 93—111, illustrated.

(33) Two Halifax Vicars (Hooke and Hough), by Mr. E. W. Crossley. 113—127.

(34) Extracts from the Sowerby Constables' Accounts by Mr. H. P. Kendall, part III.; pages 129—141.

(35) Reports and Balance Sheet, [Fourth year.] 1904. 143—150.

(—) Municipal Technical School. Medals for Engineers; December, 1903, by Mr. S. H. Hamer, illustrated, three pages.

(36) Exhibition of Pictures. Antiques, Curios, &c., January 10, 1905; pages 151—156.

(37) Halifax Parish Church. An Early Chapter of its History, by Mr. J. Lister, M.A.; pages 157—166.

(38) Some Lesons from Old Buildings as seen from Local Examples, by Mr. J. F. Walsh; pages 167—175.

(39) Sowerby Constables' Accounts, part IV.; by Mr. H. P. Kendall; pages 177—186.

(40) The Piece Hall; estimated cost; builders' prices; Samuel and John Hope, 1775; pages 187—194.

(41) Life of Dr Haldesworth, Vicar of Halifax; Lecture (part 4), by Mr. J. Lister, M.A.; pages 195—212.

(42) Antiquarians at Ovenden, May, 1905; guide—Mr. J. H. Ogden; pages 213—230.

(43) Excursion to Shelf, June, 1905; guide, Mr. J. Lister, M.A.; 231—249.

[The volume is still being augmented.]

In this valuable series we have the publications of

MR. JOHN LISTER, M.A., Shibden Hall,

MR. S. H. HAMER, Halifax.

MR. J. W. CLAY, J.P., F.S.A., Rastrick.

MR. J. H. OGDEN, Halifax.

MR. H. P. KENDALL, Sowerby Bridge.

MR. C. CROSSLAND, Halifax.

MR. TATTERSALL WILKINSON, Burnley.

MR. T. SUTCLIFFE, Warley.

REV. MARK PEARSON, Northowram.

MR. E. W. CROSSLEY, Triangle.

MR. J. F. WALSH, Hipperholme.

Mr. H. P. KENDALL has also issued "Local Incidents of the Civil War," reprinted from "The Sowerby Bridge Chronicle," 1904, small twelve-mo. 35 pages.

Mr. E. W. Crossley completed a volume of Halifax Wills, part I. of which had been issued by Mr. J. W. Clay. Mr. Crossley has a second volume on the same subject now in the press.

"Halifax Wills," being Abstracts and Translations of the Wills registered at York from the parish of Halifax. Part I., 1389—1514. Edited by J. W. Clay, F.S.A. (Member of the Councils of the Yorks. Archæol. Society and of the Harleian Society.) Exeter, Wm. Pollard, 1893. 40 pages, demy 8vo. "Halifax Wills," &c. Part II., 1515—1544, with Appendices A and B. Edited by E. W. Crossley (Member of the Council of the Yorkshire Archæol. Society.) Privately printed ("Halifax Guardian" Office, 1904) for the Editor; pages 41—222.

Mr. Clay issued a pamphlet recording the inscriptions on the gravestones at Elland Church. His works will appear subsequently, as also those of Mr. C. Crossland, Mr. J. H. Ogden has written antiquarian articles for very many years for the "Halifax Guardian," with which newspaper he is connected, and worthily treads in the footsteps of the late E. J. Walker in historical matters. Unfortunately there are no reprints of the series bearing his signature "Graptolite." He has transcribed the oldest Heptonstall Register, but it is not printed. We suppose he may be considered the editor of the "Halifax Guardian" Almanacks, to be mentioned hereafter. He and Mr. Lister are now engaged on the Poll Tax Returns of 1379, so far as concerns Halifax Parish. These are printed in the Yorkshire Archæological Journal, but they are amplifying the lists by various notes.

Mr. Pearson's "Northowram" has been previously described.

Mr. John Lister, M.A. Shibden Hall, President of the Halifax Antiquarian Society, a post he supremely deserves and most ably fills, has edited for the Yorkshire Archaeological Society, Record Series, a volume entitled: "West Riding Sessions' Rolls, 1597-1602, prefaced by certain proceedings in the Court of the Lord President and Council of the North in 1595. Edited by John Lister, M.A., of B.N.C., Oxford, and Barrister-at-Law, of the Inner Temple. Printed for the Society, 1888. Record Series, Vol. III., demy 8vo., pages xlv, 1-254.

In volume 9 of the "Journal" there is a note by him on a deed c. 1240 endorsed Bridge Royd, and in volume 16 a note on Seventeenth Century Builders' Contracts. In volume 15, there is a notice of the Autobiography of Sir John Savile, 1607, by Mr. Lister and Mr. Clay.

In the 10th volume are notices of Elland Church by Mr. Clay, who also added notes to Paver's Marriage Licences, York, after Mr. Noreliffe's decease: Vols. 10 to 17. Mr. Lister's contributions to the Bradford Antiquarian Society have been numerous, and many of them appear in the "Bradford Antiquary."

The earliest local antiquary that I remember to have met with in old writings was JOHN HANSON, of Rastrick, and perhaps his contemporary, SIR HENRY SAVILE, of Stainland, should be mentioned at the same moment. Camden, the Father of Antiquaries, visited and corresponded with them. Mr. Hanson's family were under-stewards to the Saviles, and had access to various manor rolls and deeds. Mr. John Hanson's manuscripts are frequently referred to in the Dods-worth Notes, Bodleian Library, Oxford, extracts from which have been printed in various volumes of the Yorkshire Archaeological Journal. The manuscript history of Liversedge by Mr. Hanson has been largely incorporated in my friend Mr. Frank Peel's "Spen Valley," and the pedigree of the Hansons by Mr. Hanson, with additions, has been edited for the Yorkshire Archaeological Journal by (Sir) G. J. Armytage, and from another ancient manuscript, by me, in the Yorkshire Genealogist. I remember seeing a local genealogical manuscript by Mr. Hanson at Shibden Hall; mostly fragmentary notes.

MR. JOHN BREARCLIFFE, whose antiquarian writings still exist, has been previously mentioned. He did not print anything, but copious use has been made of his notes by the late Mr. E. J. Walker, in Local Portfolio, columns of local history that appeared in the "Halifax Guardian." Mr. F. A. Leyland

copied largely from Brearcliffe, but never got so far in his History of Halifax as to use the extracts. See Leyland's edition of Watson's Halifax, in Article xvi. The REV. OLIVER HEYWOOD also calls for notice amongst the early genealogists and antiquaries of Halifax parish. In Articles xi. to xviii, we have notices of the printed works of Dr. S. Midgley, (Bentley's assumptions), Rev. Thomas Wright, Rev. John Watson, Watson's abridgments under the supposed editorships of Jacobs, Frobisher, W. M. Winn, or the Rev. E. Nelson, of Coley Church and the Parish Church, to Mr. John Crabtree, some copies of whose history, I ought to have stated, appear on large paper octavo, and to Captain John Hodgson's Memoirs printed more than a century after his death.

The Priestleys were a literary family but they had not access to the ancient manor-rolls, so in the following "Memoirs" we find that the origin of the family from Priestley in Hipperholme and its history for four centuries is overlooked.

"MEMOIRS CONCERNING THE FAMILY OF THE PRIESTLEYS, written at the request of a friend by Jonathan Priestley, A.D., 1696, aged 63. Part II., written in 1779 by Nathaniel Priestley, of Northowram, (son of John, son of said Jonathan)."

These two essays occupy pages 1-41 of Yorkshire Diaries, 1886, issued by the Surtees Society as Vol. 77. The rest of the volume, pages 43-174, is occupied with the Memorandum Book of Sir Walter Calverley, of Esholt, edited by my friend Mr. Samuel Margerison.

The Priestley Memoirs start by narrating that the family had lived in Soyland above 600 years (from 1096!!), but the story begins with Henry Priestley, of Soyland, father of Robert and John (Recorder of Ripon in 1604). Jonathan, the writer of the first part, died at Westercroft in Northowram in 1705. His eldest son Jonathan lived at Wintereedge; the second son was Nathaniel Priestley, minister at Halifax and Bradford Chapels, and the third was John, of White Windows, whose son wrote the second part.

In the "Ducatus Leod." page 542, we learn that Thoresby had in his Leeds Museum the manuscript, octavo size, of "Mr. Smith, of Eland's Letter about Non-conformity and Mr. Sharp's Answer thereto," both originals. This Mr. Smith was the author of the "Patriarchal Sabbath," a book previously described in these sketches, and Mr. Sharp (of Horten Hall,) was author of another book I have.—"Divine Comforts." Thoresby got the MSS. from the Priestley family.

LXXXVI.—MODERN ANTIQUARIAN WRITERS.

MR. EDWARD AKROYD, F.S.A., ex-M.P., purchased for £175 the manuscripts of the late John R. Walbran, Ripon, who died in 1869, consisting of materials for a History of Fountains Abbey, and collections for a history of Claro and Morley wapentakes, taken from Dodsworth's MSS. British Museum, and the Public Record Office. These he gave to the York Minster Library in 1873. Mr. Akroyd will appear afterwards as an author. He privately printed a history and pedigree of the Akroyds, which was really the collection of Mr. Edward Johnson Walker, who whilst gathering materials from the wills at York, made copious notes respecting other Halifax families at the same time. These notes were sold (I believe) by his son Mr. Walter James Walker to Mr. John Stansfeld, of Leeds.

MR. FAIRLESS BARBER, F.S.A., F.R. Hist. Soc., and his brothers have been specially prominent as local antiquaries. One of his brothers Mr. William, the Judge, gave a lecture at Brighouse Church School about 1856 on local history, which increased my interest in such matters, and led me to hunt far and near to borrow the old histories of Halifax. Mr. John Burgess had a fine collection of books at Birds Ryd (Yorkshire Archaeol. Journal, Vol. I.) and lent me one; Mr. Joseph Holland, of Wyke Hall, lent me another, besides Oliver Heywood's Life by Slate; and the Brighouse Mechanics' Institute had another. Mr. Henry Jocelyn Barber, the youngest son, was profoundly interested in local antiquities, and had a good topographical library, and to him I inscribed my edition of the Elland Tragedies. But it is to his brother Mr. Fairless Barber, also a solicitor as was their father, that I owe my most numerous and pleasantest associations. Next to Canon Raine, of York, the Rev. C. B. Norcliffe, of Langton Hall, and Dr. Sykes, of Doncaster, I never met with anyone who had larger acquaintance with antiquarian and genealogical matters respecting this county. Yet Mr. Fairless published very little on his own account. He and Mr. John Burgess were on the Council of the Huddersfield Archaeological Society from its establishment in November, 1864. Mr. Thomas Bradbury, Rastrick, was also on the Council, and Mr. Akroyd, M.P., Halifax, Rev. S. Hiley, M.A., Elland, Rev. James Hope, M.A., Halifax (also on the Council), Mr. J. R. Ingram, Halifax, Mr. F. A. Leyland, Halifax, Mr. T. T. Ormerod, Brighouse, were members when there were only a total of 73 in December, 1865. The first pamphlet issued by

the Society was a Report, 38 pages, illustrated; the second gives papers read at Slack (Cambodunum.) April, 1866, by J. K. Walker, M.D., and Fairless Barber; 24 pages, 12mo., reprinted from the "Huddersfield Examiner." In September Mr. Barber succeeded the Rev. Geo. Lloyd, Darlington, as Secretary, and sent out a circular printed letter, one page, touting for members. As secretary he issued the second report, 16 pages, 8vo., Huddersfield, 1867. The fifth pamphlet was "On Roman Roads, by J. Savile Stott, Halifax, 8 pages, Huddersfield, 1867." The eighth pamphlet was by Mr. Barber, on "Some Roman Coins found at Slack," 11 pages, Huddersfield, 1867. This is followed by a pamphlet of eight pages giving the list of members, the rules, and Mr. Barber's appeal for funds for Slack exploration, March, 1867. There were only ninety members, the Halifax new ones being Mr. W. Swinden Barber, Robert Farrar, F.R.C.S., Brighouse; J. S. Stott, Archdeacon Musgrave; Thomas Ormerod, D. G. Sugden, Richard Sugden, T. W. Sutcliffe, Brighouse; John Taylor, Rastrick; and a Brighouse native, Mr. S. J. Chadwick, solicitor, Dewsbury. The first excursion report is on a fly-sheet, May, 1867, to Slack district, but this was a very limited affair. In August, 1867, under Mr. Barber's control, the first of the famous Members' Excursions took place to Kirkheaton, Kirkburton and Almondbury; 19 pages, report. A fly-sheet, one page, taken from the "Brighouse News," about December, 1867, refers to the discovery of a quern at Cote farm, Woodhouse, Rastrick. The Third Annual Report, January, 1868, covers 18 pages, written by Mr. Barber, as also the report of Third Annual Meeting, 23 pages. A fly-sheet, one page, on Fairfax, 1642, and Mirfield muster, and another four pages on Masters and Servants, 1604, are reprinted from the "Brighouse News," signed F.B. The Dewsbury Excursion, August, 1868, 26 pages, was edited by Mr. Barber. The Report of the Fourth Annual Meeting, January, 1869, occupies 15 pages, reprinted from the "Huddersfield Examiner." The Excursion of August, 1869, was to Wakefield, 48 pages, reprinted from the "Wakefield Express." Mr. Barber at this time also exerted himself in the sale of large photographs of Rastrick Cross, three varieties of Roman tiles at Slack, four views of Walton Cross, and other photographs issued by the Association; and also in securing subscribers for Mr. Hailstone's photograph copies of Portraits of Yorkshire Worthies, exhibited at Leeds Exhibition. In August, 1870, he issued the Report of the Excursion to Pontefract, 55 pages, reprinted from the "Ponte-

fract Advertiser." At this meeting the Huddersfield Society yielded its title to that of the Yorkshire Archaeological and Topographical Association. Mr. Barber collected a few sets of the reports, thus far, and had them bound. The collected volume is necessarily exceedingly rare. I have one and there is one in the Library at Leeds, formerly at Huddersfield. This Library, mostly the gift of Mr. Turner. Mirfield, I was asked to catalogue on its arrival in Huddersfield, and the present printed catalogue is an extension of it.

Besides the more ephemeral publications of annual reports and annual excursions since 1870, Mr. Barber was largely responsible for the publication of the "Yorkshire Archaeological Journal." The fifth excursion was to Leeds, 1871, programme and report separately; the sixth, 1872, was to Fountains and Ripon; the seventh to York, 1873; the eighth to York, 1874; the 9th to Beverley, 1875, but there was no reprinted report; the tenth was in 1876, to Halifax, Shibden Hall, and Elland; as follows:—Programme, illustrated, August 30, 1876, 15 pages, Halifax, Walker, "Guardian" Office. The report was a reprint from the "Halifax Guardian," 40 pages; papers by Mr. Lister on Shibden Hall, Mr. Fowler on Elland Church window, and Mr. Barber on Halifax Church, are very valuable.

The eleventh excursion was to Skipton and Bolton Priory, and proved as successful as the Halifax one, the memories of which have not yet passed away from the writer. For some time Mr. Barber's health had been failing, and signs of mental strain were evident. For three years I had aided him in the laborious work of indexing the Journal, and Mr. G. W. Tomlinson, of Huddersfield, had been appointed Mr. Barber's co-secretary in 1875. At Mr. Barber's suggestion, and by his influence I had been enabled to search the West Riding Sessions Rolls, the Wakefield Manor Rolls and the York Wills, beginning these pleasant researches in 1872. Such had been Mr. Barber's strong personality that up to this period the Society was often jocosely styled "Fairless Barber's Society." The 12th excursion, August, 1878, was to Selby and Hemmingborough; 13th to Boroughbridge and Knaresborough; 14th to Rotherham in 1880, meantime Mr. Barber's name disappears and Mr. S. J. Chadwick, of Mirfield and Dewsbury, became co-secretary with Mr. Tomlinson.

The Report for 1868 appears at the close of Vol. I. of the Journal, as also that for 1869, and in the latter year Part I. of the Journal appeared. From that date two parts have annually been supplied to members. Four parts form one volume. In Vol. I. Mr. Barber has "The Roman Station at Slack," il-

lustrated, pages 1-12, a few copies being printed (as was the custom afterwards) for the author. "The West Riding Book of Rates," with notice of the death of Mr. John Burgess, December 2, 1869, aged 61,—a geologist, ornithologist, as well as antiquary in prosecuting which he had traversed on foot the most beautiful parts of the country: pages 153-168. Reprinted 16 pages. Mr. G. J. Armytage printed the Hanson pedigree in this volume.

The preface to the second volume, dated February, 1873, introduces my dear friend the Rev. Dr. Robert Collyer, then at Chicago, as a Yorkshire antiquary. Pages 129-170 contain "Antiquarian Notices of Clay House in Greetland," by the Prince of Yorkshire Antiquaries, the Rev. Joseph Hunter, author of a "Life of the Rev. Oliver Heywood." I have Hunter's copy of Gough's Topography, 2 vols., 4to, in which he has inserted numerous marginal notes to the Yorkshire section. The Clay House manuscript was written by him in January, 1845, and inscribed "to the Miss Baldwins of Clay House, a tribute to their Historical Taste, Knowledge and Curiosity from a much obliged Antiquarian Friend." To this paper my friend Mr. Thos. Henry Rushforth, of Coley Lodge, Ealing, contributed a picture of Clay House. Vol. III. has nothing from the pen of Mr. Barber except the reports of 1873 and 1874. The preface acknowledges aid in indexing from myself as in the previous volume and from Mr. J. W. Clay. Vol. IV. has only the 1876 report, delivered at the 12th annual meeting, January, 1877, from Mr. Barber's pen. Vol. V. has a report on the "West Riding Session Rolls," pages 362-405, and the 13th and 14th annual reports, the work of Mr. Barber. Vol. VI. has Extracts from Dodsworth's MSS. relating to Brighouse, Kirklees, &c., by George J. Armytage, F.S.A., and four pages by James W. Davis, F.S.A., F.G.S., on "Chipped Flints found on Moors near Halifax," and the 15th and 16th annual reports by Mr. Barber. Virtually he had withdrawn from active work at the end of 1879 and in January, 1881, Mr. Chadwick became his successor. The obituary (VI. 460,) justly states that "the success and progress of the work done by the Association may be directly traced to Mr. Barber's untiring zeal and unselfish devotion. Every member will mourn over his loss as the loss of a personal friend." My close friendship gained in his office at Brighouse and in his home at Castle Hill, enables me to support this testimony. Vol. VII. opens with a tribute to his memory from the pen of the Rev. J. T. Fowler, M.A., F.S.A., in which we are told that he was born

at Castle Hill, Rastrick, January 11, 1835. He died at Pinner near Watford, March 3, 1881, and was interred there. The "Halifax Guardian" and other local papers of March 5th record his local labours, professional and benevolent. Our work must conclude by giving a list of his publications not previously recorded in this sketch.

"Kelso Abbey," drawn and lithographed by him, December, 1851.

"An Essay in explanation of Fountains Abbey, read before the Yorkshire Union of Mechanics' Institutes, May 28, 1874, by Fairless Barber, F.S.A.," Leeds, C. Goodall, 1874, demy 8vo., 13 pages with plan. I have a similar essay in manuscript by him on Kirkstall Abbey, which does not appear to have been printed.

The next item I have not seen,—*"The Church of St. John the Baptist, Chelmorton,"* reprinted from the *"Buxton Advertiser,"* with plate, 8 pages octavo, J. C. Bates, Buxton, printer.

"On a Few Examples of Mediaeval Deeds" by Fairless Barber, F.S.A., a member of the Incorporated Law Society of the United Kingdom. Reprinted from the *"Proceedings,"* Manchester, October, 1878, 32 pages. After Mr. Barber's death I got the manuscript copies he had made of Mr. Dixon's deeds, and printed many of them in my *"Yorkshire Notes and Queries,"* and was not then aware of the above pamphlet which contains other examples. I ventured to write to Mr. Dixon suggesting that the Kirkstall Abbey deeds should be sent to Leeds Corporation, and this was done. I have other copies that have not yet been printed.

LXXXVII.—MODERN ANTIQUARIAN WRITERS.

The mantle of Fairless Barber fell on others besides myself, and specially so the phase embraced in the work of the Yorkshire Archaeological Society. MR. S. J. CHADWICK, F.S.A., solicitor, Dewsbury, a native of Brighouse, and ALDERMAN JOHN WILLIAM CLAY, J.P., F.S.A., are worthy successors. SIR GEORGE JOHN ARMYTAGE, BART., F.S.A., of Kirkstall, is just outside our parish bounds to be included in these sketches, otherwise we should have a long record of work for the Harleian Society, of which he has been, if we may invent a term, the Fairless Barber.

Mr. Chadwick's articles in the Yorkshire Journal have treated on *"Excavations on the Site of Almondbury Castle,"* Vol. XV., *"Old Painted Glass in Dewsbury Church,"* XV.,

"The Plague in Yorkshire," XV. and XVI., *"Kirkstall Priory,"* XVI. and XVII.

Mr. Clay's papers have been on *"Elland Church,"* Vol. X, two parts; *"Autobiography of Sir John Savile, 1561,"* Vol. XV., aided by Mr. John Lister; and *Notes to Paver's Marriage Licences*, Vols. XVI., XVII.

In 1882 Mr. Tomlinson began as sole secretary and we had frequent correspondence, and in August, 1884, I drew up for him the outline programme to Ilkley, Otley and Farnley, and lent the illustrations, 14 pages. In 1886, Mr. Chadwick appears as secretary for the Record Series, the origin of which evolved from a proposed Parish Register Society for Yorkshire. The first circular is dated May 22nd, 1882, and subscribed by me and my neighbour Samuel Margerison, of Calverley. We issued a second circular, May 30th, endorsed by twenty-one leading Yorkshire antiquaries, calling a meeting at the Leeds Public Library for June 3rd. Protestation was made against taking the Parish Registers to London, and a Committee to consider ways and means was appointed. We met at Leeds, Halifax, &c., but affiliation with the Yorkshire Archaeological Society naturally resulted, and after a considerable time, though Bolton Percy Register was announced for publication, the title *"Record Series"* was adopted, and no register has ever appeared. Equally useful work has been done, and a Yorkshire Parish Register Society was founded many years afterwards. The Record Society's annual subscription was fixed at one guinea. A Yorkshire Historical Society, promulgated by the Rev. R. V. Taylor in 1881, collapsed at inception, gracefully climbing down by suggesting a prior claim of the Record Series. A North Riding Record Society was begun in January, 1883 and produced thirteen good volumes. Though I have the publications, I never consented to join the Society. In 1889 I joined in the formation of the Leeds Thoresby Society, and soon after in the founding of the East Riding Society. These two Societies have published valuable books, but they are wide of our parish. The Bradford Society will be elsewhere mentioned. With all this divergence of interests it is surprising what good, although scarcely adequate support the Record Series as well as the parent Society have received. For sometime Mr. J. W. Clay was co-secretary with Mr. Chadwick for the Record Series. Besides the nineteen volumes nearly completed of the Journal (including Hemingborough History), and a host of Excursion Programmes and Reports, the Society is still vigorously prosecuting its labours in the Record Series, 34 volumes having

already appeared. Mr. Clay is now sole-secretary for the Record Series, but on the Council appear the names of Mr. S. J. Chadwick, Vice-President, Sir G. J. Armytage, Mr. E. W. Crossley, Halifax, Mr. John Lister, Halifax; with representatives from other localities. The two phases of work that please me most as bearing on Halifax district I strongly urged upon Mr. Tomlinson at the foundation of the Record Series. These are the ten volumes giving the Index of Wills at York, and the Wakefield Manor Court Rolls, just begun. Vol. III., edited by Mr. John Lister has already been mentioned. Vol. IV. gives "Abstracts of Yorkshire Wills in the Time of the Commonwealth," at Somerset House, London, chiefly illustrative of Sir William Dugdale's Visitation of Yorkshire in 1665-6. Edited by John William Clay, F.S.A. (Worksop, R. White, printer,) 1890, large octavo, pages iv. 208. Vol. XV. gives "Yorkshire Royalist Composition Papers, or the Proceedings of the Committee for Compounding with Delinquents during the Commonwealth. Vol. I." Edited by John William Clay, F.S.A., Member of the Councils of the Yorkshire Archaeological and Harleian Societies. 1893. (London printed,) pages viii., 1-252. Vol. XVIII. is a continuation of Yorkshire Royalist Composition Papers." Vol. II. Edited by John William Clay, F.S.A., 1895; pages xii., 1-244. Vol. XX. continues the same, as Vol. III. Edited by John William Clay, F.S.A., 1896, pages xvi., 232. All these are demy octavo size. Vol. XXXIV. is Dodsworth's Church Notes, edited by Mr. Clay, but I have not the volume at hand. John William Clay, F.S.A., J.P., Rastrick, edited—"Testamenta Eboracensia: A Selection of Wills from the Registry at York, Vol. VI.," published by the Surtees Society, (Vol. 106), 1902; demy octavo, pages xi., 1-342; printed at Leeds. In this volume appear the wills of John Thornhill, Fixby, 1529; Thomas Savile, of Southowram, 1530 (not 1430); John Holdsworth, of Ashday, 1528; Thomas Savile, of Copley, 1531; Sir Richard Tempest of Bolling, who had lands in Ovenden and Wadsworth, 1537; Richard Sunderland, of High Sunderland, 1537; Richard Holdsworth, of Ashday, 1543; Thomas and Richard Foxcroft of Sowerby, 1543; John Drake, 1544; Richard Lister, 1545; Henry Farrer, of Ewood, 1548. Besides a volume on the Visitation of Cambridgeshire, and another on St. Paul's Cathedral Registers, London, he has edited for the Harleian Society Hunter's Minor Gentry, a most valuable work for the genealogist, we might say unequalled. These four volumes are royal octavo, virtually small quarto size, as under:—Publications of the Harleian Society, estab. 1869. Vol. 37. "Fam-

iliae Minorum Gentium; Diligentia Josephi Hunter, Sheffieldiensis, S.A.S. Volume 1. Edited by John W. Clay, F.S.A., 1894, pages xi., 1-420. xix. Volume 2, 1895, pages vii., 421-828. Volume 3, 1895, pages vii., 829-1172, xx. Volume 4, 1896, pages vi., 1173-1454, xx. For many years the present Sir George J. Armytage was secretary of this Society, and is the only surviving founder of it probably, dating from March, 1899.

For the Parish Register Society Mr. Clay has edited the Wath Register, and also Vol. I. of the Elland Register. I suppose this Elland Register is a separate issue from the privately printed one, when he printed 300 copies and generously gave the proceeds to the New Church fund at Elland. This volume was issued about Christmas, 1896. "The Registers of Elland co. Yorkshire, Vol. I., 1559 to 1640. Edited by John William Clay, F.S.A." Privately printed for the Editor by J. Whitehead and Son, Leeds; demy octavo, pages iv., 1-390.

We next approach his heavy task of Dugdale's Visitation of Yorkshire with additions. This formidable undertaking of bringing Dugdale's pedigrees down to present time is not yet completed. It appears in parts, small folio size, illustrated by numerous coats of arms. Pollard, of Exeter, is the printer. The titles read:—

DUGDALE'S

VISITATION OF YORKSHIRE

With Additions.

Edited by

J. W. CLAY, F.S.A.

Part I. 1894, pages iii., 1-88.

Part II. 1896, pages 89-180.

Part III. 1897, pages iii., 181-276.

(Part IV.) 1899, pages 277-381, and Title and Contents vii.

(Part V.) 1901, pages iii., 1-120.

(Part VI.) 1903, pages iii., 121-252.

Still in progress.

I have not information at hand to complete the list of Mr. Chadwick's publications. I have the Mirfield Parish Magazine from No. 1. January 1871, to No. 84, December, 1877, containing sections monthly of a history of Mirfield by Mr. Chadwick. These are continued in the Nos. 85-192, December, 1886, and with greater interest. Probably the have been continued since 1886. He was author of "Kirk-lee's Nunnery," 36 pages, in the Batley Antiquary, 1887. He also issued "Dewsbury Parish Church, and its Endowments, with Copies of Terriers, Vicarage Endowment Deed, &c.," octavo pamphlet, 1886, 52 pages, price 6d., given to the Restoration Fund. Joseph Hunter's notes occupy pages 37-52.

LXXXVIII.—MODERN ANTIQUARIAN WRITERS.

Mr. Thomas Thornton Empsall and Mr. Wm. Cudworth called a meeting for the formation of the Bradford Antiquarian Society, on May 9th, 1878. Mr. Empsall was voted chairman and Mr. Cudworth secretary (*pro. temp.*) Mr. E. P. Peterson proposed and Mr. J. Horsfall Turner seconded that a Society be formed. The first meeting was held May 30th, and the inaugural address was delivered July 12th. The first paper was given in August by J. Horsfall Turner on "Eccleshill Officials from 1272." March, 1879, Mr. Empsall gave a paper on "Bradford in the 14th Century," and in August he contributed "The Farnley Wood Plot," and in January, 1880, "Captain Hodgson of Coley." In October, 1880, Mr. Horsfall Turner read "Bradford Wills, prior to 1500," and in October, 1880, he added "Bradford Wills, 1500—1550," and in September, 1881, a further contribution of Bradford Wills to 1600. In January, 1881, Mr. Empsall's paper was on "Bradford Church Records," and in February, 1882, Mr. Empsall gave "Extracts from the Earliest Bradford Manor Rolls, (*temp.*) Edw. III." This year he was degraded to the Vice-Presidency to please some time-servers who wished to place Mr. George Ackroyd in the post of honour. It was a signal failure, and Mr. Empsall at the close was reinstated, not again to lose the post during his life time. His successive papers were,—1882-3, "Local Royalist Compounders"; 1883-4, continuation of the same; 1884-5, "Bradford in the 15th century"; 1886, "Bradford in the 16th century"; 1887, "Bradford in the 17th century," and in 1887-8, "The Bolling Family." We had, as may be imagined from the fact that Mr. Empsall and I were natives of Slead Syke district, several society excursions over the Bradford boundaries into Halifax parish, as to Rookes in April, 1879, Coley and High Bentley in May, 1879, Shibden Hall in September, 1879. Many other local visits were made, including High Sunderland in 1885, Barkisland in 1885, Halifax and Elland Churches in 1886, Holdsworth and Ovenden in 1888, and a second visit to Shibden. These excursions drew into membership two conspicuous workers for the Bradford Society, namely, Mr. George Hepworth, of Brighouse, who photographed objects of interest during the excursions and reproduced by his lantern the views for an annual meeting in winter, 1887-8-9, and Mr. Lister, of Shibden Hall. Mr. Lister's papers were looked for annually as valuable additions of original research. I think one of his first contributions was a paper "Local Illustrations (Wibsey) of See-

bohm's English Village Community," given in December, 1884. In March, 1886, his paper was entitled "Early Trade in Agbrigg and Morley Wapentakes." In February, 1887, he gave "Gleanings from Old Halifax Life." Meantime Mr. Empsall, aided by myself and two or three others had transcribed many years of the Bradford Parish Register. I fear that in the several hands there are many inaccuracies because some of the transcribers were very unsafe in reading the old caligraphy. Another joint effort was in compiling the Bradford bibliography which goes under the name of Mr. Empsall in the later sections of the Bradford Antiquary. Mr. Cudworth was the first editor of the journal, but Mr. Federer, than whom I have never found a greater Yorkshire bibliophile or more devoted friend, has edited the annual issues for several years. Vol. I., completed in 1888, (five parts), contains articles bearing on Halifax writers, as under:—Bradford in the 14th century, by T. T. Empsall; Early Notices of Rookes Family, by J. Horsfall Turner; Bibliography, by T. T. Empsall (and others); Bradford Parish Registers, by T. T. Empsall (and others); Bradford Land Tax, 1704, by T. T. Empsall; Farnley Wood Plot, by T. T. Empsall; Social Life in Bradford in 14th century, by T. T. Empsall; Local Royalist Compounders, by T. T. Empsall; Manor or Lordship of Idel, with plan, 1584, by J. Horsfall Turner; Early Local Wills in York Registry, by J. Horsfall Turner; Ancient Charters from the Hemingway Manuscripts, by J. Lister, M.A.; Muster Rolls of Bradford District, *temp.* Hy. VIII., by J. Lister, M.A.; Local Illustrations of Village Field System, with plan of Odsal Fields, by J. Lister, M.A.

Volume II., completed in 1895, contains inter alia, the Bradford Register and the Bibliography as before, and the Land Tax of 1704; and also Transcripts of Early Local Wills, as well as transcripts from the Hemingway Charters, by Mr. Lister. Mr. Lister's contributions to this volume are, "Early Woollen Trade in Halifax and Bradford district," "Manorial Survey, Bradford, 1342"; "Manorial Surveys of Leeds, Rothwell, Alkerton, Kippax and Ledstone." Mr. Empsall's papers are,—"Bradford in the 15th Century"; "Bradford Manor Rolls, 14th to 16th Century"; "Lees Hall, Thornhill"; "Bolling Family"; "Slead Hall, Lightcliffe"; "Marley Hall, Bingley"; "High Sunderland, Halifax"; "Local Military Tenures"; "Joseph Lister and the Siege of Bradford." In 1889 he read two papers on "Bradford 1650-1700," and in February, 1891, "Old Local Families." Mr. Lister read papers on "General Fawcett, a native of Shibden," in 1889, and three papers on the

"Pilgrimage of Grace," in 1890. Mr. J. W. Clay gave a paper in December, 1888, on "Yorkshire Heraldic Visitations." In February, 1893, Mr. Empsall gave a paper on "Joseph Lister of Kipping," and in April, 1896, Mr. John Lister contributed a fourth paper on "The Pilgrimage of Grace." "Local Testamentary Curiosities" was the subject of Mr. Empsall's paper in January, 1896. In February, 1897, the Rev. Bryan Dale, M.A., formerly of Halifax, gave a paper on "Lord Wharton and his Charities." Mr. Dale has contributed several other papers. The 1892, July excursion was to Rudding Park and Spofforth Castle, when J. Horsfall Turner was cicerone. I find I am credited with giving a paper that year but I do not remember the subject. The Third Volume of the Bradford Antiquary, part I, of a new series, was given to the editorship of Professor Federer, who suitably opens with a frontispiece portrait of Mr. T. T. Empsall, with a memoir by Mr. W. Cudworth. Mr. Empsall was born near Slead Syke in August, 1824. He died at Ashgrove, Bradford, in March, 1896. As a youth he worked for Mr. Holland, Slead Syke Mills, and then became a schoolmaster. When I began to know him more intimately, in 1870, he had an insurance agency as well as a shop in Manchester-road, Bradford, and was then a book collector of antiquarian tastes. From 1873 our friendship became closer, and we often met for bibliographical chat, all centring on Lightcliffe district. He was engaged in philanthropic works in various directions, and also was a town councillor some years. Besides being natives of the same hamlet, attending the same Sunday School, though not at the same time, trained at the same College, Borough-road, London, workers in the same denomination, we had generally the same tastes in literature.

In the new series, the first printed paper is one by Mr. Empsall on "Ancient Monastic Properties of the District," and in the same part, July, 1896, is a paper by the Rev. Bryan Dale, M.A., on "Shibden Dale and Sir Thomas Browne." In part 2, July, 1897, is a contribution by J. Horsfall Turner on "Ancient Eccleshill," pages 137-158. The third part has a paper on Bramhope Chapel, (three illustrations), by the Rev. Bryan Dale, who was President of the Society, 1897-8. In the fourth part, July, 1899, he has two papers—"Cromwell in Yorkshire," and "Puritan Ministers in West Yorkshire," and in part five, July, 1900, a paper on "Non-parochial Registers in Yorkshire," based on the lists given in my "Yorkshire County Magazine," 1892-3. The second volume of the new series starts with part 6,

July, 1901, in which Mr. Dale has "The Original Home of the Pilgrim Fathers," two illustrations. In the 7th part, July, 1902, he has two articles—"Ministers of Bradford Church and three Chapels of Ease in Puritan Times," and "James Naylor, the Mad Quaker." In part 9, he has a paper on the Puritan Ministers of the district around Bradford. Part 10 is just due, July, 1905.

Besides these evidences of help received by Bradford from Halifax parishioners, the Brighouse press comes in with at least five reprints.

"Bradford Historical and Antiquarian Society, Aysgarth in Wensleydale." Reprinted from the "Brighouse News," June 16, 1893; four pages, double columns.

"Kirkby Lonsdale in Westmoreland." Reprinted from the "Brighouse News," July 28, 1894; four pages, double columns.

"Durham Cathedral and Castle." Reprinted from the "Brighouse News," August 10th, 1894; four pages, double columns.

"Excursion to Malton." Reprinted from the "Brighouse News," September 8th, 1894; six pages, double columns.

"Ryds Hall and the Rookes Family." Reprinted from the "Brighouse News," June 1st 1895; six pages, double columns.

Mr. J. Norton Dickens, solicitor, Halifax, though having his offices there, lives in Bradford, and having no further connection with Halifax, I think, does not come within our limits. He has published at least three books that I value, (1) Bibliography of Bradford, (2) Methodism in Bradford, (3) Roman Yorkshire, with illustrations.

LXXXIX.—MODERN ANTIQUARIAN WRITERS.

JAMES CROSSLEY, F.S.A., was born at the Mount, Halifax, March 31st, 1800. He was maternally descended from Nathaniel Waterhouse, the Halifax benefactor. He was trained at Hipperholme and Heath Schools, and later at Manchester, where he became a solicitor, 1823-1860. He was a regular contributor to the early volumes of Blackwood's Magazine and the Retrospective Review, and he occasionally assisted Lockhart in biographies for the Quarterly Review. The Chetham Society had its origin at his residence in Booth Street, Manchester, and he became President in 1848, and aided in issuing 110 volumes. He became President of the Spenser Society and of the Record Society of Manchester. He edited Potts' Discovery of Witches, the "Diary and Correspondence of Dr. John Worthington, 2 vols.," "Tracts of Sir Thomas Browne, 12mo., 1822," "Robert Heywood of Heywood's Observations and Instructions (in verse)," small quarto, 1869. In

1840 he edited "Dr. John Wallis's Letters on the Trinity," from the original manuscripts. He was a frequent contributor to the London "Notes and Queries." He was a member of the Philobiblon Society from its establishment. His greatest eminence is as a book collector and bibliographer, many of his books have careful annotations and literary notes. What our old correspondent Mr. Hailstone was for Yorkshire Mr. Crossley was for Lancashire in particular, with a large Yorkshire rivalry. Mr. Hailstone invited me twice to Walton Hall with a view that I should spend some months in cataloguing his vast collection, but that I could not accomplish. Mr. Crossley's library was equally overwhelming, so much so that when the first sale of a part of it took place at Manchester the cataloguer informed me it was impossible to find a copy of Ainsworth's Triplex. It however turned up in the London section of books afterwards, and I secured it. If the word bibliomaniac may be applied in a good sense it may be given to these two collectors, both of whom allowed their books to be dispersed (with some exception in Mr. Hailstone's case). Mr. Crossley's portrait by Mercier is placed over the entrance to the Manchester Free Library, where his books ought to have gone, and a later one by Walker is in Chetham's Library, Manchester. An excellent photo. will be found in my old friend Smith's Old Yorkshire, vol. 3. 1882. Messrs. Sotheby, of London, in one of their catalogues announced for sale: Lot 474, (James Crossley).—"Julian, or the Revenge of the Annesleys, by Charles Percival Radcliffe. Three volumes, autograph manuscript, small 8vo., 1875. A well-written and interesting novel, the product of Mr. Crossley's later years. It is full of stirring and rapid incidents, told in a smooth and easy style, and deserves to be printed in Manchester, not only as a creditable work of fiction but as a memorial of the departed worthy, who was one of the glories of Cottonopolis." I have not been able to substantiate or otherwise the authorship of this manuscript, nor trace the purchaser, May, 1887, but Mr. C. W. Sutton, than whom Manchester has no equal authority, states that the writing of the novel is wholly in the hand of HENRY CROSSLEY, the author of a manuscript sold the same day at the Crossley sale, entitled "Crichton, a Tragedy: autograph manuscript of a play written by Henry Crossley, brother of James. Mr. Sutton says that Henry was the author also of the novel. Henry must be further claimed as a Halifax author, having published a small legal treatise on Wills; and, being an accomplished Hebrew scholar, he wrote several contributions on Biblical subjects, which were printed in sundry periodicals. Potts' Lancashire Witches was first printed in 1613; Mr. Crossley edited it for the Chetham Society in 1845, small quarto, (the date

is misprinted 1745). Pages lxxix., 192, unnumbered, and 51 pages of notes. Heywood's Observations, small 4to., Chetham Society, 1869, pages xx., 107. Worthington's Diary, small 4to., Chetham Society, vol. 1, 1847, pp. viii., 328; vol. 2, 248 pp. for part 1.

MR. JAMES CROSSLEY'S famous Library was sold by auction as under:—

(1). Manchester.

Catalogue of a Portion of the Library of the late James Crossley, F.S.A., Stocks House, Chetham, Seven Days of Sale, May 12th (1884) to May 19th inclusive, at 11 a.m. each day; 2,682 lots. Compiled by Henry Gray; printed at Warrington, 294 pages, demy octavo, and paper covers, 1s. The Remainder of the Library will be sold in London during the year, 1884.

(2). (London.)

Catalogue of the First Portion of the Very Extensive, Curious, and Valuable Library of the late James Crossley, Esq., F.S.A., President of the Chetham Society, &c., &c., &c. Days of Sale (seven), July 21st to July 28th inclusive; 2,824 lots, 1884; demy octavo, pages ii., 283, and covers.

(3). (London.)

Catalogue of the Second Portion of the Library of Rare Books and important manuscripts of the late James Crossley, Esq., F.S.A., President of the Chetham Society, &c. Days of Sale (nine), June 14th to June 20th inclusive; 3,119 lots, 1885, demy octavo, pages ii., 307, and covers. These three volumes total 8,625 lots, or about 100,000 volumes.

(4). Henry Gray, Manchester, issued "A Descriptive Catalogue, October, 1884, with Collations and Notes of Rare, Curious, and Valuable Books, comprising Works on Antiquities, Topography, &c., &c., from that portion of the Library of the late James Crossley, Esq., F.S.A., recently sold in London. (Bought by, and) offered for sale by Henry Gray, Manchester; 112 pages and covers, demy octavo.

The Halifax items, so far as they are mentioned, are as under:—

(Manchester Sale:)

Birch's Life of Tillotson, 1753; several copies of this book and of many others in this list. Hooke's Nonconformist Champion, 1802. Browne's Religio Medici, 1736; 8th edition 1682 Edward's Catalogue, 1815; part 1, 1815; Sale Catalogue, 1828. Cox's Halifax Grammar School, 1879. Cronhelm's All Soul's Church, 1860. Fawcett's Heywood n.d. Anger 1787, Hymns 1782, Life 1818. Franks' Sacred Literature, 1802; Genesis, 1802. J. C. Franks' Magi. 1814. John Boys' Exposition of the Gospel, 1611; Works, 1629. Halifaxiana, or Rescued Blossoms, containing Original Anecdotes, &c. 1805. "Collected by W. Winn," note by Crossley.

- Observations on the Spring at Well Head by Philotax, a rare broadside, 1760.
- J. Calvert's Two Sermons by the Rev. James Crossley, Booth near Halifax, 1820.
- Oastler's Vicarial Tithes 1827; Letter to Holland, Hoole, no date (tract).
- Thomas Crossley's Halifax, a poetical Sketch, 1831.
- (Jacobs') Halifax, 1789.
- Halifax and its Gibbet Law, 1761.
- The Wars of the Jews, Halifax, 1809.
- Libel Trial, Brown v. Leyland, 1835.
- Pocket Companion for Harrogate Spaw, Halifax, 1760.
- D. Hartley's Christian Religion, 1795.
- Slate's Oliver Heywood, 1827.
- Heywood's Closet Prayer 1700, Family Altar, Liverpool, 1807, God's Favour, Brearley Hall, 1796, Heywood's Life and Works, 1827.
- H. Ingram's Matilda, 1830.
- Percival's Letter on the Manchester Disputes, Halifax, no date.
- Life of Cockin, 1829.
- Midgley's Present State of the Whole World, 1691. (? Halifax.)
- Lord Halifax's Miscellanies, 1704.
- S. Ogden's Sermons on Christian Faith, 1777; ditto with Life by Hughes 1832; Sermons 1770.
- Akroyd's Improved Dwellings, 1862.
- R. Holsworth's Valley of Vision, 1651. (? Halifax).
- J. Hoyle's Rejoinder to Malone's Reply Concerning Reall Presence, 1641.
- Halifax Commercial Chronicle and Yorkshire and Lancashire Advertiser, Nos. 1-79, 2 vols., July 4th, 1829, to December 24, 1830.
- Halifax Guardian, Nos. 4-26, 1832-3.
- Halifax Guardian, 1843-6.
- Halifax Journal, complete set, June 6, 1801, to February 23, 1811, ten vols.
- Geo. Savile's Character of Charles II., 1750.
- Jas. Crossley on the Death of Jas. Oldfield, 1770.
- Rev. J. Crowther on the Death of Olerenshaw, Bury, 1824.
- John Watson's Apology, 1735.
- H. W. Conlthurst, Sermon to Halifax Volunteers, 1794, 1804.
- Slingsby and Captain Hodgson, 1806.
- M. Smith's True Notion of Imputed Righteousness, 1700.
- Tacitus, with Notes, &c., by Sir H. Savile, 3 vols., 1698.
- Tillotson's Works, 6 vols., 1726; 12 vols., 1748; Beauties of Tillotson, Dublin, 1794; Life by F.H., 1717; Reason against Raillery, or a Full Answer to Dr. Tillotson's Preface against J.S., 1672; Remarks on Birch's Life of Tillotson, 1753 (tract); Sermons, 1749; Sermons, 1673; Works, 9 vols., 1700.
- J. Ogden's Sermon preached at Sowerby, April 8, 1804, to the Western Corps of Halifax Parish Volunteers, 1804.
- W. Turner, junr., Lives of Unitarians.
- Life of Tillotson, portrait, 1717; Works, 10th edition, Dublin 1726; Birch's Life, large paper, 1752; Works, 3 vols., 1752.
- Walker's Parish of Halifax Directory, 1845.
- Ed. Waterhouse's Gentleman's Monitor, 1665; Divine Meditations, 1653; Apologie for Learning, 1653; Discourse and Defence of Arms and Armoury, 1660; Fortescutus illustratus; Treatise de Laudibus Legum Angliae, 1663.
- Chas. Whitfield's Memoirs of Rev. Isaac Sless, of Haworth; Halifax, 1801.
- Halifax Directory, 1850.
- Life and Opinions of Richard Oastler, portrait, 1838.
- Case of E. Akroyd Ridgway, Esq., claiming an Exhibition; folding pedigree of the Akroyd family, 1867.
- W. Alexander's Horley Green Mineral Water, 1840.
- J. B. Wood's Flora Mancuniensis, Halifax, 1840.
- Trial of Michael Stocks, 1815.
- Portfolio containing Halifax tracts and newspaper cuttings.
- In the First London section:—
- Halifax and its Gibbet Law, frontispiece, 1761.
- Ainsworth's Triplex, 1650, which I secured for £3 10s. 0d.
- W. Alexander's Catalogue of his Library, on fine paper, 1816; probably the Halifax gentleman and not the York bookseller?
- Wright's Halifax, 1738, several copies.
- Browne's Religio Medici, 1642. This is the surreptitious impression made for Andrew Crooke, and is very rare. Mr. Crossley in this and in hundreds of other books makes bibliographical notes of great interest, but they are now dispersed to the four winds. Why did not Halifax secure all the local, if not all the Yorkshire items?
- Religio, 2nd edition, A. Crooke, 1643. Digby's Observations on Religio Medici, 1644.
- Bolton's Felices, both parts; 46 coloured plates of ferns, Leeds 1785-90. Song Birds, large paper edition, 2 vols., plates, 1794-6. Harmonia Ruralis, Song Birds, 80 coloured plates 2 vols. in one, 1830.
- Annie Crossley Clough's Cranleigh, of Cranleigh, a story; dedicated to James Crossley, Esq., by his niece the author, 1873.
- Crabtree's Halifax, large paper, 1836.
- Jacob's Halifax, 4 plates, 1789.
- Favour's Antiquities triumphing over Novelty, 1619.
- Watson's Halifax, 1775.
- D. Hartley's Observations on Man, with additions by H. Pistorius portrait by Blake, 1791; Observations, 3 vols., 1801.
- Life of O. Heywood, 1827.
- Ainsworth's Marrow of the Bible, 1652.
- D. Crosly, Triumph of Sovereign Grace, Manchester, 1743.
- Joshua Hoyle, D.D., in Ireland, A Rejoinder to Master Malone's Reply concerning Reall Presence, 1611, Dublin.

- The Union Journal or Halifax Advertiser, No. 1, 1759, February 6th, to No. 84, September 9, 1760; also 84 parts with index.
- Life and Adventures of Joe Thompson, 2 vols., portrait, 1763; (probably not connected with Halifax).
- Leyland's Ancient Buildings in Halifax, 25 plates oblong, 1879.
- O. Heywood's Works, 5 vols., 1827; several sets.
- Sir T. Browne's Tracts, edited by J. Crossley, 1822.
- H. Savile, A Libell of Spanish Lies, found at the Sacke of Cales discoursing the Fight in the West Indies between the English and the Spaniard, and the death of Sir F. Drake, 1596.
- Worthington's Diary, edited by J. Crossley, Chetham Society.
- R. Heywood's Observations, edited by J. Crossley, Chetham Society.
- Henry Krabtree's Almanack.
- Matt. Sutcliffe; six treatises; also Practice. Proceedings and Lawes of Armes, black letter, 1593; the Subversion of R. Parsons, 1606.
- John Waite, Of the Creatures Liberation from the Bondage of Corruption, a rare volume, printed at York, 1650.
- Henry Ramsden's Gleaning in God's Harvest, 1639.
- Watson's Halifax, 1775, with marginal notes and insertions by Canon Raine.
- Watson's Halifax, 1775, with marginal notes by the Rev. Dr. Whitaker. Several other copies.
- Watson's Memoirs of the Ancient Earls of Warren and Surrey, and their Descendants, 2 vol., portraits, &c., Warrington, 1782; also a copy with two leaves of corrections, and folding plate of the Earl drawing his sword.
- Second London Sale :
- (W. M. Winn.) History of Halifax, plates, Halifax, no date. Query if this is not Jacob's Halifax and not Winn's Halifaxiana? This is so for it appears again with the date 1789.
- E. Waterhouse, Gentleman's Monitor, 1665, portrait inserted.
- Heywood's Diaries, J. Horsfall Turner, 1882.
- Heywood's Life, Leeds, pirated from Fawcett's, no date.
- (Rev. E. Nelson's) History of Halifax, no date, is another copy of Jacob's Halifax, pirated from Watson's History.
- Barrow's Works, 4 vols., folio, published by Dr. Tillotson.
- Browne's Religio, engraved title by Marshall, 1642, one of the two surreptitious editions.
- (S. Midgley) Halifax and its Gibbet Law, frontispiece, no date, several copies.
- S. Midgley's Halifax and its Gibbet Law, 1708.
- Crabtree's Halifax, two copies, 1836.
- W. Waterhouse (? Halifax), Sober Reflections upon the Act for Chimney Money, 1662.
- De Foe's Robinson Crusoe, frontispiece, 1179.
- Farther Adventures, 1st edition, map, 1719.
- Serious Reflections during the Life, &c., of Robinson Crusoe, with his Vision of the Angelick World, 1st edition, plate, 1720.
- Vie et les Aventures surprenantes de Robinson Crusoe et Reflections serieuses et importantes, 3 vols., map and plates, 1st French edition, Amsterdam, 1720-1.
- Major's edition, G. Cruikshank's plates on India paper, 4to., large paper, 1883, 100 copies, pp. vii., 563.
- Robinson Crusoe, 3rd edition, frontispiece, 1719. Farther adventures 1719, several copies of 1st edition, as also of Reflexions, 1720. Robinson Crusoe, 1722; also 2 vols., 1747; Reprint of the 1st edition, 1883, Manchester edition 1816, another edition 1815, Crusoniana, Manchester, 1813, Robinson Crusoe, 2 vols., 1767. (De Foe's list in Crossley's Catalogue comprises thirteen pages.)
- R. Wilkinson's Saints Travels to the Land of Canaan, 1650. (? Halifax.)
- D. Crosley's Samson, a Type of Christ, 1744.
- E. Deane's Spadacrene Anglica, 1626; also 1736.
- Favour's Antiquitie triumphing, 1619.
- H. Fielding's Life of Jonathan Wild, plates by Phiz, Halifax, 1843.
- T. Garnett's Experiments and Observations on the Horley Green Spaw, near Halifax. Bradford, 1790.
- Halifaxiana, or Rescued Blossoms, Halifax, 1805, several copies.
- History of the Famous Town of Halifax, frontispiece, 1712. [Midgley's.]
- W. Ainsworth's Marrow of the Bible, 1652.
- Browne's Religio, Lugd. Bat., 1650.
- J. Harrison (? Vicar of Halifax,) Yet a Course at the Romysh Fox; a disclosynge or openynge of the Manne of Synne, co'tayned in the late declaratyon of the Popes olde faythe made by Edmonde Boner, bysshopp of London; Zurik, 1543.
- O. Heywood's Heavenly Converse, 1697; Israel's Lamentation, 1683; Heart Treasure, 1667; Sure Mercies, 1672; Baptismal Bonds, 1687; Best Entail, 1693; Family Altar, 1693; Closet Prayer, 1687; Christ's Intercession, 1701; Life of John Angier, 1685; Works and Life, 5 vols., Idle, 1827; Hunter's Life of O. Heywood, 1842; Remarks upon the Life of Nathaniel Heywood, dedicated to Lord Willoughby by Sir H. Ashurst, 1703.
- J. Robinson's Eudoxia, or Some probable Inquiries into Truth, 1658 (? if Halifax man).
- M. Sutcliffe's Examination of Kellison's Survey of the Newe Religion, 1606.
- J. F. Myers' Map of Halifax Parish, 1834-5.
- Potts' Discovery of the Witches, edited by J. Crossley, Chetham Society, large paper, only two printed, 1845.
- P. Bronte's Rural Minstrel, Halifax, 1813.

Wye Saltonstall's *Picture Loquentes*, or pictures drawn forth in characters; with a Poeme of a Maid, 1635. (Who was this author?)

J. Watson's Sermon in the Parish Church of Halifax, July 28, 1751. Also his Apology, 1754; and Letter to the Clergy of the Church of Unitas Fratrum or Moravians, 1756.

Proceedings and Correspondence of the Halifax Troop of West York Volunteer Cavalry; Halifax, 1805.

Leyland's Watson's Halifax, 4 parts, large paper.

Singular Life and Surprizing Adventures of Joseph Thompson, Halifax, Halifax, 1810.

D. Hartley's Address to the Mayor, Corporation, &c., of Hull, 1781.

Breardcliffe's Halifax Charities, a manuscript, the earliest and most important relating to the Charities of Halifax, 1651, by John Breardcliffe, Apothecary.

Henry Crossley's Crichton, a Tragedy, manuscript of a play written by James Crossley's brother.

James Crossley's Portrait, Chetham Society Library; List of Subscribers, printed on vellum, and bound in morocco.

Rev. John Heywood (Oliver's son), Commonplace Book, 2 vols., 8vo., manuscript.

Manuscripts by De Foe, Edward Fairfax, Joseph Hunter, John Watson, &c., &c.

Proceedings of the Master and Governors of the Workhouse of Halifax, 80 pages, manuscript folio, 1635-1704, bound in vellum, Joseph Hunter's Collection.

"Charles Percival Radcliffe" (Henry Crossley, Julian or the Revenge of the Aunesleys, three vols. in manuscript.

Rev. John Watson, Halifax, Theological Commonplace Book, 2 vols., folio, manuscript.

Hy. Baines' Flora of Yorkshire, 2 vols., Halifax, 1840, xxiv., 159; York 1854, 198 pp.

Sir Thomas Browne's Tracts, edited by J. Crossley; a new edition 12mo., pp. vi., ix., 183. Edinburgh, 1822; 75 copies for private distribution.

Horner's Views in Halifax, 1835; 20 views, 1 leaf of List of Subscribers, oblong folio.

George Saville, Marquis of Halifax, Letters to a Dissenter on the Declaration of Indulgence, 4to., 17 pages, 1687.

Lieut. Col. Sutcliffe's *Crusoniana*, or Truth versus Fiction, elucidated in a History of Juan Fernandez, by the Retired Governor of that Colony. Vol. I. with illustrations, octavo, pp. vi., 208. Manchester, 1839, 32 pages. A Statement of Facts (re Samuel Crompton and John Kay.) Manchester, no date, 16 pages. Exposition of Facts relating to the Rise and Progress of the Woollen, Linen, and Cotton Manufactures of Great Britain, with pedigrees of Kaye of Woodsome, &c. Manchester 1843, 44 pages.

Nabb's Calista, 1759. I secured this for 7s. 6d.

Thomas Percival, of Royton: Letter to a Friend, occasioned by the late Disputes betwixt the Check Makers of Manchester and their weavers, and the Check Makers ill-usage of the Author. Halifax, (1758,) 56 pages.

E. Holdsworth, auctore, 1709; Muscipula, sive Cambro Myo Machia; Carmen Heroico Facetum. This is an expurgated edition by David Hartley.

XC.—MODERN ANTIQUARIAN WRITERS.

The REV. THOMAS COX, M.A., of Hipperholme, formerly head master of Heath Grammar School, and Lecturer of the Parish Church, Halifax, issued a half-page circular as under:—

"I purpose publishing by subscription a work called CLERICAL HALIFAX, giving (as far as practicable) an account of all the Vicars and Lecturers of Halifax, and of the Incumbents of the twelve old Chapelries since 1558. There will also be lists of the Masters of the three Grammar Schools of the old Parish; and mention will be made of a large number of local families, which supplied Clergy during the sixteenth and seventeenth centuries, when churches and schools seem to have depended almost entirely on local talent.

The work has taken many years in compiling. I offer it to subscribers at Six Shillings a copy, but I must obtain some 200 to enable me to do so. By a tentative circular issued to a limited number of friends and neighbours I have obtained more than 60 subscribers, among whom are the Archbishop of Canterbury, the Bishops of Carlisle, Durham, and Ripon, Canon Westcott, and the Vicars of Halifax, Leeds, and Almondbury.

My History of Heath Grammar School, of which I was Master for many years, has gained great commendation both from Antiquarians and Reviewers.

I shall be glad to receive subscribers' names to 'Clerical Halifax' at an early date.

THOMAS COX, M.A.,

Lecturer of the Parish Church, Halifax. Hipperholme, nr. Halifax,

July, 1885."

This laudable endeavour did not fructify, and judging by the manuscript remains at Mr. Cox's death the announcement was premature. I think Mr. Lister, Shibden, got the little collection that there was.

Mr. Cox had issued "Two Lectures on the State of Education in England in the Sixteenth Century," 1869, 53 pages. The remainders unsold were bound up with copies of his History of Halifax Grammar School, with a leaf of postscript paged 55, 56. These lectures were delivered at Preston. The original title seems to have been "Endowed Schools, their connection with the Universities and the

Church," a copy of which is in Halifax Free Library. The Grammar School history was issued to subscribers at 6s. 6d. (or with the Lectures 7s. 6d.) and inferior editions at 4s. and 5s. In one of the many letters received from him he joins with me in the hope that Mr. E. J. Walker will print the Local Portfolio of the "Halifax Guardian," in book form. Now that we have a local society, I think this may be done with revisions. "A Popular History of the Grammar School of Queen Elizabeth at Heath, near Halifax, by Thomas Cox, M.A., Master of the School. (Quotations from Lily's Euphues, and from Virgil.) Halifax, F. King, 1879, octavo, pages xiv., 149. The plates of illustrations need to be recorded:—1 Heath School, with small turret; 2 Old Heath School north view; 3 Photo. of Stancliffe tablet; 4 Photo. copy of Dr. S. Ogden's portrait at St. John's, Cambridge; 5 Photo. copy of engraving of Rev. Richard Hudson, M.A., æt. 86; 6 Photo. of Rev. John Henry Gooch, M.A.; 7 Photo. of Rev. Thomas Cox, M.A.; 8 Plate of facsimile autographs; 9 Plate of Old Heath School, South View; 10 Interior of the School; 11 Photo. of Mr. Cox and staff at the main-door. Page 149 is dated 1830. The cover of the book bears the copy of the School Seal. The following letter may be worthy of preservation:—

"Sir,—As there is now some stir about writing a history of Yorkshire, allow me to call attention to the fact that there are errors in some printed books which seem to have authority. I have pointed out several in the 'Notes and Queries' at different times. I have just gone through Mr. Taylor's 'Yorkshire Anecdotes,' lent me by a friend, and I mention one or two that I have met with in that book:—(1) David Hartley, M.D. (p.198), was not born at Armley in 1705, as his father did not go to Armley till about 1717. His father was curate of Illingworth, in Halifax parish, in 1705, and had been located in different parts of the same parish for more than ten years preceding; nor was his son born on August 30th, if the Halifax register is correct, which puts down his baptism on June 21. I may add that David's mother died shortly after he was born, and that his father married again in 1707. In 'Leeds Worthies' I think he is stated to have gone to the university from a private school, but I have seen a letter from Mr. Hill, the then master of the Bradford School, in which he is familiarly spoken of as one of his scholars. He kept up a correspondence with an old schoolfellow of his in the neighbourhood of Halifax for many years, and I have seen a large number of letters of his, in which he states in particular many of the views advocated in his great works. He is to be reckoned among the 'Halifax Worthies' and not those of Leeds. (2) David Hartley, M.P., ought not to be called

son of David Hartley, M.D., of Armley. I doubt if the M.P. ever resided at Armley at all; certainly he did not do so after he had graduated, as his father was then dead. (3) Dr. Ogden (p.281) was not Fellow of King's College. He was there in the humble capacity of subsizar; he went to St. John's in 1736, and became a Fellow of that college in 1739. There is a great deal about him in my 'History of Heath School,' in which I have had occasion to correct some other statements of his biographers, and have also given many anecdotes about him.

I have found also errors connected with H. Briggs, of logarithmic celebrity, and of Abp. Tillotson's baptism, &c., which I have corrected in 'Notes and Queries.' I have also been able to set straight several inaccuracies in Holroyd's account of the vicars of Bradford.

I have been engaged for a long time in getting materials for an account of all the benefited clergy in the parish of Halifax since the accession of Queen Elizabeth in 1558; but I have many difficulties to clear up before I can write for the public, and I do not know how to do so unless I can get help.

But were it not for the interest which I feel in the subject I should give it up altogether, for I lost about £10 in publishing the 'History of Heath School.'

If this is the reward which writers of local history, who wish to be accurate, meet with, when is anything really valuable to be accomplished?—Yours truly, THOMAS COX,

Halifax, 15th June, 1883.

MR. C. CROSSLAND'S name appears in the notice of the Halifax Antiquarian Society. In giving his writings here we anticipate the record of the Halifax Scientific Society. He has written numerous articles in "The Naturalist" dealing with the Fungus Flora of Yorkshire, between 1891 and 1905.

Numerous articles in the "Halifax Naturalist" dealing with the Place Names, and the Natural History of the Parish of Halifax, 1896-1904.

"The Vowel Sounds and Substitutions of the Halifax Dialect": Transactions of the Yorkshire Dialect Society. Part II., November, 1899.

"Some Place Names in the Parish of Halifax. Considered in relation to Surrounding Natural Features": Transactions of the Yorkshire Dialect Society. Part IV., June, 1902.

The Cryptogamic portion of the "Flora of the Parish" of Halifax: (Crump and Crossland); published by the Halifax Scientific Society, 1904. This portion contains the Mosses, Hepatics, Lichens, Algæ, and Fungi, pp. 146-304.

"A Reprint of the Fungus Flora of the Parish of Halifax," with the addition of two hand-coloured plates, and preface; issued by the Author, 1904.

"The Fungus Flora of Yorkshire," in collaboration with G. Massee, F.L.S., F.R.H.S., etc., Royal Herbarium, Kew. Published by the Yorkshire Naturalist Union, 1905; 396 pp.

ROBERT HOWARD, surgeon, and SAMUEL GIBSON. "A History of the Typhus of Heptonstall-Slack, which prevailed as an epidemic during the winter of 1843-4; accompanied by Remarks on the Sanatory State of that Village; together with a Sketch of the Physical Condition of the Hand-loom Weavers, by Robert Howard, surgeon, &c., Two Letters are appended upon the Geology and Botany of Heptonstall Hill and its Vicinity by Mr. Samuel Gibson." Hebden Bridge, W. Garforth, printer, octavo, 83 pages. I have never seen more than a couple of copies of this valuable tract. It is dedicated to the Revs. John Wright and John Gibbons, Wesleyan Ministers. Mr. Howard dates the preface from Hebden Bridge, March, 1844. The contents bear on the water supply, causes and symptoms of typhus, disinfectants and cure; on furniture, diet, labour, extreme toil, vital statistics, medical aids, destitution, &c. The second of Mr. Gibson's Letters gives reminiscences of botanical rambles between 1813 and 1844. Open sewers and damp houses were the cause of the outbreak, but the poverty of the poor augmented it. Food, utensils, furniture, were all deficient. A more distressful picture was never penned.

Mr. Gibson's Letters occupy pages 70-83. He mentions an address by Mr. J. T. Clay, of Rastrick, before the British Association, Manchester, 1842, and eight volumes of a manuscript botany of the district by Mr. Wm. Sutcliffe, of Field Head, Heptonstall, written about 1796.

J. W. DAVIS, F.L.S., F.G.S., Chevin-edge, Halifax, ex-Mayor, was a prolific writer, but I cannot give suitable list at present. He obtained a good series of views of Halifax Old Houses, drawn by H. Sykes, of Huddersfield. He wrote for my "Ikley Ancient and Modern" the geological chapter. He was author of several geological pamphlets, some of which are in Halifax Free Library. He edited the "Proceedings of the Yorkshire Geological and Polytechnic Society, with five plates, 1878," and other works to be mentioned hereafter.

The REV. JOSHUA FAWCETT, of Low Moor, Canon of Ripon, besides numerous books and pamphlets, theological, poetical, historical, as well as serials, was author of "A Memorial, Historical and Architectural of the Church of St. Thomas a Becket, Heptonstall, in the Parish of Halifax. By the Rev. Joshua Fawcett, A.M.; Incumbent of Wibsey, Bradford; author of "Churches of York," "Church Rides," &c., &c. The following memorial was the substance of a lecture delivered at Heptonstall, December 27th, 1818, and is now published at the unanimous re-

quest of those to whom it was addressed. (Any profits arising from the sale of this lecture will be given to the poor of Heptonstall.) Bradford, H. O. Mawson, 1849, 51 pages, 12mo.

He was one of the first to popularize local history.

WILLIAM GREME was a gentleman of fortune, who lived at Heath in Skircoat, and wrote "A Short Speech addressed to the antient and honourable Society of Free and Accepted Masons in a Lodge, held at the Rose and Crown in Halifax, upon Friday, June 24th, 1763. Halifax, printed by brother P. Darby, 1763, and in the year of masonry 5763.

[REV. B. DALE:]

"History of the Halifax Permanent Benefit Building Society, being a Jubilee Memorial of this Society. London, 1903, small octavo, 200 pages, illustrated. There is no list of illustrations, of which there are seventeen portraits, including the Rev. Bryan Dale, who compiled the book, I believe.

THE VEN. EDWARD BARBER, M.A., F.S.A., Archdeacon of Chester, is author of a pamphlet, pages 5-24, on the "Churchwardens' Accounts of the Parish of S. Bridget, Chester, 1811-1847. Extracted from the Chester Archaeological Journal, 1903, demy octavo. He is author of "The Widows' Mites," funeral sermons on the Rev. Canon Greenall and Mr. John Tinsley; and of papers on "Culture or Utility," for the Association of University Teaching, Lancashire and Cheshire; "Chester Cathedral" and "The Church of S. Mary on the Hill" in the local Archaeological Society's Journal; and articles in The Treasury on the Rev. W. Bright, D.D., Bishop Samuel Wilberforce, and Bishop John Pearson; and sundry articles in The Guardian on antiquarian subjects. I presume he will have printed Visitation Addresses.

J. U. WALKER:

THE BEAUTIES OF IKLEY AND ITS NEIGHBOURHOOD, being a Visitor's Guide to the Curiosities and Antiquities of the celebrated Watering Place, Halifax, Hartley and Walker, Cheapside, 1835, 36 pages, 12mo. Mr. Walker, author of "Methodism in Halifax," was the author of this the scarcest of all Ikley Guides. The only copy I have seen cost 18d. It is now an Ikley curiosity itself.

SAVILE CORRESPONDENCE. Letters to and from Henry Savile, Esq., envoy at Paris, and vice-chamberlain to Charles II. and James II., including letters from his brother George, Marquess of Halifax. Printed from a manuscript belonging to the Duke of Devonshire, and from originals in the State Paper Office. Edited by Wm. Durrant Cooper, F.S.A., for the Camden Society, 1858. Small quarto, pages iv., i-xxiv., pedigree sheet, 1-316. The pedigree ranges from Henry Savile, died 1568, his son being the first baronet, Sir

George, 1611, great grandfather of the first Lord Halifax, whose sons Henry, Lord Eland and William, Lord Halifax, died without male surviving issue. The family history treats of Thoruhill, near Dewsbury, rather than of Halifax parish. The first Lord Halifax kept a diary which extended to several volumes, but these are lost. The Earl of Halifax was author of "The Character of a Trimmer." The 241 letters bear on general rather than local history.

JONATHAN CALDWELL:

History of Brighouse and its Co-operative Society. Brighouse "News" Office, 1899, 280 pages, small octavo, illustrations. The History of the Society, with portraits and illustrations, occupy pages 87—280.

XCI.—MODERN ANTIQUARIAN WRITERS.

JOHN E. CRAVEN, solicitor, is the author of "An Historical Sketch of Freemasonry at Bottoms, Eastwood, near Todmorden, Yorkshire. Manchester printed, 1886; octavo, 95 pages, 7s. 6d.

Considering that there is only one illustration, Bro. John Greenwood's portrait, we regard the price as unusually high. The preface is dated from Mulcture Hall, Eastwood, from which we learn that the profits of the sale go to Masonic charities. Eastwood is the name of an indefinite district. The Lodge story commences with 1796. The lodge on September 5th, 1821 attended the funeral of Bro. William Uttley, of Millwood, at Heptonstall. He had formerly kept a boarding school at Brighouse, but in 1817 he commenced a law-suit which ruined his fortune.

We wonder if this was associated with the Bedford Charity School at Brighouse. In 1818 he began the printing business at Millwood but failed, after which he became an itinerant schoolmaster, a system kept up in the United States of America a generation ago. Uttley aided in issuing a Freemason's Melody Book at Bury in 1818, and composed the songs, 25 and 58. On May 31st, 1833, the lodge attended the laying of a corner stone at Cross-stone Church.

HEBDEN. In Bradford Free Library there is a pamphlet attributed to J. Firth, entitled "The Valley of the Hebdon and Visitors' Companion to Hardcastle Crags"; no date. I have before me "Guide to Hardcastle Crags, Hebdon Bridge and Heptonstall," with Historical Notes. *Silvis horrentia saxa fragosis.* Price 2d. Hebdon Bridge, Moss Printeries Co., 1894; 12mo., 35 pages besides a frontispiece view of Hebdon Bridge from Palace House, and several pages of advertisements. There are six smaller woodcuts. It is written

by a man of ability, and on the whole is very commendable. There is a botanical guide appended, four closely printed pages.

F. W. CRONHELM, whose name appears amongst the local poets, printed a dainty booklet, a copy of which I have recently received from Mr. Ling Roth, entitled "The Rivers and Streams of Halifax, by F. W. Cronhelm.

Know ye the dell where neath the Druid stones
The frightened Hebble hurries past and
moans:

The forest glen where Hebden's rapids gleam;
The crags and shaws that crest the Tarvin
stream."

[Small river map of the parish.]

Halifax, Whitley and Booth, 1859. This engraved title is followed by 27 pages of letterpress. I think a second edition was issued.

In addition to these notices we must add three other items: "Double Entry by Single, a New Method of Book-keeping applicable to all kinds of business, and exemplified in five sets of Books." Dedicated to Hy. Lees Edwards, Esq. London, 1818.

"Thoughts on the Controversy as to a Plurality of Worlds." London, 1858.

"Inquiry into the Origin of the Belief in Predestination." London, 1860.

GEORGE HEPWORTH, architect, Brighouse, enriched the topography of the district by the following book, published at 25s. in oblong octavo. "Brighouse: Its Scenery and Antiquities, by George Hepworth, Architect." Halifax, E. Mortimer, 1885. Opposite each platinotype view there is a leaf having one page of description. As a photographic artist and lanternist Mr. Hepworth has deservedly attained wide popularity. The second leaf contains the dedication to Mr. Lister of Shibden, who with myself and others aided in supplying the letterpress. The introduction, leaf 3, is dated October, 1885, Index, leaf 4, gives the list of thirty views: Brighouse 8, Kirklees 4, Cromwell bottom 1, Coley 2, Lightcliffe 7, Shelf 3, Shibden 1, Hartshead 2, Castwick Church, and New Hall, Elland. The Subscribers' list appears on the fifth leaf. The thirty leaves of letterpress are numbered. One of my copies gives the south view of Coley Church, another the north. Some copies have an extra view, namely, Brighouse Low Mill, back as well as front; so states a subsequent circular which gives lithographed view of the old mill and the "Calder" Bridge. Mr. Hepworth has also issued some newspaper reprints at 3d. each from the "Brighouse News," under the title that I used in that paper many years ago, "Fragments of Local History," (1) Brighouse Lower Mills, (2) Hipperholme-cum-Brighouse Overseers' Accounts, 1769, (3) Satchell Wood, 1891, 8 pages, (4) South-holme, 1891, 12

pages. *Rambles in Yorkshire: I., Homes of the Fairfaxes*, 1887; *II., Bank Holiday in Wensleydale*, 1893, 12 pages; *III., Valley of the Don*. These were reprints from the "*Brighouse News*." "List of Yorkshire Photographs taken by the author."

ALFRED INGHAM, a native of Halifax, so he told me in 1880, wrote "*The History of Altrincham and Bowdon, and the Barony of Dunham*," illustrated quarto. Altrincham, 1879, pages xi., 1-195, with three leaves added. Plates—Bowdon Church, Bowdon Church Restored, Facsimile of Altrincham Charter, 1290, Dunham Hall 1697, Booth pedigree chart, Scolds' bridles, Dunham Church, Altrincham Market Place, Brooks' Bank.

CHARLEY JESSOP, Brighouse, wrote "*Brighouse in the Eighteenth and Nineteenth Centuries*," 23 pages, small octavo, reprinted from the "*Brighouse Echo*," January, 1892. Councillor Jessop inherits the antiquarian tastes of his kinsman Mr. Thomas Jessop, who was, like himself, trustworthy clerk for Messrs. Barber, solicitors. He also issued a "*History of the Brighouse Mechanics' Institution*, by the President, C. Jessop." Brighouse, John Hartley, "Echo" Office, 1894; 25 pages.

JOHN LONGBOTTOM was the author of a pamphlet, price 1d., of "*Ancient Halls of Halifax Parish, with drawings by Harry Longbottom*." Reprinted from the "*Halifax Free Press*," 1891. The object was worthy of more details and better paper. The sketches are: Howroyde, Sowerby Wood Lane, Warley reel House, Kershaw House (Luddenden), High Sunderland, Haugh End, Brearley Hall, Shibden Hall, Holdsworth, Heath, Barkisland.

FRANCIS A. LEYLAND'S name will be found under Watson's "*Halifax*," new edition. He wrote "*The Bronte Family with special reference to Patrick Branwell Bronte*," by Francis A. Leyland: In two volumes: Vol. I, London 1886, pages xvi., 1-312; Vol. II, pages ix., 302, crown octavo. Branwell's poems, and his connection with Calderdale are the specialities of this work, which notwithstanding its adverse critics, with whom I partially join, will again rise in interest. It only fetched 4s. at bookstalls a few years ago. Another book bearing largely on Branwell Bronte should be mentioned in this series, namely Grundy's *Pictures of the Past*, because Francis H. Grundy narrates his experiences in Calder Valley as a railway engineer, and was intimately acquainted with young Bronte at Luddendenfoot.

JOHN LEYLAND, son of Francis A. Leyland, must be recorded amongst our topographical writers, having not only issued an interesting series of Halifax views (to be mentioned shortly) but also two popular works at least, one on the *Yorkshire Coast Scenery*, and the other on *Derbyshire Scenery*.

JOHN MITTON was the son of Thomas Mitton of Geslingroid, Barkisland, where he was born, but I have not the exact year. He died in London about the close of 1736. Scientists have been so few in Halifax parish that it is a pity we know so little of Mr. Mitton. In Mr. Thoresby's Museum at Leeds was a manuscript diary by Mr. John Mitton, of Barkisland, giving an account of the rising and falling of the barometer, the point of the compass the wind was upon, some account of the temperature of the air, as rain, snow, frost, mist, &c., from October, 1710, until December, 1713.

ROBERT NALSON was an antiquarian collector of whom one desires to learn more. He compiled a folio volume in manuscript, bearing the title, "*Miscellanea sive Observationes Collectanae*," 1665. Mr. Watson possessed this book and states that it comprised a vast variety of subjects, chiefly transcripts, interspersed with a few original papers and others so scarce that they are nearly as valuable as if they were known originals. Mr. Wright mentions this (or another of his manuscripts) which had fallen into ill-hands, and had several pages relating to Gibbet executions torn out before the book was returned. Mr. Watson says this does not appear true from the book, which leads me to think there were two books or two copies. Mr. Wilson, the noted Leeds antiquary, whose letter on the Gibbet appears in Wright's "*Halifax*," wrote two folio volumes, manuscript only, on English Historians, and includes Mr. Nalson "whose manuscripts were left to Halifax Church Library," but nothing of the sort were there in Mr. Watson's time and he thought Mr. Wilson had made a mistake. Mr. Nalson had been confirmed by Archbishop Frewen in 1664, at Bishopthorpe, when about 39 years of age.

XCII.—MODERN ANTIQUARIAN WRITERS.

W. RANGER, ESQ., Superintending Inspector, made his "*Report to the General Board of Health of the Town of Halifax*," 1851, 161 pages octavo.

J. V. ROBERTS, Mus. Doc., Oxon, Organist and Choirmaster, Halifax, published an octavo pamphlet, 16 pages, Halifax, 1878, entitled,—"History of the Halifax Parish Church Organ." A series of articles on the Organs of the district appeared in the "*Halifax Guardian*," Local Portfolio columns, many years ago.

WILLIAM HENRY SECKER, Head Master of the Parish Church School, Halifax, issued a reprint from the "*Halifax Guardian*" of "*A Brief Account of Illingworth Church, and the Particulars connected with its Restoration and Re-opening, September 25, 1872.*"

JOSEPH HORSFALL TURNER has written "The Annals of Lightcliffe and Coley Churches" reprinted from the "Brighouse News," "Moravians in Lightcliffe," "The Society of Friends," "Fragments of Local History," all from the "Brighouse News" between 1867-71.

"Brighouse Local Magazine," two numbers only, July and August, 1871, 32 pages, 12mo. Halifax, F. King, 1871.

"Our Principles and Mission, an Address bearing on the Good Templar Movement, by Bro. Horsfall Turner." Price One Penny. 12 pages, small octavo, Sunderland, Campbell and Co., 1872.

"Nonconformity in Idle, with the History of Airedale College, by J. Horsfall Turner. Three engravings and six photographs." Brighouse, J. S. Jowett, 1876, crown octavo, pages 1-152.

"Independency at Brighouse; or Bridge End Chapel—Pastors and People. Four Illustrations." Brighouse, J. S. Jowett, 1878, 136 pages, crown octavo.

"Haworth Past and Present: A History of Haworth, Stanbury and Oxenhope. Twenty illustrations." Brighouse, J. S. Jowett, 1879, 184 pages, crown octavo.

"The Nonconformist Register of Baptisms, Marriages, and Deaths, compiled by the Revs. Oliver Heywood and T. Dickenson, 1644-1702, 1702-1752, generally known as the Northowram or Coley Register, but comprehending numerous notices of Puritans and Anti-Puritans in Yorkshire, Lancashire, Cheshire, London, &c.; with Lists of Popish Recusants, Quakers, &c. Edited by J. Horsfall Turner. Five illustrations. Brighouse, J. S. Jowett, 1881, 368 pages, crown octavo.

"The Rev. Oliver Heywood, B.A., 1630-1702; His Autobiography, Diaries, Anecdote and Event Books, illustrating the General and Family History of Yorkshire and Lancashire. In three volumes, with illustrations. Edited by J. Horsfall Turner." Vol. I. Printed for the Editor by A. B. Bayes, Brighouse, 1882, pages iii., 1-375.

Vol. II., Brighouse, A. B. Bayes, 1881, pages iii., 1-372.

Vol. III., "In Four (previously stated three) Volumes. Bingley, T. Harrison, 1883, 374 pages, crown octavo. After printing was commenced with the 1881 volume, other matter came to hand sufficient to make four volumes, and some of this being of earlier date appeared in 1882 as the first volume though printed after the second.

Vol. IV., Bingley, T. Harrison, 1885, 357 pages.

"Autobiography of Captain John Hodgson, of Coley Hall, near Halifax; His conduct in the Civil Wars, and his troubles after the Restoration. First edited in 1806 by Joseph Ritson, Esq., or Sir Walter Scott. With additional notes by J. Horsfall Turner. Brig-

house, A. B. Bayes, 1882, 82 pages, crown octavo.

In No. 18 of these articles there is a description of Hodgson's Memoirs, 1806. Since that article appeared my son (in Scotland,) has set the editorship clearly as under:—

"I have been rather puzzled by your title page to 'Captain Hodgson.' 'First edited in 1806 by Joseph Ritson, Esq., or Sir Walter Scott,' you say: and on the first page of your introduction; 'When (as is said,) Sir Walter Scott was the means' ... etc. Now Joseph Ritson died in 1803. Scott had known him well, and I find him writing October 14th to George Ellis asking him to enquire about any MSS. left by Ritson. Then in Lockhart's 'Life of Scott': 'About the same time he (Scott) issued, though without his name, a miscellaneous volume entitled 'Original Memoirs written during the Great Civil Wars; being the Life of Sir Henry Slingsby, and Memoirs of Captain Hodgson, with Notes, &c.' Scott's preface consists of a brief but elegant and interesting biography of the gallant cavalier Slingsby; his notes are few and unimportant. This volume (by which he gained nothing as editor) was put forth in October by Messrs. Constable." This quotation is under the date 1806.—I don't know whether it clears up any doubt in your own mind, but the quotations from your book above seem to suggest that you were at that time in doubt about the editorship, and that you didn't know the date of Ritson's death. At the time (1806) Scott was plain Mr. Walter S.; his title came later." [Stanley Horsfall Turner, M.A., &c., Lecturer in Economics, Aberdeen; Assist. Professor at Glasgow.]

"Biographia Halifaxiensis; or Halifax Families and Worthies. A Biographical and Genealogical History of Halifax Parish. Compiled by J. Horsfall Turner. Vol. I. Printed for the Compiler. Bingley, T. Harrison, 1883, crown octavo, pages xv., 1-374. This Vol. I. is exclusively Mr. Watson's work, and printed separately in justice to his researches. Vol. II., consisting of original matter collected by myself was announced, but has not yet appeared.

"The Antiquities of Halifax, by the Rev. Thoms Wright, of Halifax, 1738. Reprinted for J. Horsfall Turner, Idel, Bradford." Bingley, Harrison, 1884, 100 pages, crown octavo. The editor justifies the reprinting of this and other rare local books because of the great difficulties he experienced in obtaining sight of the original editions, and of the great expense (insurmountable to poor lads with tastes similar to his own,) in purchasing a copy of any one of the originals. Yet even these cheap editions are not placed readily upon the shelves of the public libraries, where fiction is represented by the ton.

"Ilkley: Ancient and Modern, by the Rev. Robert Collyer, D.D., New York, U.S.A., and J. Horsfall Turner. With Chapters on its Geology, by J. W. Davis, F.G.S., F.S.A., F.L.S., (Halifax); Botany by F. Arnold Lees, F.L.S.; Fauna by W. Eagle Clarke, W. Denison Roebuck, and J. W. Taylor; Prehistoric Remains by J. Horsfall Turner, &c. Eighty illustrations." Otley, W. Walker, 1885, demy octavo; also large paper copies quarto, pages 283, and xvi.

"Triplex Memoriale, or the Substance of Three Commemoration Sermons.....preached at Halifax in remembrance of Mr. Nathaniel Waterhouse deceased...by William Ainsworth, Theologus, Lecturer at St. Peter's, Chester. York, 1650. Reprinted for J. Horsfall Turner," 1886, crown octavo, pages vi., 66. This book and the original copy have been previously described; see Ainsworth, Curate of Lightcliffe.

"Halifax and its Gibbet Law placed in a true Light. Together with a description of the Town, the Nature of the Soil, &c., &c. Reprinted for J. Horsfall Turner. 1886, crown octavo, pages viii., 96." "The remembrance of the many years' search for a copy of this book, the difficulty of getting a day's loan of it when found, and the high price of four guineas being asked for a copy on sale, prompt me to make it possible for the poorest boy to obtain the information contained in its pages. I resolved that as soon as I could afford, I would purchase these local books and reprint them that others might not worry for the sight of them as I had done."

"The Registers of Topcliffe and Morley, Baptisms, 1654-1830, Burials 1654-1888, edited by William Smith, F.S.A.S., Morley. Printed for and at the expense of J. Horsfall Turner." 1888. Bingley, Harrison; demy octavo, illustrated, pages xii., 232. Four copies were printed on specially strong paper, besides the large edition.

"Idle or Idel in Olden Times: A Lecture delivered in the Old Chapel, (Rev. H. Harrison, Vicar, in the chair,) by J. Horsfall Turner." Reprint, Saltaire, 1890, crown octavo, 51 pages.

"Charlotte Brontë's Letters, or the Story of the Brontës as told by herself, edited by J. Horsfall Turner from the Original Letters," crown octavo, 380 pages, printed at Bingley by T. Harrison, 1890. Though a thousand copies were printed all were destroyed except an imperfect one lent by Miss Nussey to Clement K. Shorter, and a dozen the property of the editor. Five of these have been sold to the great libraries, London and Oxford, at five pounds each. Mr. Shorter acknowledges his indebtedness to this volume, and afterwards when printing a portrait of the editor, made

due reference in the "Sketch" to the Brontë labours of J. Horsfall Turner, Founder of the Brontë Society.

"The Elland Tragedies, viz: The Murders of Sir Robert Beaumont of Crosland, Hugh de Quarmby of Quarmby, John de Lockwood of Lockwood, Sir John Elland at Brighouse, Sir John Elland, junior, and his son at Elland, &c., with exploits,.....as recorded in ancient manuscripts in prose and verse, with notes, pedigrees and evidences recently brought to light. Edited by J. Horsfall Turner. Printed for the Editor by Harrison, Bingley, 1890: crown octavo, 91 pages. (These events took place in 1330-1350.)

"Yorkshire Notes and Queries."

"Yorkshire Folk-Lore Journal."

"Yorkshire Genealogist."

"Yorkshire Bibliographer."

These four magazines, edited by J. Horsfall Turner, and printed for him at Bingley, demy octavo, were issued in twenty-two parts, 1,700 pages, 550 illustrations. They are intended to be bound up in complete volumes as under:—

"Yorkshire Notes and Queries." Sixty illustrations. Vol. I. Printed for the Editor, 1888; pages iv., 256.

"Yorkshire Folk-Lore Journal." Thirty illustrations. Vol. I., 1888; pages iv., 242.

"Yorkshire Notes and Queries, with which is incorporated Yorkshire Folk-Lore Journal." 90 illustrations. Vol. II., 1890; pages iv., 364.

"Yorkshire Genealogist." Fifty illustrations. Vol. I., 1888; pages iv., 258.

"Yorkshire Bibliographer." Forty-six illustrations. Vol. I., 1888; pages iv., 256.

"Yorkshire Genealogist, with which is incorporated the Yorkshire Bibliographer," 159 illustrations. Vol. II., 1890; pages iv., 315.

"Yorkshire County Magazine, with which are incorporated the Yorkshire Notes and Queries, Yorkshire Folk-Lore Journal, Yorkshire Genealogist, and Yorkshire Bibliographer," 150 illustrations.

Vol. I., 1891, pages viii., 368 demy octavo.

Vol. II., 1892, 96 illustrations, pages viii., 248.

Vol. III., 1893, 137 illustrations, 256 pages.

Vol. IV., 1894, 103 illustrations, 256 pages;

printed by J. E. Watmough, Idle. The previous volumes were all printed at Bingley.

Several articles were reprinted from these serials, e.g.:—

A Day at Skipton, 36 illustrations.

A Day at Bingley, 14 illustrations.

A Day at Haworth, 14 illustrations.

A Day at Bolton Priory, 13 illustrations.

A Day at Ilkley. Pictorial Guide, 50 illustrations.

The Constable Family.

Joseph Richardson, printer-author, 34 pages.

Thorpe Salvin Parish Register, 1592-1726, 64 pages.

These eight and others were from the pen of the editor. Lord Fredk. Cavendish, a Memoir, 12 pages, was written by Lady Fredk.

"The History of Brighouse, Rastrick, and Hipperholme; with Memorial notes on Coley, Lightcliffe, Northowram, Shelf, Fixby, Clifton and Kirklees. By J. Horsfall Turner, F.R.H.S., 170 illustrations. Incorporation Memorial." Printed for the author by Harrison, Bingley, 1893, demy octavo, 334 pages. There is also a large paper edition, quarto.

"The Old History of Bradford, 1776; with the Memoirs of General Fairfax, Battles of Leeds, Wakefield, Manchester, Preston, &c., the Sore Calamities and the Taking of Bradford, &c., edited, with additions, by J. Horsfall Turner, Idel, 1894, crown octavo, pages 96.

"Ancient Bingley: or Bingley, its History and Scenery. By J. Horsfall Turner, J.P., 180 illustrations. Bingley, 1897, demy octavo, 312 pages. There is also a large paper edition, quarto size.

"Bronteana. The Rev. Patrick Bronte, A.B. His Collected Works and Life." This volume gives The Works and the Brontes of Ireland; edited by J. Horsfall Turner; illustrations 1898, crown octavo; Harrison, printer, Bingley; pages 306. There is also a large paper edition, crown quarto. Another volume of Bronteana is still due to appear. P. Bronte's Cottage Poems and Rural Minstrel, both printed at Halifax, are here reprinted, he being at the time minister at Hartshead. Also Mr. Bronte's funeral sermon on the Rev. W. Weightman, of Haworth, printed by J. U. Walker, Halifax, 1842, is reprinted.

"Historical Notices of Shipley, Saltaire, Idel, Windhill, Wrose, Baildon, Hawksworth, Eccleshill, Calverley, Rawdon and Horsforth, by J. Horsfall Turner;" with illustrations. Reprinted from the "Shipley Express," Idel, 1901, small quarto, double columns, pages iv., 116. Half of a second volume is printed.

"Yorkshire Anthology: Ballads and Songs, Ancient and Modern (with several hundred real Epitaphs), covering a period of a thousand years of Yorkshire History in verse; with notes Bibliographical, Biographical, Topographical, Dialectic, &c., and quaint and original illustrations, by J. Horsfall Turner." Bingley, Harrison, 1901, 436 pages, crown octavo. It is proposed to complete the work in four volumes.

"The Annals of Wakefield House of Correction for three hundred years; with notices of Ancient Prisons and obsolete punishments, particularly the Manorial Gaols and Customs of Yorkshire, the County prisons of York, Northallerton, Beverley, &c., township Kidcotes, embracing a general survey of the social and moral history of Yorkshire from Elizabeth to Victoria; illustrated. By J. Horsfall Turner, from notes largely supplied by Captain Armytage, J.P., D.L." Harrison, Bingley, 1904, crown octavo, 270 pages.

"Lightcliffe Romances: by J. Horsfall Turner. Illustrated, 24 pages quarto, double columns, reprinted from the 'Brighouse Echo.'

"Upper Chapel Year Book, Idel:" ten years, 32 pages each.

"Idle Upper Chapel Magazine;" edited one year.

"Arms of Yorkshire Families," over 400 illustrations: over 300 pages already printed, demy octavo, 1905.

"Halifax Books and Authors," reprinted in double columns quarto, from the 'Brighouse News,' 1904-5, now in progress.

A small book on the "West Riding Bridges, by Fairless Barber, F.S.A., and J. Horsfall Turner," was announced but not printed owing to Mr. Barber's illness. His co-worker has only his own notes from the Sessions Rolls ready for the press. He announced a reprint of Krabtree's Almanack, 1685, noticed in the first chapter of this series, but has not proceeded with it. The "Bradford Antiquary" has, besides bibliographical notes, &c., a transcript, with plan, of the Survey of Idel in 1580, transcribed by him. The Scheme of Operations of the Yorkshire Dialect Society bears the authorship of J. Horsfall Turner, and the Bronte Bibliography of the Bronte Society is largely his compilation, whilst the Bronte Chronology (another of the Society's pamphlets), although bearing the name of J. J. Stead, is an abbreviation of Mr. Turner's manuscript chronology, compiled at the request of the Bronte Council. For another flagrant piracy, see Field, postea. The notices of Idel township and Coley district in Cudworth's "Round about Bradford" were supplied by J. Horsfall Turner.

A volume on "The Quakers in Yorkshire" has been announced, but not yet issued, and two other volumes are completed in manuscript: (1) "Primitive Methodism in Yorkshire," and (2) "Upper Chapel Burial Register, Idel." The latter is now at the printers.

XCIII.—MODERN ANTIQUARIAN WRITERS.

THE FIELDS OF SOWERBY NEAR HALIFAX, AND OF FLUSHING, NEW YORK, with some notices of the Families of, by Osgood Field, F.S.A., &c. London printed for private circulation only, 1895; small folio, illustrated. Pages vii., 132. The frontispiece is a plate of Old Field House, (Sowerby); Halifax Church, Wakefield Manor (from Speed's Map, 1610), pedigree sheet 1460-1600, Field House, Sowerby, Wakefield Manor (from map 1894), pedigree sheet, 1600-1700, are insertions. The first half of this book concerns Halifax, the rest is American. By Mr. Fairless Barber's introduction I supplied Mr. Field with the whole of the first part, over

sixty pages, and sent him all the notes in it from York Wills, Wakefield Manor Rolls, and the Halifax and local Church Registers. I have still all those notes with a mass of others in manuscript, and many letters from Mr. Osgood Field to prove the statement. Yet he (thoughtlessly, I presume,) forgets to acknowledge this substantial help, and having heard that the book was out, I wrote to remind him that I had not got a copy. It came, and on perusing it, I made good the omission by calling the attention thereto of the "Halifax Guardian" and the London "Athenæum." No reply has been vouchsafed. Were I to use my notes I might be considered a plagiarist. Fields, Saltonstalls, Mitchells, Dentons, Fairbanks, Northends, and other Halifax families, are mentioned with dates ranging from 1306. All these families sent off branches to America in Stuart times. The Hon. W. D. Northend sent me, a few years ago, a portly book on the NORTHENDS, of Yorkshire and America. A pedigree and history of the SALTONSTALLS has been printed by a member of the family in America. A few years back a Mr. Fairbank came across to make further genealogical researches, and he gave me a thick pamphlet, pages 55 and 16, octavo, referring to the FAIRBANKS, of Sowerby and Lightcliffe. There is no printer's name or date affixed.

THE FAIRBANKS FAMILY: Fayerbanks, Fairebanckes, &c.; of Sowerby, Barkisland, Lightcliffe, about 1600, giving the American descendants. The Appendix gives the wills of George Fairbanke, Sowerby, 1650, and Jonathan Fairbanks, America, 1668. The book was privately printed about 1882, somewhere in America.

HISTORY OF THE FAMILY OF STANSFIELD in the Parish of Halifax, and its numerous branches. By John Stansfeld, Leeds; with many etchings and illustrations. Printed for private circulation; Leeds, Goodall and Suddick, 1885, quarto, pages viii., xii., 1—459. Insertions—Full length portrait of Robert Stansfeld, Arms and supporters coloured, the Author and his dog, Heptonstall Old Church, New Church, Old Church interior, and thirty other plates, with sixteen sheet pedigrees, all of which are recorded on pages iii. and iv. The bulk of the material was supplied by Mr. E. J. Walker and his son Mr. Walter J. Walker. The Heptonstall and Halifax Registers have afforded much information, thus giving the book interest to those families who have been allied to the ancient Stansfields of Halifax parish. The book is most elaborately got up, and of great local value.

ERNEST RICHMOND HORSFALL TURNER, B.A., Councillor of Llanidloes, Montgomeryshire, born in Rastrick, January, 1870, is author of "Wanderings in Cardiganshire, being a descriptive sketch of its Picturesque,

Historic, Antiquarian, Romantic and Traditional Features; with 160 illustrations.' Bingley, Harrison & Sons, (1902), demy octavo, 291 pages. Also large paper copies, quarto size. The illustrations are nearly all the work of the author.

JOHN HY. PRIESTLEY is author of "The History of Ripponden and its Three Surrounding Townships,—Soyland, Barkisland, and Rishworth." Ripponden, Joseph Mellor, printer, 1903, small octavo, pages 114, with three inserted leaves of illustrations.

EDWARD JOHNSON WALKER, editor of the "Halifax Guardian," in which he printed a Local Portfolio for several years, of historical matter. He compiled the Akroyd pedigree, and his son Walter James Walker edited the "Chapters on the Early Registers of Halifax Parish Church" from the Local Portfolio. These were added to 96 pages of the parish register which had been printed in monthly sections in the Halifax Parish Church Magazine, 1881. These 96 pages were also struck off in quarto size, hand made paper, so Mr. W. J. Walker's venture appears also 8vo. and 4to., 1885; see Halifax Parish Registers, previously described.

OLDE ELAND, BEING REMINISCENCES OF ELLAND, by Lucy Hamerton, together with Chapters on the Antiquities of Elland by J. W. Clay, F.S.A., Preface by Ernest Winter, Rector. Illustrated. Elland, W. H. Gledhill, 1901, crown octavo, pages xv., 188; twenty-one sketches named.

A DESCRIPTIVE ACCOUNT OF BRIGHOUSE AND RASTRICK and district, illustrated. (Written by Jonathan Caldwell, Brighouse.) Published by Pike, Brighton, about 1894, quarto, 16 pages, and covers. Illustrations.—Ald. W. Smith (Mayor), Brighouse Church, Kirkstall Abbey; the rest are with the letterpress, including Kirklees, Crow Nest, Hebden, and four Halifax views.

EARLY HALIFAX, by W. Clucas. Reprinted from the "Hull Quarterly," 1885, small quarto, 8 pages besides cover.

FROM HELL, HULL AND HALIFAX, Good Lord deliver us; to which is added examples to the Rules given in "The Schoolmaster," small octavo, Manchester printed, 12 pages. 7th edition is the same as the 4th with new cover.

J. RYLEY ROBINSON, of Dewsbury, palms off the old Halifax Gibbet story, in one of the Stokesley tractates, with the blunders repeated and nothing new added.

A HANDBOOK OF THE PEOPLE'S PARK, Halifax, containing amongst many other particulars, a description of the Grounds, Fountains, Lakes, Plants, Vases and Statues. Halifax, James Lord, 1857, (Birtwhistle, printer,) 20 pages, 12mo.

A DESCRIPTION OF ALL SOULS' CHURCH, and Parochial Burial Ground, Haley Hill, Halifax. Founded by Edward Akroyd, Esq., small quarto, 31 pages, 1860, Whitley and Booth, printers. Cover bears Mr. Akroyd's arms impaling those of his wife; with lithographed frontispiece of the Church.

Amongst the HAILSTONE manuscripts, in the Bradford Free Library are papers on Halifax Parish Church Windows, 1854, and on Shelf lands.

The REV. GEORGE EYRE EVANS, of Aberystwyth, who writes antiquarian articles to the Cardiganshire papers, and is author of several antiquarian works, has transcribed Elland South End Chapel Registers, Baptisms 1741-1816, Burials 1829-1835, but they are not printed.

My dear old friend the REV. CANON HULBERT, of Almondbury, printed a pamphlet on "The Origin of the Elland Society." I regret I did not secure one, though I have some of the annual reports.

Amongst illustrations we shall have to call attention to J. MOORE'S book,—"A Terrier or Field Book of every close in the Township of Halifax, 8vo., 1797. A copy is in Bradford Free Library.

J. H. ARNOTT and SAMUEL WASHINGTON, Lightcliffe published in 1827, a "Plan and View of Halifax," surveyed by them. Sold by N. Whitley, Halifax: There is a copy in Halifax Free Library. In the same year, 1827, THOMAS DAY published a "Plan of the Town and Township of Halifax, and parts of the adjacent Townships of Northowram, Southowram, and Skircoat." J. F. MYERS, surveyor, published a Map of the Parish of Halifax from an actual survey made in 1834-5. My copy is on rollers, but some are in cases.

Besides the Ordnance Survey maps, six inches to a mile, published at Southampton, of which 312 sheets at 2s. 6d. each complete Yorkshire, and another series at one inch to the mile, the various towns were issued separately at five feet to the mile, 2s. each sheet. Halifax occupies 13 sheets, Todmorden (with Lancashire sections) 5 sheets.

In addition to Longbottom's crude drawings of Halifax Halls, and the late Mayor Davis's series drawn by Sykes; Horner's, Leyland's and Smith's series must be mentioned.

JOHN HORNER published:—

"Buildings in the Town and Parish of Halifax. Drawn from Nature, and on stone by John Horner." Halifax, published by Robert Leyland, but printed by C. Hullmandel, 1835; folio. List of plates in lithography, without any letterpress.

1. Title as above, with gateway at High Sunderland; a Roman Altar dedicated to Fortune, found at Slack; a British Cinerary Urn and a bronze Celt (disproportionately drawn.)

2. Old Houses in Northgate, taken down 1824.

3. Old Market in 1800.

4. Old Buildings in the Woolshops, taken down 1833.

5. Old Buildings in Halifax.

6. Old Houses in Lower Kirkgate, taken down in 1825.

7. High Sunderland.

8. Sunny Bank in Greetland.

9. Hope House, the seat of Chrstr. Rawson, Esq.

10. Stoney Royd, the seat of Mrs. Rawson.

11. Shibden Hall.

12. Scout Hall in Shibden-dale.

13. Howroyde, the seat of Lady Mary Horton.

14. Holdsworth House, near Ovenden.

15. Wood House (Skircoat).

16. Coley Hall Gateway.

17. Luddenden Old Church.

18. Haugh End, Sowerby, birthplace of Archbishop Tillotson.

19. Sowerby Bridge Church, built 1520, taken down 1820.

20. Wood Lane Hall, Sowerby.

A well executed and interesting collection of Views. His view of Halifax is sometimes found on the margins of Watson's Halifax, bound by Edwards.

MR. JOHN LEYLAND—Views of Ancient Buildings in the Parish of Halifax, 1879, quarto. Halifax, R. Leyland and Son. I have not the list of drawings at hand.

MR. J. R. SMITH, Halifax, in 1894, published a dozen local views of old Halifax Streets. Each plate is dedicated to a local gentleman, and the set were issued for 50 shillings. The list is—Old North Bridge; Waggoners' Inn, Northgate; Woolshops; Market Street; Old Market; Crown Street (two); Hall End; Silver Street (two); Swine Market; Corn Market.

WILLIAM WILLIAMS is noticed in Bryan's Dictionary of Painters, 1849, as artist of two etchings of Halifax town. Redgrave's Dictionary of Artists states that Williams was a subject and portrait painter who obtained a premium from the Society of Arts in 1758, and practised in London later. He exhibited at the Royal Academy in 1770. In 1778 he sent "The Good Samaritan," and "Trinculo and Caliban." In 1787 he contributed rustic scenes and "Banditti Sleeping." In 1788 he sent some portraits, and "Venus attended by the Graces." Val. Green engraved some Shakespearian subjects by him, and Jukes engraved his two works, "Marriage," and "Gallantry." Nodal's Art in Lancashire, claims him as a Manchester man. His drawings of a male and a female ballad singer are elsewhere mentioned.

XCIV.—ACTS OF PARLIAMENT.

The following list is one of the several that should be given before data can be complete for a history of Halifax parish, as these Acts testify the origin of good roads, canals, enclosures of common lands, railways, family estate troubles, incorporations, private and public companies, commercial and social progress. The present list is arranged chronologically, and will be followed by another series, including Charities, &c.

ROADS. Anno octavo Georgii II. Regis. An Act for repairing and widening the Road from the Town of Rochdale leading over a certain Craggy Mountain called Blackstone Edge and from thence to the Towne of Hallifax and Ealand in the County of York. (1735.)

WOOLLEN CLOTH. Anno undecimo Georgii II. Regis. (1738.) An Act for the better regulating the Manufacture of Narrow Woollen Cloths in the West Riding of the County of York. Anno decimo quarto Georgii II. Regis. (1741.) An Act for continuing an Act passed in the Seventh Year of the Reign of His present Majesty—"To explain and amend a former Act passed in the Eleventh Year of the Reign of His late Majesty King George the First, for the better regulating the Manufacture of Cloth in the West Riding of the County of York, and for making the said Acts more effectual.

ROADS. Anno decimo quarto Georgii II. Regis. (1741.) An Act for repairing and enlarging the Roads from the Town of Selby to Leeds, and from thence (in two several branches, one through Bradford and Horton, and the other through Bowling and Wibsey) to the town of Halifax, in the same Riding.

ROADS. Anno decimo quarto Georgii II. (1741.) An Act for repairing the Roads from a place called Redhouse near Doncaster to Wakefield; and through the said Town of Wakefield, by Dewsbury, Hightown, and Lightcliffe, to the town of Halifax.

Anno vicesimo quarto Georgii II. Regis. (1751.) An Act for explaining and amending so much of an Act (14 Geo. II., from Selby as above,) as relates to that part which lies between Selby and Leeds, and for repairing the road from Tadcaster over Bramham Moor, Win Moor, Seacroft to Halton Dyal.

NAVIGATION. An Act for Extending the Navigation of the River Calder to, or near to Sowerby Bridge, in the Parish of Halifax: and for making navigable the River Hebble, Halig or Halifax Brook from Brooksmouth to Salterhebble Bridge. 88 pages octavo, 1758, London.

WATER, &c. An Act to amend and render effectual an Act made (2 Geo. III.) for supplying the Town of Halifax with Water; and for better paving, cleansing and lighting

the streets and other places there, and for removing all Nuisances, Incroachments, and Obstructions within the said town, and preventing the like for the future. 1762.

NAVIGATION. An Act for Extending the Navigation of the River Calder to Salter Hebble Bridge, and to Sowerby Bridge, in the County of York, and for repealing an Act for that purpose. 1769.

DIVORCE. An Act to dissolve the Marriage of Edward, Viscount Ligonier with Penelope Pitt his now wife, and to enable him to marry again; and for other purposes therein mentioned. 1772. This Act consists of three folio leaves, six pages, and humbly sheweth and complaineth to your most excellent Majesty, your true and faithful subject the Right Honourable Edward Viscount Ligonier, of the Kingdom of Ireland, that in the month of May, 1766, your said subject did intermarry with Penelope Pitt, one of the three daughters of George Pitt, of Stratfield Say, Southampton, Esquire, by Penelope his wife, heretofore Penelope Atkins, sister of Sir Richard Atkins, Baronet;—"the co-respondent, May, 1771, was Count Vittorio Amadeo Alfieri;—action against Count Alfieri was tried at Westminster, in 1771, when the Count failed to appear; "a libel in the Bishop's Consistory Court, London, was exhibited, and divorce sentence obtained against Viscountess Ligonier; the petitioner hath not any issue by the said Viscountess, and stands deprived of the comforts of matrimony and liable to a spurious issue to succeed to his title, estates and fortune unless the said marriage be annulled and declared void by Act of Parliament; May it therefore please your most excellent Majesty out of your princely goodness and compassion, &c., to grant a dissolution of marriage, &c., &c., and leave to marry during her lifetime any other woman lawfully, the issue to be legal heirs, &c." Fifty years ago the tradition remained, but not one, who saw her was then living, that "Lady Legoneer" formerly lived in Lightcliffe. By purchasing this Act of Parliament for half-a-crown I got to know who she was. The accounts of her were much to her discredit as a Lightcliffe inhabitant, for though the peerages state that she married a certain Captain after her divorce of 1772, she had a man named Wright as her paramour. Forty years ago I saw at Mr. Thompson's, Chapel-le-Brier, an oil painting of a hunting scene in which Penelope and the Incumbent of Southowram are prominent figures. A printed account of the trials may occasionally be purchased for a high figure. Her father was Earl Rivers, her uncle Earl of Chatham, her husband Lord Ligonier, whose uncle, a famous Hanoverian soldier, fought at the 1745 rebellion, and Count Alfieri was the famous Italian dramatical

- author and poet. What became of her during her last years I do not know.
- HALIFAX CHARITIES.** (See Ainsworth's Triplex.) An Act for Uniting and better Regulating the Charities of Nathaniel Waterhouse, within the Town and Parish of Halifax..... 1777.
- WORSTED.** Acts of Parliament. Published by order of the Committee of Worsted Manufacturers in the Counties of York, Lancaster and Chester. (London.) 1783, 104 pages, 8vo.
- SMALL DEBTS.**—An Act to repeal so much of an Act made (20 Geo. III.), as relates to the more easy and speedy Recovery of Small Debts within the Parishes of Halifax, Bradford, Kighley, Bingley, Guiseley, Calverley, Batley, Birstal, Mirfield, Harthead cum Clifton, Almondbury, Kirkheaton, Kirkburton, and Huddersfield, and the Lordship and Liberty of Tong,..... and the granting of other powers for these purposes. 1793.
- CANAL.** Act for Making and Maintaining a Navigable Canal from Sowerby Bridge Wharf to Manchester, and also certain Cuts. 1794.
- CHURCHES.** Act for Building a New Church or Chapel in the Town of Halifax. (Trinity Church.) 1795.
- MORTMAIN.** Anno tricesimo octavo, Georgii III., Regis. (1798). An Act for vesting divers Lands and Hereditaments in the Parish of Halifax (Sowerby Bridge, for Canal purposes,) in Trustees and their Heirs, upon certain Trusts therein mentioned, discharged from all claims of the Crown in respect of any Forfeiture incurred under or by virtue of the Statutes of Mortmain.
- WOOLLEN.** Account of the Proceedings of the Merchants, Manufacturers and others concerned in the Wool and Woollen Trade of Great Britain; that the Laws respecting the Exportation of Wool might not be altered in arranging the Union with Ireland, &c. London, 1800.
- FRIENDLY SOCIETIES.** Act for Relief of Friendly Societies. Halifax, 1817, octavo. (In Bradford Free Library.)
- PAVING, &c.** Act for Paving, Lighting, Cleansing, Watching and Improving the Township of Halifax, and for supplying the same with Water. Royal Assent, June 17, 1823.
- CANAL.** Act to enable the Company of the Proprietors of the Calder and Hebble Navigation to make a Navigable Cut or Canal from Salterhebble Bridge to Bailey Hall near to the Town of Halifax and to amend the Act relating to the said Navigation. 1825.
- ROAD.** Map of Turnpike Roads, Leeds to Halifax. 1824-5.
- ROAD.** An Act for making and maintaining a Turnpike Road from Godley Lane Head, near Halifax, to Northowram Green, in the West Riding of the County of York. Royal Assent, 21 March, 1827. Recites that an Act was passed 5 George IV., with the same title, which Act was now repealed and the amended Act was passed. M. Stocks, Halifax, was the solicitor, and I have his copy with signature: folio, 18 pages. The particulars given afford an insight to social and public conditions before a railway was thought of.
- TITHES.** An Act for Extinguishing Tithes and payments in Lieu of Tithes, Mortuaries, and Easter Offerings, and other Vicarial Dues and Payments within the Parish of Halifax, and for making compensation to the Vicar in Lieu thereof, and enabling him to grant certain Leases of Lands belonging to the Vicarage. 1829.
- RESERVOIRS.** An Act for making and maintaining certain Reservoirs in the Township of Rishworth, in the Parish of Halifax, in the West Riding of the County of York. Royal Assent, 14th June, 1839. Norris and Rudd, Solicitors, Halifax; folio 58 pages. These are the books that ought to be carefully preserved at the Halifax Town Hall, and may I suggest to both Halifax and Brighouse Corporations, as also to the several District Councils, that a bibliographical list of all the reports, acts, and other printed matters be occasionally printed, and that copies be especially deposited at the Free Libraries, reference departments. This list should include an index of plans and maps; and the old Township Manuscript Books and papers are too valuable to be ignored. The various Clerks should be authorized to gather these and make lists at once. The cost will be a trifle; the benefit incalculable. The long Act concerning Rishworth Reservoirs is of legal as well as historical value. Whereas there are mills, factories and other premises situated on or near the line or course of the flowing of the waters in the brook Ryburn—(here the poetry ceases, and we get to water-wheels, engines and machinery, enlivened by the names of the old freeholders, and suggestive place-names like Green Withens Clough and Castle Dean.) Has Rishworth District Council a copy of this? or even Halifax Town Council?
- SMALL DEBTS.** An Act for the more easy and speedy Recovery of Small Debts within the Parishes of Halifax, Bradford, Keighley, Bingley, Guiseley, Calverley, Batley, Birstal, Mirfield, Hartishead-cum-Clifton, Almondbury, Kirkheaton, Kirkburton and Huddersfield, and the Lordship or Liberty of Tong, in the County of York. Royal Assent, 24th August, 1839. Morris and Rudd, Halifax, and Rich. Ridehalgh, Bradford, Solicitors; folio, 38 pages. Mr. Ridehalgh was a native of Ripponden. The preamble recites the Act of 33 George III., a copy of which is printed in an old history of Halifax, which Act is amended by this one.

Those who will take the trouble to read "Wakefield Prison" history will find the great advance made by these Acts upon the conditions mentioned under the ancient Debtors' Prison at Halifax.

There was printed at Halifax in 1839 an Abstract of Acts for the more easy and speedy recovery of small debts within the parishes of Halifax, &c. A copy is in Halifax Free Library.

IMPROVEMENT ACT. "An Act, 16 and 17 Vict., for the Improvement of the Borough of Halifax, and for other purposes, and an Appendix containing the Principal Acts and Parts of Acts now in force within the Borough relating to the Improvement of the Borough. Halifax, W. R. Phelps and R. C. Bowring, "Courier" Office, 1854, octavo, pages 207, lxxi. The Schedule of owners, including the Marchioness of Hertford, &c., may be useful.

PAVING, &c. Act for Paving, Lighting, Cleansing, Watching, and Improving the Township of Halifax, and for supplying the same with Water; 1823; with Rules, &c., of the Trustees acting under the Act, collected and confirmed at a General Meeting of the Trustees, November 2, 1842. Halifax, 1842.

At present we will only give one more copy, the solicitor being Mr. Fairless Barber, and the printer, Bayes, 80, Briggate, Brighthouse.

WATER. Clifton Water Supply Company, Limited. October 8th, 1874, sixteen pages quarto. The jurisdiction is outside our limits.

SIR THOMAS BROWNE'S TRICENTENARY.

To the memory of Sir Thomas Browne, some years of whose life were spent at Upper Shibden Hall, a statue was unveiled at Norwich yesterday, where he spent the last 45 years of his life in active work as a physician, and wrote some of his books. That by which he is best known, "Religio Medici," was written at Upper Shibden Hall, where he dwelt in some seclusion. He is reputed to have taken his M.D. degree at Leyden, but Professor Osler, of Oxford, told the "Physical Pupils" of Guy's Hospital the other day that he had failed to find Browne's name on the records at Leyden. The first edition of "Religio Medici" was not published until 1642, five years after he had gone to Norwich, but it is well established that he wrote it during his residence at Upper Shibden Hall. Bentley, writing during the lifetime of Dr. Edward Browne, Sir Thomas's son, says that Sir Thomas "fixed himself in this populous and rich trading place wherein to show his skill and gain respect in the world; and

that during his residence amongst us, and in his vacant hours, he writ his admired piece, 'Religio Medici.' " Mr. Edmund Gosse, in "English Men of Letters," says concerning Sir Thomas's residence at Shibden that "the entire absence of documents at this period of Browne's career is much to be lamented, since, when his private correspondence begins to be preserved, some fifteen years later, we find him still keeping up old friendships at Halifax." One of these correspondents at Halifax was Dr. Henry Power, to whom he addressed, in 1647, a letter of advice as to the method to be pursued in the study of medicine, and in 1648 Power wrote to Browne from Christ's College, Cambridge, expressing a desire to reside for a month or two at Norwich, in order to have the advantage of Browne's personal guidance, for at Cambridge there are "such few helpees" that he fears he will "make but a lingering progresse."

The date of the great work is pretty clearly fixed as 1635, at which time Browne was no doubt at Upper Shibden Hall, by the preface to the first authorised edition in 1643, in which Browne says, "This, I confess, about seven years past, with some others of affinity thereto, I had at leisure hours composed." He further states that he wrote it when thirty years of age. —From "Brighthouse News," Oct. 20th, 1905.

XCV.—NATURAL HISTORY LITERATURE.

THE FLORA OF YORKSHIRE; with two plates; by Henry Baines, sub-curator to the Yorkshire Philosophical Society. Halifax, Leyland and Son, 1840; large octavo, pages vi., map of the county, i.—xxi., 1—160. The local men who assisted Mr. Baines are recorded as Mr. S. Gibson, Hebden Bridge; Mr. John Nowell, of Todmorden; and Mr. John Howarth, of Todmorden. The botanical wealth of Hebden Valley is specially noted. A map of Upper Teesdale is inserted opposite page 72.

THE FLORA OF THE PARISH OF HALIFAX, by WILLIAM B. CRUMP, M.A., and CHARLES CROSSLAND, F.L.S. Halifax Scientific Society. 1904. This work was issued with the Halifax Naturalist, but having separate pagination. On the title it bears a vignette map of Halifax rivers and streams as given in Cronhelm's "Rivers and Streams of Halifax." 1847. The book is a demy octavo, pages i.—lxxv., 1—316. The introduction deals with the geology and meteorology of the parish (1130 square miles), plant distribution and associations, historical and biographical sketch, and bibliography. The Flora incorporates the work of James Bolton, including

some of his unpublished work in the British Museum, also besides modern investigations the Herbaria of Roberts Leyland, S. King, S. Gibson, and John Nowell, 1815-1860. The book was printed by F. King and Sons, Halifax. Due notice is taken of the valuable works of James Bolton, which is followed by a memoir of ROBERTS LEYLAND (born 1784, son of William Leyland), whose Herbarium of plants is deposited at the Belle Vue Museum, Halifax. Roberts was father of J. B. Leyland, sculptor, and F. A. Leyland, antiquary. He was one of the founders of the Halifax Literary and Philosophical Society, 1830, and died Novr. 15, 1847. His grandson, John Leyland, topographical author, possesses some volumes of letters written to him by eminent botanists. SAMUEL GIBSON was born at Hebden Bridge about 1790, and died May 21st, 1849, aged 49. He was, like his father, a whitesmith, but meeting with an accident, and having nine children to care for, he took an inn at Mytholmroyd and established a museum there. This failed, so he had to sell his collection and live in a cottage. Mr. JAMES CASH, in 1873, gives a glowing account of Gibson as botanist, geologist, entomologist, and conchologist in "Where There's a Will There's a Way: An Account of the Labours of Naturalists in Humble Life." His fossils, exhibited at the British Association meeting, Manchester, 1862, were purchased for the Manchester Museum, and are now at Owens College. A collection of insects he had to sell for about £2, was soon after his death sold again for £45. Many of the naturalist authors of his time acknowledge help that he rendered. He had no schooling except at a Sunday school. His collection of seeds and seed-vessels passed to the authorities of Salford Museum, Peel Park, and the British flowering plants went to Mr. Phillips, M.P., Manchester, whose daughter, Lady Trevelyan, at Mr. Crump's suggestion, gave them to Halifax Corporation. SAMUEL KING, youngest son of John King, Lane House, Midgley, was born June 12th, 1870. He became gardener at The Hollins, Warley, and began a nursery at Lane House. His sight failed him, yet he continued for many years to be the minister at Butts Green Baptist Chapel, Warley. About 1860 he removed to Bank Bottom, Luddenden, and presented his herbarium to the Halifax Literary and philosophical Society in 1876. He died January 10, 1888, and was buried at Butts Green Chapel. Charles Eastwood, his nephew, was a contributor to Miall's Flora. He died December 21, 1895. JOHN NOWELL was born at Harley Wood Springs, in 1802. He was taught at Shore Chapel, by the minister, the Rev. John Midgley, but began botanical studies under Edmund Holt, of Lumbutts. His portrait and collection of mosses are at the Todmorden Free Library. He died October 28, 1867, and

was buried at Cross-stone Church. The "Manchester Guardian," November 5, 1867, gives an account of his labours, and Mr. Abraham Stansfield, junr., gives a notice of him as "A Lancashire Moss Gatherer," in his "Essays and Sketches." When Baines' Flora was rewritten by Mr. J. G. Baker (Kew Gardens, a Yorkshire worthy), in 1854, Nowell was entrusted with the part of the supplement dealing with Yorkshire mosses, and Dr. Carrington, "Flora of the West Riding," 1862, acknowledges indebtedness to Nowell. Eminent bryologists visited and corresponded with him. John Howarth and William Greenwood were his frequent companions on excursions. They and ABRAHAM STANSFIELD founded the Todmorden Botanical Society in 1852. Stansfield, the first president, was born January 12, 1802, at Hugon Croft, Shore, in Stansfield. In 1844 he started as nurseryman at Vale Gardens. He contributed the botanical chapter to the "History of Rossendale," 1868, by Newbiggin. He died August 15, 1880, in Cheshire; see Hebden Bridge Almanack, 1882. There is a portrait of him at Todmorden Free Library. His son Abraham is elsewhere mentioned as an author and poet.

The Haley Hill Working Men's College, Colonel Akroyd founder, fostered a scientific society about 1860, circulated a manuscript magazine until 1866, when the "Circulator" began to be printed, 2d. each number, R. Leyland and Son, publisher, and lived two years. Ovenden Naturalist Society was begun in 1865. John Walker, born at Boothtown, June 24, 1839, was the leading local spirit at this time. He resided at Lee House, Shibden, in 1880, and at Coley Mill House in 1890, where he died May 16, 1895, and was interred at Lister Lane Cemetery, Halifax. His collection is at Belle Vue Museum, Halifax. The Halifax Geologist's Field Club was started in 1874, and is now known as the Halifax Scientific Society, who issued the "Halifax Naturalist," eight volumes, and the "Flora of Halifax," from which this note is taken. Mr. Henry Thomas Soppitt, born at Bradford in 1858, removed to Halifax in 1894, and there April 1st, 1899, was an ardent worker, and his name will be associated with Halifax microscopic fungi in future. His work appears in the Yorkshire "Naturalist." The five pages of bibliography given by Messrs. Crump and Crossland include the following "separate" publications, excluding articles in the "Naturalist," "Halifax Naturalist," &c.

JAMES BOLTON, 1785-90. Filices Britan., 2 vols: "Fungus," 1788-91, 4 vols.

HENRY BAINE'S Flora, 1840.

Supplement by Baker and Nowell, 1854.

Flora of West Riding Miall and Carrington.

"A List of Plants used by the Halifax Medical Botanic Society, stating the times when

they flower, and the places where they grow," Halifax, Nicholson and Wilson, Cheapside, 1854, eight pages, 12mo.

"The Circulator, a monthly Magazine of Literature, Science, and Art; by members of the Haley Hill Literary and Scientific Society," 1867.

"West Yorkshire," by J. W. Davis and F. A. Lees, elsewhere noticed.

"Guide to Hardcastle Crag, Hebden Bridge etc., 2nd edition," 1894. Botany by J. Needham.

THE HALIFAX NATURALIST AND RECORD OF THE SCIENTIFIC SOCIETY. Vol. I., April 1896 to February 1897 (bi-monthly). Conducted by W. B. Crump, M.A., editor, Charles Crossland, and J. Wms. Sutcliffe. Halifax, F. King and Sons, 1897, demy octavo, pages iv., 1-102, with geological map of the Parish by C. E. Fox. There is a coloured fungus plate. The articles are all on local natural history, except two of mine on the origin of Halifax family names.

Vol. ii., Halifax, F. King and Sons, 1898; pages iv., 1-124. Besides the natural history articles there are papers by Robert Law, F.G.S., on "Prehistoric Man," John Longbottom on "Crosses in Halifax Parish," and "Old Time Punishments."

Vol. iii., 1899, pages iv., 1-132. The outside articles include "The Halls of Halifax Parish," by John Longbottom. "Metal Work from Benin," by H. Ling Roth. "Cinerary Urns at Todmorden," by Robert Law. "James Spencer," an obituary, with a list of his articles in the "Circulator," Manchester; "Geological Transactions," "Yorkshire Magazine," "Naturalist," Science Gossip, "Yorkshire Geological Proceedings," etc. Mr. Spencer was born at Luddenden, April 27, 1834, died at Akroydon, July 9, 1898. "Old Warley" and "Roids" are two more antiquarian articles.

Vol. iv., 1900, pages iv., 1-116. The remainders of these four volumes were destroyed by a fire at the printers, so the work is scarce. In this volume Mr. Longbottom continues his notices of the old halls of the parish.

Vol. v., conducted by W. B. Crump, M.A., C. E. Moss, B.Sc., editors, and Frederick Barker. Halifax, for the Society, by F. King and Sons, Ltd., 1901, pages iv., 1-124. Mr. C. Crossland contributed "The Origin of Some Halifax Surnames," Mr. J. Longbottom on "Fowles and Vermyn;" "Early Halifax Bibliography" by J. Horsfall Turner; Fijian Collection at Halifax Museum, by H. Ling Roth.

Vol. vi., edited by W. B. Crump, M.A., and J. T. Jolley, M.A. Halifax, King, 1902, pages iv., 128. "Painting of Halifax," by N. T. Fielding, used in Jacobs' Halifax; "Fijian Collection, etc.," by H. Ling Roth, "Antiquarian exhibition," 1901; "Halifax Bibliography" by J. Horsfall Turner, are items in addition to the usual natural history subjects..

Vol. vii., 1903, pages iv., 116. "Upper Saltonstall," by John Longbottom, "Halifax Place Names," by Charles Crossland, Smeaton's Halifax Water-works scheme, flint chip-pings, Warley winnower; besides natural history.

Vol. viii., 1904, pages iv., 104, conducted by W. B. Crump, M.A., J. T. Jolley, M.A., C. Crossland, F.L.S. Special articles appear as under:—"Plaster Work, Arms, &c., on Old Halls," by Hugh P. Kendall; "Old Porches," by the same; "Dialect Words," by W. B. Crump. With this volume the valuable serial became defunct.

JAMES W. DAVIS and F. ARNOLD LEES, F.L.S., M.R.C.S. "West Yorkshire: an account of its Geology, Physical Geography, Climatology, and Botany." Part i., Geology by Jas. W. Davis, F.G.S., F.L.S., hon. sec. Yorks. Geol. and Polyt. Society. President Halifax Geol. Society.

Part ii., Physical Geography and Botanical Topography, by J. W. Davis and F. A. Lees. Maps and plate. Second edition, London 1839, demy octavo, pp. xl., 1-414. 2 maps in pockets, 21 plates. It contains references to the following local literary contributions:—

Dr. W. H. ALEXANDER. Mineral springs of Halifax Parish geologically considered. List of Fossils by J. Gibson 1841. W.R. Yorks. Geol. and Polytech. Soc., i.

CAPT. T. BROWN. Fossil Shells in Todmorden Valley, 1841. Manchester Geol. Soc. i. J. T. CLAY, Rastrick. Boulders of granite and other crystalline rocks in the valley of the Calder, near Halifax, 1841. W.R.Y. Geol., i.; also in British Association Report, 1842.

J. T. Clay: Yorkshire Drift and Gravel. W.R.Y. Geol., i.

Dr. J. INGLIS. Nautilus from Halifax Coal Beds. Rep. Brit. Assoc., 1847.

SAML. BAINES, Brighouse. Yorkshire Flagstones and their Fossils. W.R.Y. Geol., iii., 1859. Difference in Deposition of Coal, iv., 1839 (see John James' Bradford.)

E. W. BINNEY. Excursion to Halifax, Hipperholme, Lightcliffe, and Low Moor. Manchester Geol. Soc., iv., 1864.

J. SPENCER. Geology of the Parish of Halifax. Millstone Grit Rocks. Manchester Geol. Soc., ix., 1870.

W. CARRUTHERS. Vegetable Structures in Halifax Lower Coal Beds. 1871, Croydon Microscop. Club.

GREEN, DAKYNS, WARD, and RUSSELL. Geology of Dewsbury, Huddersfield, and Halifax. 1871. Geol. Survey Memoir, 8vo., London. Sheet 88 of one inch survey, 1874.

RUSSELL and HOLMES. Coal Strata of Halifax and Bradford, 1872. Geological sheet 43.

JOHN AITKEN. Fish in Millstone Grit, Hebden Bridge, 1874. Manchester Geol. Soc. iii.

J. SPENCER. *Third part of Description of Millstone Grit, Halifax.* Manchester Geol. Soc., xiii., 1874. *Geology of Hard-bed Coal, 1876, Naturalist i.*

J. W. DAVIS. *Erratic Boulders of Calder Valley; W.R.Y. Geol. 1876. Bone Bed, lower coal measure, Fish; July Jrl. Geol. Soc., 1876. Fish Remains, lower coal measure, W.R.Y. Geol., 1876. Trees in lower coal measure, W.R.Y. Geol., 1876.*

Memoirs of the Geological Survey of England and Wales. Explanation of sheet 88, illustrating the geology of the neighbourhood of Dewsbury, Huddersfield, and Halifax, by A. H. Green, J. R. Dakyns, J. C. Ward, R. Russell. London, 1871, ten pages, demy octavo.

W. ALEXANDER, besides the notice in article 24, was the author of the following:—*Treatise on the Various Modes of Bathing, with the analyses of the Mineral Springs of Scarborough and all their Medicinal Uses, by W. Alexander; Scarborough, 1822, 8vo. Horley Green Mineral Water: its new Chemical analysis and Medicinal Uses, by W. Alexander, M.D. Halifax 1840. Powers of Disinfecting Agents as Auxiliary to Sanitary Measures; Leeds, 1849. Adulteration of Food and Drinks; Halifax, 1856. Adulteration of Food; Halifax, 1857. On Sea Bathing and Mineral Waters of Scarborough; Halifax, 1882, 8vo.*

JOHN WATERHOUSE, F.R.S., F.R.A.S., F.G.S., &c. *Eight Years Meteorology of Halifax, being a record of observations taken at Well Head during the years 1866 to 1873—inclusive. Halifax, Walker, "Guardian" Office, George Street, 1874, Min. x 9.*

GEORGE FIELDING, a native of Ripponden, settled at Hull about 1800, and acquired an extensive practice as surgeon. He was for nearly forty years connected with the Infirmary, where there is a marble bust to him. In 1813 he published a volume of "*Surgical Cases, with Practical Observations.*" In 1822, "*A Case of Transverse Fracture of the Patella, in which long union was procured.*" He also contributed to the *London Medical and Physical Journal*, the *London Medical Gazette*, and the *Medico-Chirurgical Transactions of Edinburgh*. He was an active supporter of the literary institutions of Hull.

HENRY POWER, Dr. of Physick.

I am pleased to add to the previous notice of this local worthy that I have secured a copy of his book:

Experimental Philosophy,
in Three Books,

Containing New Experiments, Microscopical, Mercurial, Magnetical, with some Deductions, &c. London, 1664, small quarto. The first fly-leaf bears the imprimatur, August, 1663;

the second leaf gives on one page the title; the next ten leaves contain the preface signed and dated from New Hall, near Halifax, 1st August, 1661; a folding sheet of nine diagrams follows next, and this is succeeded by the *Microscopical Observations*, pages 1–83. The microscope had recently been invented, and its revelations filled the author's mind with delight. Though not new to modern readers, his description (with quaint spellings and dialect words now and again interspersed,) are pleasant records of the new wonders learnt from observing the flea, fly, bee, moth, louse, spider, cuckoo-spit, woolly boys, &c. He several times refers to the books of Dr. Brown, "my ever honoured friend," author of *Religio Medici*. The second book—the *Mercurial*, has a separate title page, dated 1663. It was begun, he says, in 1653. It occupies pages 85–149. He records experiments with mercury at the base and the top of Halifax Hill; and at Pendle Hill, accompanied by Messrs. Townley, of Townley Hall. The third book—*Experiments Magnetical*, has also a separate title-page, dated 1663, and embraces pages 151–170. The next page is a sub-title—*Observations about Cole Mines, treating specially of chocking and fire damps, 171–181.* The Conclusion is contained in pages 183–193, and the Errata is given on page 195. One sentence from this Conclusion will raise our estimation of the *Elland Philosopher*;—"There is a world of people indeed, but few men in it." In this sentence he anticipated Carlyle of our own day. He continues—"Mankind is but preserved in a few individuals, the greatest part of humanity is lost in earth, and their souls so fixed in that grosser moiety of themselves (their bodies) that nothing can volatilize them, and set their Reasons at liberty." His attack on student graduates is rich. He compares their proficient wranglings as no more than a heat twixt two oyster-wives in Billingsgate. Dr. Power will be more than a mere name to me after perusing this interesting tome.

XCVI.—MORAVIAN LITERATURE.

"The Life of Bishop Spangenberg; The Life of Augustus Gottlieb Spangenberg, Bishop of the Unity of the Brethren. From the German of Charles T. Ledderhose, Incumbent of St. George, in the Black Forest. (Translated by the Rev. Godfrey Clemens, of Baildon and Fulneck.) London, 1855; octavo, pages v., 118; steel plate portrait. Bishop Spangenberg was the chief ruler of the Brethren at Lightcliffe, and afterwards at Fulneck, near Leeds. He was born July 15, 1704, at Klettenberg in Prussia. He was educated at Jena. He forsook law, and joined the Moravian Brethren. In 1726 he had taken his M.A. degree, and in April, 1730, he visited Herrnhut, accompanied

by Godfrey Clemens, ancestor of the Mr. Clemens who translated this "Life." From this time his association with Count Zinzendorf became very intimate, and the Count recommended him to the King of Denmark for a responsible university post. He preferred to adhere to his work at Jena, and next year, 1731, he declined to become professor of Divinity at Halle, but at the wish of the King of Prussia he undertook the post. For adhering to the Brethren he was removed from his office. In 1735 he was commissioned to visit London to arrange a missionary station in Georgia, under General Oglethorpe. He went to Georgia and other parts of America to superintend missions. John Wesley and Benjamin Ingham, the latter a Yorkshire clergyman, became acquainted with him at this time, resulting in the Moravians taking charge of Mr. Ingham's societies which he established after the acquaintanceship. Mr. Spangenberg was general superintendent in England from April, 1741, his residence at that time being in London. He visited the Yorkshire meetings, and arranged to take charge of the same. Smith House, in Lightcliffe, was chosen as a place of residence for the ministers after the model of Marienborn, and the party arrived on June 17th, 1742. Count Zinzendorf spent eight days at Smith House in February, 1743. At Smith House Spangenberg composed hymns for the Congregational use, one of them being, "When simplicity we cherish." In January, 1744, he removed to Silesia, and in June was consecrated a Bishop, and he was frequently engaged in interviews with the Kings of Europe, and preaching before several. His publications were nearly all in German. He issued the "Life of Count Zinzendorf" in eight parts, 1772-5; "Exposition of Christian Doctrine, as taught by the United Brethren," 1777,—its Latin title being "Idea fidei Fratrum," and it has been translated into several languages. His brother George became Baron de Spangenberg, Privy Councillor under the Emperor Joseph. Bishop Spangenberg died at Berthelsdorf September 18, 1792. One of my copies of his "Life" was given to me by Mr. Clemens, the translator, but his name does not appear. He states that he "translated it for Mr. Daniel Benham, who published it at his own expense."

"An Account of the Manner in which the Protestant Church of the Unitas Fratrum, or United Brethren, preach the Gospel, and carry on their Missions among the heathen. Translated from the German of the Rev. August Gottlieb Spangenberg." London, 1788, demy octavo, pages viii., 128. Preface is dated 1780.

"An Exposition of the Christian Doctrine as taught in the Protestant Church of the United Brethren or Unitas Fratrum. Written in German by August Gottlieb Spangenberg,

with a preface by Benjamin La Trobe, 1784," was published at 5s.

"The Life of Nicholas Lewis Count Zinzendorf, Bishop of the United or Moravian Brethren, (1700—1760), by the Rev. August Gottlieb Spangenberg. Translated from the German by Samuel Jackson, with introductory preface by the Rev. P. La Trobe. London, 1838, demy octavo, pages xxxv., 511; frontispiece portrait of Zinzendorf. This is compiled from the eight parts, issued 1772-5. The first two parts had been translated into English soon after their appearance in German.

PETER BOHLER.

"Memorials of the Life of Peter Bohler, Bishop of the Church of the United Brethren, by the Rev. (John) Prior Lockwood, with an introduction by the Rev. Thomas Jackson. London, Wesleyan Conference, 1868, 12mo., pages vii., 143; steel plate portrait of Bishop Bohler, an excellent one, I presume, having compared it with one I got many years ago from Herrnhut. Enlargements of the portraits of Spangenberg and Bohler should adorn the walls of the Brighthouse Art Gallery, for though their residence in Lightcliffe was in each case short no greater worthies ever resided there. Mr. Jackson was a voluminous Yorkshire author. Mr. Lockwood, my old correspondent, was descended from the Ilkley mechanician John Prior, and he dates the preface from Shipley. He published two or three other biographical books that I value. John and Charles Wesley went to America on mission work under General Oglethorpe, the philanthropist, with whom were Spangenberg and other Moravians. After over two years service in Georgia, John Wesley writes—"I, who went to America to convert others, was never myself converted to God." In 1758 the Wesley brothers returned, and they met in London with Peter Bohler who had been sent from Germany en route to America. The interviews cleared the doubts and difficulties of the brothers, and Bohler passed on to America. The Wesleys received their general orthodoxy from the Church of England, but their doctrine of justification by faith from the Moravians who claim descent from the Bohemians, of whom John Huss and Jerome of Prague were confessors, and they were influenced by the writings of the great Yorkshire Reformer John de Wycliffe, 1324-1384. The Act of Parliament by which the Moravians are recognized as an episcopal protestant church in England, is indirectly an item of Yorkshire bibliography, as also the "Report of the Parliamentary Committee on the Brethren's Petition, 1749," folio, 156 pages. This gives the legal history, tenets, and economy of the Brethren. The Bohemian protestant church dates from 1457: the Moravian renewal at Herrnhut from June, 1722. Peter Bohler (Bayler,) was born at Frankfort on Maine, December 31, 1712. In July, 1737, John Wesley was entertained at

his father's house in Frankfort. Peter was educated at Jena University, where he became a convert under Spangenberg, and in 1732 was introduced to Count Zinzendorf at Jena. In 1734 he entered the University of Leipzig, but soon returned to Jena, and became a lecturer or Junior Professor. On December 16, 1738, he was ordained by Count Zinzendorf and Bishop Nitschman, and sent to minister at Oxford in England. Reaching London, John Wesley at once gave to him a letter addressed to Zinzendorf from John Tolschig, of Georgia. **Conversing** in Latin, friendship was at once struck, and the Wesley brothers went with Bohler to Oxford, February, 17, 1738, and the Wesleys date their "spiritual conversion" from that visit, and about a hundred others in Oxford became followers of the Latin preacher. In May, Bohler left London for Carolina and Georgia. The voyage took 134 days, owing to contrary winds and no wind. The Rev. George Whitfield on January 1st, 1740, reached Savannah and became co-worker with Bohler, who led the evangelical company through dense forests, where whiteman had never trod, to the forks of the Delaware to take possession of 5,000 acres purchased by Whitfield for £2,200. Bohler returned to England, setting sail in a leaky old vessel January 29, 1741, but reached Bristol in 27 days. By Spangenberg's request he left London for Yorkshire, where thousands had been aroused to religious interest by Benjamin Ingham, the Wesleys, Whitfield, John Nelson, William Delamotte, John Toeltschig, Philip Henry Molther, &c. The chief work centred between Halifax and Leeds, Bradford and Huddersfield, so there is no wonder that Lightcliffe became the Moravian head quarters with Bohler the leader at that time, and in November, 1741, accepted the charge of a body of German emigrants who were expected in the Spring of 1742, but did not arrive until June. Meantime he married on February 20th, Miss Elizabeth Hobson, evidently a Yorkshire woman. Their children were Anthony Peter, 1743, Christian, 1746, Benigna, 1748, Louis, 1751, and (it is believed) Louis Frederic who died at Bethlehem (America) in 1815. The Bishop's widow died at Fulneck in March, 1781, nearly six years after her husband's death. The gravestone (629) may still be seen. Bohler took charge of the American contingency and proceeded thither in the Spring, whilst Spangenberg had care of the Yorkshire party. In November, 1744, Mr. Spangenberg took his place in America. In January, 1748, he was made a Bishop by Zinzendorf, John de Watteville and John Nitschman. The new Bishop, who could preach to Jews in Hebrew, and to others in Latin, Greek, Arabic and German, was now a fluent English speaker, and had charge of the English congregation. In May, 1753, with a party of seventy emigrants, he returned to take Spang-

enberg's place in America. In March, 1755, he returned to England, but left his wife in New York, and, landing at Newcastle, he hastened across country to Fulneck, which had taken the prominence of Smith House, and soon after he crossed to Germany. From 1756 he was in Germany, but set sail for America and became assistant to Spangenberg for eight years. In 1764 he returned and spent his time mostly in Germany, but died in London, and was buried at Lindsey House, Chelsea, where a small stone records "Petrus Bohler, a Bishop of the Unitas Fratrum, departed April 27, 1775, in the 63rd year of his age."

"Memorial Days of the Renewed Church of the Brethren. Translated from the German. Printed at Ashton-under-Lyne, 1822, octavo, pages iii., 224. Preface is dated Herrnubut, 1821. There is no Yorkshire matter in it, except reference to John Toeltschig's expatriation, 1724. Though the chief Yorkshire missionary we know very little of his Yorkshire career, and much of this is from John Nelson's Journal, where he takes the Wesleyan side.

"Four Familiar Conversations on the History of the Church of the United Brethren; for the instruction of youth; arranged from Bishop Holmes's History of that Church. Ashton-under-Lyne, 12mo., 92 pages; preface dated Fairfield Sisters' House, 1844, by the Warden. In 1728 John Toeltschig and two others were sent to England as a deputation to give information to some inquirers in London, and thus the American mission of 1734 had its beginning under Spangenberg. In 1735 the second company of 26 persons proceeded to Georgia.

"An Epitome of the History of the Church of the United Brethren, in the way of question and answer, for the information of young persons." Bradford, 1850; small octavo, pages iv., 96. The editor of this work was the Rev. J. Carey, of Horton, but he does not give his name. He begins his story with St. Paul at Illyricum, (Rom. xv.), St. Jerome of Illyricum in 390, the Slavonians, 680. Waldensians of Bohemia 1176, to the Bohemian and Moravian protestants,—all Anti-papal. Mr. Carey established the serial "Fraternal Messenger, Vol. II., 1853, 512pp."

"A Concise History of the Unitas Fratrum commonly called Moravians." London, 1862, 12mo., pages vii., 190.

"Yorkshire Centenary Jubilee, of Congregations of the United Brethren in Wyke, Mirfield, Gomersall and Fulneck. April, 1855. Published by the Fulneck Jubilee Committee." Small octavo, 105 pages.

"A Short History of the Moravian Church, by J. E. Hutton, M.A." London, 1895; octavo, pages vii., 280. The Rev. J. E. Hutton is a native of Fulneck.

"Historical Sketches of the Missions of the United Brethren for propagating the Gospel among the Heathen; by the Rev. John Holmes,

author of a History of the Protestant Church of the United Brethren. Second improved edition. Bradford, T. Inkersley, 1827, demy octavo, pages viii., 470. Preface to first edition is dated Dublin, 1818; to the second, Fulneck, Leeds, 1826.

The Moravian Almanack, 1869.

The Moravian Almanack, 1870, second year of issue, 56 pages, 24mo.; gives a list of Moravian literature, of Ministers, &c.

The Messenger, Monthly Journal, 1870.

The Life of James Hutton, by D. Benham, gives the fullest account of the first settlement of the Moravians at Lightcliffe, and next to this is Hasse's pamphlet on Early English Moravians.

XCVII.—SOME WRITERS OF FICTION.

"Dialogues between a Pilgrim and Adam; Noah, Cleophas." Pages iv., 328, demy octavo, (.....) Leeds, E. Baines, printer. The editor's preface is signed Asa Moor, Wigglesworth in Craven, August 27, 1801, in which he states that he prints from the edition of 1769.

"Dialogues between a Pilgrim, Adam, Noah, and Cleophas, containing the History of the Bible and of the Jews, &c., &c., originally translated from the Dutch. To which is prefixed (affixed) An Historical Catechism; and the Christian Economy. Halifax, J. and J. Nicholson, 1806, demy octavo, pages vi., 337; Historical Catechism, 30 pages; Christian Economy, 30 pages.

Dialogues between a Pilgrim, Adam, &c., with two engraved titles by Topham, of Leeds. Leeds, printed by B. Dewhirst, and the other, Halifax, printed by J. Nicholson and Co., demy octavo, (.....), pages, vi., 337; Christian Economy, 30 pages; Historical Catechism (Inchbold and Gawtrees, printers, Leeds), 12 pages; list of eleven plates, Scripture Scenes.

Dialogues between a Pilgrim, Adam, &c., engraved title, Leeds, B. Dewhirst. Frontispiece and eleven engravings, (.....) pages, iii., 416, including the Economy; Historical Catechism, (J. Nicholson and Co., printers, Halifax). They printed all this book as shewn by their names on page 337. The plates differ and the text is amplified.

Dialogues, &c. Engraved title, Leeds, B. Dewhirst; frontispiece of Samuel and Eli by Topham. Second title page gives Leeds, B. Dewhirst, 1813, pages vi., 337; Christian Economy, 30 pages; Historical Catechism, 18 pages; Leeds, B. Dewhirst; eleven illustrations but differing from Nicholson's list. JOHN MITCHEL.

The Female Pilgrim, or the Travels of Hephzibah, under the similitude of a dream, in which is given, &c., &c., illustrated with copper plates. To which is added a Supple-

ment of the Female Pilgrim, or the Travels of Evangelistus, containing a succinct narration, &c., the marriage of the Prince of Salem and Princess Hephzibah; to which is annexed a Door to the Heart, a Key to the Allegory." Halifax, J. Nicholson, 1809, large octavo, pages xxiii., 1-408; Evangelistus, 1-90; six plates, four by Livesey of Leeds, and two by Topham of Leeds. The allegory is in the style of Bunyan's inimitable work, but a long way behind it. John Mitchel, whoever he was, introduces his name in an acrostic poem in the preface, and inserts several poems in the work, evidently originals. He was a talented layman.

J. NICHOLSON, Halifax, 1811, issued the remainders with a new title, and a printer's blunder—"The Female Pilgrim."

DANIEL DE FOE, the voluminous writer and controversialist, is said to have written two of his most famous books whilst hiding himself at Halifax. Being forced to flee from London on account of his political writings, he took up his abode in Back-lane, Halifax, at the sign of the Rose and Crown, where he was known to Dr. Nettleton, the physician whom we have already noticed, and to the Rev. Nathaniel Priestley, of Northgate Chapel. The Priestleys were constantly doing business with relatives and others in London, and being well-known Nonconformists were just the people to shield the writer. As de Foe wrote for a living, he would not be anywhere long without using his pen. Indeed his journey in these parts has been printed, and there is good ground for accepting Mr. Watson's statement, written soon after the famous man had been buried at Bunhill Fields, London, that it was here where ["De Jure Divino," and]? "The Adventures of Robinson Crusoe" were written. Mr. Watson rather ungracefully gives De Foe a mean character when he states what was never attempted to be proved, that Alexander Selkirk, who had been cast on the Island of Juan Fernandez, gave De Foe the manuscript memoir to methodize for the press, but struck out this novel, and forestalled and robbed Selkirk of his reward. There is no doubt that Selkirk had thus been cast adrift for De Foe seems to allude to him in the preface to the third volume "Serious Reflections"—"There is a man alive and well known, whose life.....most part of this story directly alludes to."

DE FOE'S "ROBINSON CRUSOE."

"Life and Adventures of Robinson Crusoe, with engravings from designs by Thomas Stothard, R.A., engraved by Charles Heath, and a Sketch of De Foe by Henry J. Nicoll. London, John Hogg, 1883, large octavo, pages xxxvi., 510. The plates, of which a list is given in the book, were prepared for the edition of Robinson Crusoe, published by T.

Cadell and W. Davies in 1820. They have been steel-faced for this edition. The first and second parts were issued in April and August, 1719; the third was sent out a year later than the second.

Robinson Crusoe, par Daniel de Foe, precede d'une notice sur sa vie et ses ouvrages. Paris Firmin Didot, 1870, octavo, 454 pages. No illustrations. "Daniel Foe naquit a Londres en 1663; d'un simple boucher; mourut a Islington en avril 1731." Since I saw his gravestone, a very insignificant upright one, in Bunhill Fields, the youth of England have erected a more worthy memorial in its place. This French translation is well done in all respects, but the birth should be given 1661.

Abridged for School Reading Books.—"Life and Strange Surprising Adventures of Robinson Crusoe, of York, mariner, by Daniel de Foe, edited for school use with explanatory notes, &c., by Alfonso Gardiner," (a Leeds Schoolmaster). Edinburgh, Chambers, 1884, octavo, pages vi., 322. My friend Gardiner has edited a favourite boys' book in fine style, the illustration, notes, and division into chapters being well done.

"Robinson Crusoe" abridged for use in Schools; with illustrations. Bell's Reading Books, London, 1897, pages iv., 170. This is very much abbreviated.

Life and most Surprising Adventures of Robinson Crusoe, of York, mariner, who lived eight-and-twenty years in an uninhabited island on the coast of America, near the mouth of the great river Orinoko. With an account of his deliverance thence and his after surprising adventures. London, Whitaker; Edinburgh, Oliver and Boyd, 1818, 177 pages, 12mo., frontispiece and other rude engravings, and poor paper.

There are several other editions mentioned in our notice of James Crossley's library. The issue in demy octavo, printed by Holden, Halifax, about 1800, for J. Walker, publisher, Halifax, demands special mention. It has 510 pages, with engraved title, and seven quaint plates. The book was issued in numbers. Mr. Walker also advertises, as issued in numbers, a large folio family Bible; the Methodist Manual; Simpson's Plea for Religion; Fleetwood's Life of Christ; Baxter on Conversion; and Venn's Whole Duty of Man.

Thomas Gent, the York printer, whilst a journeyman labourer in London, issued "The Life and most Surprising Adventures of Robinson Crusoe, of York, mariner. The whole three volumes faithfully abridged and set forth with cuts proper to the subject. London, printed by E. Midwinter, 1722, 12mo., 376 pages. Mr. Davies, York, had a copy. There are thirty woodcuts rudely executed from Gent's grotesque designs.

Etranges Aventures de Robinson Crusoe, avec une Etude sur l'Auteur, par Battier, Paris, 1877. 8vo., elegantly printed on papier de Hollande, with 8 coloured illustrations after Fesquet, &c., morocco super extra, uncut, top edges gilt, by Riviere. £2 2s.

Some notice of De Foe in Halifax will be found in the Halifax Congregational Magazine I. 253.

Life and Surprising Adventures of Robinson Crusoe, including an Account of his Shipwreck and Residence for twenty-eight years on an unknown Island, &c. Written by himself. Halifax, n.d., 8vo.

Robinson Crusoe, Chap-book, 12 pages, rude woodcuts, Leeds, J. Roberts.

ANONYMOUS.

"The Authentic and Interesting History of Miss Moreton, and the Faithful Cottager, to which is added Zara, A Moral Tale. Omnia Vincit Amor." Halifax, M. Garlick, 1816, 12mo., 228 pages. Zara, 88 pages additional. M. Garlick, printer of "Zara"; M. Garlick and Co., of "Miss Moreton."

There is an edition dated 1821.

XCVIII.—SOME MORE CLERGYMEN.

THE HOYLES. As with the families of several other local authors that we have named, the Hoyles have resided in the parish ever since surnames were adopted, that is, before 1400, or even 1300 in many cases. The Hoyles take their name from their original place of residence, possibly places of residence, for there were Hoyles of Hoyle or the Hole in Hipperholme, Hoyles of the Hole in Sowerby, besides a family similarly named from the Hole in Colne Valley. I believe these had not a common origin, neither had the Booths of Halifax and Holmfirth, any more than the numerous Smiths, Milners, and Walkers.

Besides EDMOND HOYLE, whose work on "Games" reached numerous editions, claimed conclusively by Mr. E. J. Walker, in the "Halifax Guardian" Portfolio, as productions of a Halifax man, we have JOSHUA HOYLE, D.D., who was born in Sowerby, educated at Magdalene Hall, Oxford, became Fellow of Trinity College, Dublin, and Divinity Professor there, as well as D.D. In his duties as Professor he expounded all the Bible in daily lectures, which lasted fifteen years, and whilst this was in progress he took a similar series in Trinity College Church, and in ten years expounded all the New Testament (except one book and part of another), and all the prophets, Solomon and Job. He usually preached three times every Lord's Day, and on all holy days. He gave a course of lectures in the Bellarmine

Controversy. In 1641, on the outbreak of the Irish Rebellion, he returned to England, and was made Vicar of Stepney, near London, but failed to satisfy his parishioners, being too scholastical in his style. He was selected in 1643 as one of the Assembly of Divines. He furnished evidence against Archbishop Laud on his trial, on matters that concerned Dublin University. The Parliamentary Committee appointed him Master of University College, Oxford, and the King's Professor of Divinity. In vindication of his friend Archbishop Usher, he wrote "A Rejoinder to William Malone, Jesuit, his reply concerning the Real Presence." Dublin, 1641, 662 pages, thick quarto. Dr. Hoyle died December 6, 1654, and was buried in the University College Chapel, demolished soon afterwards, now the College quadrangle, Oxford. I find a short memoir of him in Reid's "Westminster Divines," II., 45. Paisley, 1815; see also Wood, Calamy, and Walker.

THE GREENWOODS. From the origin of surnames in Yorkshire, the Greenwoodes have resided in Upper Calderdale, taking their name from a greenwood near Heptonstall. Besides a famous London Schoolmaster of this name, we must mention at least two famous clergymen, as under:—

DANIEL GREENWOOD, D.D., was born in the township of Sowerby, became First Fellow, and afterward, Principal of Brasenose College, Oxford, 1648, and Vice-Chancellor of the University in 1650 and 1651. He was a great supporter of the Parliament, and consequently was ejected at the Restoration, 1660. He retired to Studley in Oxfordshire, and seems to have held the rectory, living very privately during his wife's lifetime. Anthony Wood reports that he was a severe and good governor both as principal and vice-chancellor. The doctorship was conferred upon him in 1649. On the death of his wife, he resided with his nephew, Mr. DANIEL GREENWOOD, rector of Steeple Aston, near Dedington, Oxfordshire, where he died January 29, 1673, and was buried in the chancel there. A monument was erected to his memory, the inscription on which is copied into Le Neve's Monumenta, I., 157. His age was 71.

The nephew, **DANIEL**, was son of John Greenwood, and was born in Sowerby, became scholar of Christ's College, Cambridge, and in 1648 by favour of his uncle was made Fellow of Brazen-nose College, Oxford, several of the Fellows having been ejected that year because of their attachment to the King. In 1653 he was presented to the rectory of Steeple Aston, Oxfordshire. He died at Woodstock in 1679, and was buried near his uncle, a marble tablet commemorating his virtues. He was 51 years old. He published two sermons:—

(1). A Sermon at Steeple Aston, at the Funeral of Mr. Francis Croke of that place, August 2nd, 1672, from Isaiah lviii., 1-2. Oxford, 1680, quarto.

(2). A Sermon at the Funeral of Alexander Croke, of Studley, in Oxfordshire, Esquire, buried at Chilton in Bucks., October 24, 1672, from 2 Cor. vi., 7-8. Oxford, 1680, quarto.

JAMES GREENWOOD, Sur-Master of St. Paul's School, author of the "English Grammar," was possibly not a Yorkshireman, but of longer or shorter ancestry it is certain the Greenwoodes are of Yorkshire origin. It is probably the commonest name in Halifax at this day. "London Vocabulary: English and Latin, 1767, pages viii., 96, 2fmo., illustrated with quaint cuts. 15th edition.

JOHN GREENWOOD, puritan, executed at Tyburn in 1593. Query if a Yorkshireman? His Answer to Geo. Gyffard is a single leaf. A copy is in York Minster Library. A Plaine refutation of Giffard's Donatists of England. Other works, published collectively.

REV. WM. GREENWOOD, M.A., Rector of Thrapstone, Northants., was son of T. Greenwood, Halifax. The Rector's wife died July, 1829, aged 69.

THE REV. HENRY GREENWOOD is presumed to have been a Yorkshireman, and almost as likely to have been from Halifax parish. York Minster Library has four pamphlets that he wrote, namely, "The Race Celestiall," London, 1628; "The Blessedest Birth that ever was," 1628; "A Joyful Tractate of the most blessed Baptisme that ever was," 1628; "The Jayler's Jayle Deliverie, a Sermon," 1628.

THE DRAKES. From very early times the Drakes resided in Shibden-dale, and probably took the surname from a drake or swampy district there. Of the same family as the reverend authors connected with Pontefract, was the **REV. FRANCIS DRAKE**, who lived part of his time in Halifax and died there. He was an M.A., and besides a practical exposition on the Church Catechism, which Mr. Watson says was in manuscript, he wrote and published—"The Nature of Lying, and of Moral Truth, set forth in two sermons, from Ephesians iv., 25, preached in the Church of Halifax. Preceded by a short address to the reader. Halifax, P. Darby, 1760, 40 pages, 4to.

THE DRAKE'S DIARY, recording the events of the Sieges of Pontefract in the time of Charles I., is published in one of the volumes of the Surtees Society. Vicar Samuel Drake, of Pontefract, was a Shibden man. He published an Assize Sermon, York, 1670. His descendants have a long history as clergymen, and medical men, and authors at Pontefract and York, including Dr. Drake, the York historian, and Dr. Nathan Drake of more recent times, author of "Literary Hours," &c.

JOHN DRAKE, vicar of Dunnington, Ripon, was a native of Halifax parish, but I am not aware that he printed anything.

NATH. DRAKE, M.A., & Vicar of Weigh-ton: A Sermon against Bribery; preached July 8, 1695, in the Cathedral Church of St. Peter in York, before the Right Honourable Mr. Justice Nevill, and Baron Turton. London, printed for W. Kettilby, St. Paul's Church Yard, and Francis Hildyard, Bookseller in York, 1695: small quarto, 23 pages. Dedication to Ingleby Daniel, Esq., High Sheriff of the County of York. There is a copy in York Minster Library, and I have one.

WILLIAM DRAKE, M.A., Rector of Full Sutton, Chaplain to Lord Viscount Blaney.

A Sermon preach'd at Hatfield, October 6, 1745, on occasion of the present Troubles at Home and Abroad." York, printed for John Hildyard, 1745, 6d., 32 pages octavo. Dedicated to the Archbishop of York, the Lord Lieutenant (Earl of Malton), Wm. Simpson, Esq., and the rest of the Worthy Gentlemen, Deputy Lieutenants of the West Riding. It is against the Rebellion and Romanism. I have a copy of this sermon, and there is one in the Minster Library, York.

DR. FAVOUR. A memorial of Dr. John Favour, Vicar of Halifax, born at Southampton in January, 1556-7, is preserved there in the Hartley Institute. It is a copy of the first edition of the authorised version of the Bible, giving Exodus xiv., 10 twice over, and bears an inscription signed by John Favour, July, 1612, which shews that he presented it to his native town, "that it may be chained to a deske in the Councell Chamber of the Audit-house for the edification of those that shall reade therein, as also by the sight thereof the good Magistrates may be put in mind of Mercy and Judgement, and to doe all things to God's glorie and in love to their brethren."

The REV. ISAAC SMITH was son of the Rev. Matthew Smith, of Mixenden, but unlike his father and brother he conformed. I have copies of the only two publications he issued, and they are of the extremest rarity; in fact I do not know of any others:—

"THE TRADITIONS OF THE CHURCH no way destructive of Religion, a SERMON preach'd at Bingley Church on Sunday, September 12, 1731. By Is. Smith, Minister of Haworth, near Keighley, Yorkshire. London, Jer. Batley, printer, 1731, 6d., small quarto, pages iv., 21. "To Richardson Ferrand, Esq.,—Sir, The great Esteem I always had for your Merit, both as a Gentleman and a Scholar, ever since I had the happiness of your Acquaintance, makes me lay hold on every opportunity of shewing it; and as the following Sermon happen'd to be preach'd before you, I beg leave to Dedicate it to one who knows both how to Approve or Censure it according

to the Rules of right Reason and Judgment. I am, Sir, Your most humble and devoted Servant, Isaac Smith."

The second pamphlet was given to me by my venerable and deceased friend Canon Hulbert, of Almondbury.—

"A Letter to the People of Haworth Parish, by Isaac Smith, M.A.; occasioned by His late Suspension." London, 1739, no printer's name, pages viii., 56, octavo. Mr. Smith had offended the authorities by marrying couples who came beyond his chapelry; a few further accounts may be seen in my "Haworth Past and Present," and page 229, note, "Halifax Congregational Magazine, I."

PETER SUNDERLAND'S Lectureship, Bradford Church. Samuel and Peter Sunderland, of Coley Hall, were benefactors to many churches in the West Riding. Mr. A. B. Sewell, Bradford Parish Church, has a pamphlet of 33 pages quarto, entitled:—"A Letter to the Rev. Dr. Legh, Vicar of Halifax, relating to the present misunderstanding between the Vicar of Bradford and his Lecturer. By B. Kennet, A.M., Vicar of Bradford, Leeds, John Hirst, 1733.

Mr. John Lister had been appointed temporarily in the place of Mr. Hill, deceased, as master of the Bradford Grammar School. Mr. Lister, however, succeeded to the School at Bury, and Mr. Butler to the Bradford School. The Vicar objected to the claim thereby made to the Lectureship. Reprinted in "Bradford Antiquary," July, 1905.

REV. HENRY FOSTER, M.A., was the youngest of five sons of a shalloon manufacturer near Heptonstall, and was born in 1745. When he was seventeen he had a severe infectious complaint, and his father died from the same disease at that time. Henry was educated at Heptonstall School, and in 1764 proceeded to Queen's College, Oxford, where his tutor, Dr. Fothergill, guarded and educated him. In 1767, September, he was ordained deacon by the Bishop of London, and priest two years later, in both cases by titles from Mr. Romaine of Blackfriars' Church, whom he assisted. Mr. Newton, of Olney, Cowper's friend, strongly urged Mr. Foster to become assistant at Olney, but he preferred to remain in London, and accepted the Lectureship of St. Ethelburga, Bishopgate Street, changing the same shortly afterwards for a similar post at Blackfriars Churches. On resigning this post and the curacy many years later he received a piece of plate as "A Token of Gratitude from the parish of St. Andrew-Wardrobe, London, to the Rev. Henry Foster for his faithful discharge of the duties of Curate and Lecturer for more than twenty years." About 1769 he had been chosen a preacher at Watling Street Church, and in 1774 at London Stone Church, and in 1775 at

St. Peter's, Cornhill. He was also Co-minister with Mr. Cecil at Lothbury, and for twelve years (the maximum limit) he was lecturer at Spitalfields. With these engagements, it was his custom to average from five to eight sermons weekly. He had offers of livings at Clapham, in Surrey, and other good posts. In 1807 he was licensed by Bishop Porteus to St. James', Clerkenwell. He laboured industriously until his death, May 26th, 1814, aged 69, and a tablet was erected in the Church to his Memory. He published nothing of his own but a sermon preached in Newgate to Malefactors, some of whom manifested utter callousness during its delivery. He also edited an edition of Leighton's Exposition of St. Peter. Mr. Newton's Life of Grimshaw is not inappropriately addressed in the form of letters to Mr. Foster. The "Evangelical Magazine" for February, 1815, gives a eulogistic memoir, with a portrait, of our local worthy.

REV. HENRY FOSTER, M.A., Minister of St. James', Clerkenwell. "The Bible Preacher, or Closet Companion for every day in the year, consisting of 365 Outlines of Sermons in a series from Genesis to Revelations, together with six complete sermons, printed from his own manuscripts; with memoir by Rev. S. Piggott, A.M." London, 1824, small octavo size, pages xxxvi., 676. There is a very small subscription list, with only two Halifax names, and perhaps the Rev. W. Sutcliffe, Amotherby, near Malton, was a native of the parish. The memoir of Foster is very interesting. He was born at Heppinstall (Heptonstall) in the beginning of 1745, educated at Heptonstall School until January, 1764, when he entered Queen's College, Oxford. His father was a shalloon manufacturer, who died of a fever, and left a widow with five sons and a daughter, about 1762. Mr. Henry Foster published a sermon preached at Newgate, and edited Leighton's Exposition of St. Peter. He died May 26, 1814, aged 69. His portrait, though taken by stealth, is considered a good one.

XCIX.—SOME MORE CLERGYMEN.

REV. WILLIAM GRIMSHAW. "Memoirs of the late Rev. William Grimshaw, A.B., minister of Haworth, with occasional reflections; by John Newton, Rector of St. Mary Woolnoth; in six letters to the Rev. Henry Foster, Minister of St. James's, Clerkenwell." London, 1814; pages iii., 159, small octavo. A pirated edition was rudely printed on coarse paper at Haworth by Greenwood many years afterwards. The Rev. H. Foster was a native of Heptonstall. I have also the edition printed in London in 1799, 187 pages, for the Society for the

Relief of poor, pious Clergymen of the Established Church; sold by Edwards and Son, Halifax; Stansfield, Bradford; Binus and Brown, Leeds; 12mo., pages iii., 187. Grimshaw was born at Brindle near Preston Sept. 3, 1708. He became deacon in 1731 and settled at Todmorden. In 1742 he removed to Haworth. He died April 7, 1763, and was buried at Luddenden; the REV. HENRY VENN, Vicar of Huddersfield, preached his funeral sermon there, and next day (Sunday) at Haworth. I have a copy of it. He had been married twice, and his only son died without issue in 1765, whose widow married for her third husband the REV. JOHN CROSSE, of Cross-stone. The Religious Tract Society issue a tract by Grimshaw (No. 261), "Is it well with you?"

"William Grimshaw, Incumbent of Haworth, 1742-63, by E. SPENCE HARDY." London, 1860, pages vii., 287, octavo. A second edition in 1861.

"Christ the Joy of the Christian's Life and Death his Gain; a sermon preached April 10, (1763), in Haworth Church on the Death of the Rev. William Grimshaw, A.B., Minister of the Parish, and published at the request of his Friends. To which is added a Sketch of his Life and Ministry; by H. VENN, A.M., Vicar of Huddersfield." 36 pages, octavo, Leeds, G. Wright, 1763. "The Life and Writings of the late Rev. William Grimshaw, A.B., Minister of Haworth; by WILLIAM MYLES." London, 1813. The first edition was issued in 1806 from Newcastle on Tyne, 199 pages, 12mo. "Life of Charles Wesley, by Thomas Jackson," 2 vols., 8vo., gives copious notices of Grimshaw, as does Timothy Crowther in his "Methodist Manual." "An Answer to a Sermon lately published against the Methodists by the Rev. George White, A.M., Minister of Colne and Marsden; by Mr. William Grimshaw, B.A., Minister of Haworth; 86 pages, 12mo. This is reprinted by Myles.

The Religious Tract Society has a Memoir of Grimshaw in their biographical series.

Mr. Grimshaw also supplied an account of the Origin and Growth of Methodism in West Yorkshire to Dr. Gillies, Glasgow, and it appears in the Appendix to the Doctor's Historical Collections.

THE REV. JOHN CROSSE, Cross-stone Church. "The Parish Priest portrayed in the Life, Character and Ministry of the Rev. John Crosse, A.M., late Vicar of Bradford, and Chaplain to Earl de la Warr; by the Rev. William Morgan, B.A., Christ Church, Bradford. Bradford (1841), octavo, pages xxiv., 228, portrait as frontispiece. Mr. Crosse, "the blind Vicar of Bradford," was born in London in 1739, educated at Hadley near Barnet, a place that brings to my mind a day's outing there. In 1816 he became incumbent of Cross-stone and Todmorden. Mr. Grimshaw had left Todmor-

den in 1742 for Haworth. His son had married a lady named Gibson, of Bridgeroyd, near Todmorden, and after his death she married a Mr. Sutcliffe, father of Mr. W. Sutcliffe, of Bath, who had two volumes of Mr. Crosse's Manuscript diaries and notes. Mrs. Sutcliffe, his mother, married for her third husband Mr. Crosse. She possessed several relics of the famous Haworth incumbent, including a large bible used by Mr. Crosse afterwards in the Bradford Church pulpit. After six years at Cross-stone and ten at White Chapel, Cleckheaton, Mr. Crosse became Vicar of Bradford in 1784. He re-printed a tract on "A Serious Address to persons presenting a child to be baptized" which had been written by the Rev. John Scott, of Hull. Mr. Morgan republished it in 1838. Mr. Crosse in 1816 had Mr. John Fennell for a curate at Bradford. Mr. Fennell, near kinsman of Mrs. Bronte, became Incumbent of Cross-stone. Mr. Crosse published several easy little books for children, the largest being "An Attempt to assist youth in the great and important work of Religion, containing select passages of prayers, &c., particularly recommended for the use of Sunday Schools." Mr. Raikes' second letter explanatory of Sunday Schools was written to Bradford, presumably to Mr. Crosse.

"Attempt to Assist Youth in Religion. For use in Sunday Schools." 24mo., 47 pages, Bradford, 1797. Another edition, 12mo., 140 pages had been previously issued, and a 12mo. edition, 47 pages, was printed in Bradford, in 1819.

Mr. Crosse died in 1816; his funeral sermon was delivered by the REV. JOHN FENNELL, "Funeral Sermon on the Rev. John Crosse, late Vicar of Bradford, June 23, 1816"; 28 pages octavo, Bradford, 1816. "Elegy on the Rev. John Crosse, A.M., late Vicar of Bradford." 8vo., 44 pages, Bradford, 1816. Memoir of the Rev. John Crosse, A.M., Vicar of Bradford, by the Rev. Wm. W. Stamp, is in the "Wesleyan Methodist Magazine," 1844, in which we are told that Mr. Crosse published, about 1794, a pamphlet in reply to the scurrilous attacks of Mr. Baldwin.—"A Letter to the Inhabitants of the Town and Parish of Bradford." He also issued some time before his death an Appeal to the parishioners. He was author of a pamphlet in Defence of the Church; entitled "A Reply to Objections brought against the Church of England." Bradford, 8vo., 26 pages, 1798. Congratulatory Address to the Rev. John Crosse, on his spiritual health, &c., &c., 197 pages, 1791, scurrilous tract by "Trim" (Rev. Edward Baldwin). Letter to the Inhabitants of Bradford, in reply to "Trim," pages vi., 58, 1791, Bradford.

REV. ALFRED BROWN, M.A.

(For the Parishioners of Calverley.) A Reminiscence of the Ministry of the Rev. Alfred Brown, M.A., for thirty-one years the faithful and beloved Vicar of the Parish. Leeds, 1877. This pamphlet was gratuitously distributed by Mrs. Jane Brown as a memorial of her husband, and I was favoured with several copies. The first xii. pages give a brief memoir, the rest give outlines of seven sermons, out of above 2,500 in manuscript. His first sermon as curate of Calverley was delivered August 18, 1839, and his last as curate was on December 26, 1841. He then became incumbent of Cross-stone, which he relinquished in 1845, having succeeded his father-in-law, the Rev. S. Redhead, as Vicar of Calverley, where he continued until his death. A more general favourite, as Vicar of a Parish, I never heard of, and I found him to be in every respect a thorough gentleman, when, although a stranger, and non-parishioner, he gave me from 1873 onwards unlimited access to the Calverley Parish Registers. From dates 1568 to 1812, I copied all the Idle, Thackley, Wrose and Windhill entries without any let or idea of payment, and this labour so excited the curiosity of the Clerk's son, my then young friend Mr. Samuel Margerison, that he began to copy the oldest books and printed them in three volumes. He has since done much antiquarian research and scarcely less as an accomplished botanist. Our esteemed friend Vicar Brown died in December, 1876. "Two Sermons preached in the Parish Church of Calverley by the Right Rev. Bishop Ryan, D.D., Vicar of Bradford, and the Rev. Henry Arnold Favell, M.A., Sheffield, on the Death of the Beloved Vicar of this Parish." Bradford, H. Gaskarth, 1877, 33 pages, small octavo. Mr. Brown was a native of Leeds.

A small 24mo. pamphlet of a Children's Address by Mr. Brown was also privately printed by his widow for distribution to the children of Calverley. I have a copy.

CHARLES ROGERS, Incumbent of Sowerby Bridge. "Memoir of Thomas Rogers, A.M." Wakefield, 1832, small octavo, pages xiii., 248. The Rev. Thomas Rogers was Chaplain at Wakefield Prison; his son, the author of the memoir, kept a private school at Sowerby Bridge, or rather took private pupils to board.

"Memoir of the REV. J. W. DEW, Incumbent of St. James's, Halifax. H. Martin, "Express" Office, Upper George Yard, Halifax, 1836, 64 pages, diminutive 64mo. John Worgan Dew, born Feb. 7, 1797, at Coleford, Gloucestershire, was prepared for ordination by the Rev. John Heslop, Haxby Hall, York. In December, 1824, he became curate at Wigginton, York. In 1826, June, he was appointed curate at Roundhay under the Rev. Charles Musgrave, and in December, Chaplain to Viscount Strathallan.

He had married Anne daughter of Mr. Croft Wormald, of Harrogate. His next curacy was at Whitkirk, and in 1831, Autumn, he was presented to St. James's, Halifax, by Mr. Musgrave, Vicar of Halifax. St. James's Church was consecrated September 22nd, 1831, and Mr. Dew came January 1st, 1832. He died September 5, 1834, and the congregation placed a tablet to his memory in the Church.

"A Brief Memoir of the REV. JOHN FEARBY HASLAM, B.A., St. John's College, Cambridge, late Principal of the Church Missionary Institution, Cotta, Ceylon; with a preface by the Ven. Archdeacon Hill," London, 1857, small octavo, pages xv., 136, frontispiece of the Institution. Archdeacon Hill dates from Scarborough, July, 1856. Mr. Haslam was born in the neighbourhood of Halifax, June 13, 1811, and was educated at Heath School until 1825, when he was placed under the tuition of the Rev. J. W. Brooks, East Retford, but in 1828 his father died and he returned to Yorkshire under the tuition of the Rev. W. H. Bull, of Sowerby. He entered St. John's, Cambridge, in 1832. He had established an evening school at Sowerby Croft for youths, two miles from his home, and started a religious mission at Norland. In 1837 he married, at Chesterfield, Miss Denton, who prepared to join him in missionary work. In 1838 they sailed to Ceylon, and he quickly mastered Singhalese sufficiently to address audiences, and began Sanscrit. In 1843 he translated Mill's Life of Christ from Sanscrit into English and from English into Singhalese, and part of it was published for use in the schools. The rest was set aside to give place to his revision of the Singhalese Bible. In 1845 he compiled an Arithmetic for the Institution and a vocabulary in Singhalese and English, explaining English grammar, for students learning English. He translated Watts' Catechism of Scripture History for the use of the Schools, and wrote sermons on the Apostles' Creed for Catechists. He was also the means of erecting some native churches. He died March 19th, 1850. The Memoir was edited or written by the Rev. W. Knight, Secretary of the Church Missionary Society.

THE REV. GEORGE BURNETT, incumbent of Elland, died on July 8th, 1793, aged 58. He was a convert under the evangelical labours of Mr. Walker, of Truro. He became curate to Mr. Venn, Vicar of Huddersfield. He was presented to the living of Elland by Dr. Legh, Vicar of Halifax. The people of Elland were at that time described as remarkably rough, and inimical to the Gospel. Mr. Burnett began a Wednesday evening service, visited from house to house, and started cottage preachings. He expended an ample fortune in deeds of charity, and his holiness of life was extraor-

dinary. He was not so tolerant of dissenters as Mr. Venn. He was author of a Catechism, (Halifax Congregational Magazine, II., 273).

REV. G. NICHOLSON, Assistant Curate of St. Anne's and St. John's, Halifax; author of a "Vindication of the Divine Authority of the Holy Scriptures; addressed to Deists, &c.;" he also published

The Practical Knowledge of Christ essential to the Christian; enforced in a Sermon upon John xiv. 9, and preached in the Parish Church of St. John's, Halifax, February 5, 1809. Manchester, for the Author, 1809, 18 pages octavo.

"The Patience of the Church." A Sermon preached in the Parish Church of Halifax, Friday, September 3, 1847, at the Triennial Visitation of the Lord Bishop of Ripon, by JOHN BURNET, LL.D., Rural-Dean, Vicar of Bradford." Bradford, 1847, demy octavo, 16 pages.

REV. E. M. HALL, M.A., Curate of Preston.

"A Farewell Discourse preached in the Parish Church of Preston, Lancashire, on Sunday, March 12, 1826." Halifax, 36 pages, demy octavo. The Rev. Edward Moorhouse Hall became incumbent of Idle, and possibly was a curate within the old Halifax parish. I have a large framed portrait of him, three-quarters, lithographed by Day, of London.

REV. JOSHUA FAWCETT, M.A., Incumbent of Wibsey, Chaplain to Lord Radstock. (See his History of Heptonstall Church, ante.) "Ministerial Faithfulness promotive of Ministerial Success. A Sermon preached at the Visitation of the Lord Bishop of Ripon, in the Parish Church of (St. Peter's?) Halifax, September 10, 1850. Bradford, 1850, 2d., 19 pages, octavo.

There is a funeral sermon on Canon Fawcett, preached by the REV. R. JUDD, of Rastrick and Halifax, printed in 1865.

The REV. A. J. HARRISON, B.D., of Lightcliffe Church, has issued several volumes, one of which is entitled "An Eventful Life," published by Cassell and Co., London. This autobiography, and his other publications must be passed over at present. His "Ascent of Faith" was published in 1893.

C.—SOME MORE CLERGYMEN.

REV. JOHN BOYLE, Incumbent of Brighouse, was the author of

"The Mutual Obligation of Minister and People, stated and enforced, with prefatory remarks touching a presentment of the Churchwarden of Brighouse at the Second Triennial Visitation of the Lord Bishop of Ripon, held at Halifax on Tuesday, July 27, 1841." Wolverhampton, 1841, 12 pages; addressed to the Parishioners of Brighouse, in which he ably

defends himself against a charge of neglecting funerals in June and July, 1841, the Rev. R. Busfield, of Coley, being his deputy. He states he had been upwards of twelve years in Orders. The real pamphlet to which the twelve pages just described are prefixed, bears for title "The Mutual Obligation of Ministers stated and enforced: A Sermon, May 7, 1837, when opening an Evening Service at the Collegiate Church, Wolverhampton, by the Rev. John Boyle, B.C.L., one of the ministers of the said church. Wolverhampton, 20 pages, (1837.)

This pamphlet announces three other works by Mr. Boyle:—Sermons, on Leading Points of Doctrine and Duty, 2nd edition, 12mo., 5s. 6d.; Religion the basis of National Security, 1s.; Truth of Christianity from Agrippa's Confession to St. Paul, 1s. Also, to be published in a few days (1837), Reasons for preferring the Worship of the Established Church, 6d. In Halifax Free Library there is "Confirmation, its Object and Obligations explained," by the Rev. John Boyle, Incumbent of Brighouse. Halifax, 1841.

JOHN PHILLIPS, M.A., of Pembroke College, Oxford, sometime Assistant Curate of Brighouse, published:—(1) "The Signs and Duties of the Times: A Sermon preached in Brighouse Church, July 30, 1848. Published by request," Brighouse, E. S. Keir, 1848, 16 pages. (2) He refers to a discourse that he had preached to them, and published, in Autumn, 1846, on prophetic matters unfulfilled. (3) "The Lord's Hand lifted up: A Sermon preached at Brighouse Church, September 28, 1849, being the Fast specially observed as a Season of Humiliation on Account of the Prevalence of Cholera Morbus, by the appointment of the Lord Bishop of Ripon." Brighouse, E. S. Keir, Commercial Buildings, 1849, 12 pages. The whole of the money arising from the sale will be given to the Church Missionary Society. Dedication to the Rev. Joseph Birch, M.A., Incumbent. He condemns Sunday postal business and grants to Romanist purposes. "Reminiscences of the Rev. John Phillips, sometime Assistant Curate of Brighouse. By REV. GEORGE SOWDEN, M.A., Vicar of Hebden Bridge, and Rural Dean of Halifax." Halifax, Whitley and Booth (1892), 15 pages crown octavo. Canon Sowden, a native of Sutcliffe Wood Bottom, Lightcliffe, sent me a couple of copies of this pamphlet. I am not sure whether Canon Sowden printed anything else, except a localized Magazine for his parish, in which he gives some Bronte reminiscences. He begins his notice of Mr. Phillips by stating there is a marble tablet near the vestry door, Brighouse Church "In memory of the Rev. John Phillips, M.A., of Pembroke College, Oxford, late Curate of Brighouse, who died December 21st, 1851, aged 38 years. One that feared God and eschewed evil." Five years after

resigning his post at Brighouse he died. "He was absolutely unique," in having and following a way of his own. Like Mr. Birch, his Vicar, he was an Evangelical of the Evangelicals, and was too independent to have full charge of a living, because some things he would not do. We get little glimpses of Mr. Sowden's training in this sketch, when he was curate eight years at Stainland, and eight more at Houghton-le-Spring. After a holiday in Italy, Mr. Phillips decided to master the Italian language, and, to enable him to converse with someone, he taught his housekeeper a little of it. Th Rev. Wm. Fryer, of Brighouse, and the Rev. Henry Deck, of Halifax, stayed with him one night and found him in surplice and hood next morning, ready to conduct most literally family prayer, and to aid in the singing, he played the violin.

Rev. (Edward) J. (Jackson) LOWE, M.A., Curate of Brighouse, published a tract on "Harry and Jack, or a Conversation between a Yorkshire stonemason and his friend about the Bible." Keir, printer, Brighouse, 1855, 1d.

REV. WM. ROBT. MORRISON, M.A., (Curate of Brighouse).

1. Yoke of Bondage, a Sermon on the Tercentenary of Queen Elizabeth's Accession; November 21, 1858, delivered in Brighouse Parish Church; Brighouse, J. and A. Rushworth, 15 pages.

2. "The Thoughtless Young Man." First of four addresses to Young Men, delivered in the Parish Church of Brighouse, January 3, 1858; Brighouse, Rushworths, 10 pages.

3. "Sin." Second Address, January 10, 1858; 11 pages.

4. "Morality not Religion, or the First and Great Commandment. The Third of a Series of Four Addresses to Young Men, preached in the Parish Church, Brighouse, Sunday, January 17, 1858. Brighouse, J. and A. Rushworth, 11 pages.

5. "The Christian Young Man," fourth address, January 24, 1858; 10 pages.

6. "Christian Privileges, a fifth and last address, January 31, 1858; 12 pages.

7. "Treasure Rightly used, a Farewell Sermon preached at Brighouse, September 25, 1859, by the Rev. W. Robt. Morrison, M.A., Incumbent of St. James', Halifax, on resigning the Curacy of Brighouse. Brighouse, J. and A. Rushworth, 1859; 15 pages. Probably Mr. Morrison printed others at Halifax.

REV. DAVID MEREDITH, late Incumbent of Elland. "An Address on Confirmation," Fifth edition. Huddersfield, J. E. Wheatley, 16 pages, small octavo, no date.

REV. J. GILDERDALE, M.A., Lecturer of the Parish Church, Halifax.

"A Letter to the Right Hon. Lord Brougham on National Education." Huddersfield, J. Brook, printer, 1838, 28 pages, demy octavo.

"An Essay on Natural Religion and Revelation," post octavo, 7s. 6d., 1837. A copy is in Halifax Free Library.

In the press: "A Course of Family Prayers for one month." This was issued in 1838. A copy is in the Halifax Free Library.

WILLIAM EDWARD CHAPMAN, Vicar of St. Mary's, Sowerby.

"The Believer's Expectation: A Sermon preached in the Church of St. Bartholomew, Ripponden, March 23, 1873. London, 16 pages, octavo, no date. This is a Funeral Sermon, or rather a Memorial Sermon, (for Funeral Sermons were formerly preached on the day of the funeral) in remembrance of Margaret, wife of the Rev. James Sanders, M.A., Incumbent of Ripponden, who died March 12th, 1873, aged 69 years. Mr. Sanders had just resigned his incumbency after 26 years' service.

REV. WILLIAM GILLMOR, M.A., Perpetual Curate of Illingworth.

"The Unity of the Church; an Essay." Halifax, Leyland and Son, 1810, pages xi., 63, duodecimo. Dedication to Bishop Longley. The historical notes are very interesting.

"National Sin the Cause of National Judgment: A Sermon preached in Illingworth Church, March 21, 1847, (the Fast day). Halifax, Leyland and Son, 1847, 24 pages, 12mo. In it are advertised 'The Pue System,' a Letter to the Ven. Archdeacon of Craven, and 'The Unity' as above.

"The Preface to Croly's New Interpretation of the Apocalypse was published as a reprint by permission, at N. Whitley's, Crown Street, in 1829."

REV. JAMES GRATRICK, M.A., Incumbent of St. James's Church, Halifax.

"The Little Horn of Daniel's Fourth Beast identified with the Papacy. A Sermon at St. James's, Advent Sunday, December 1st, 1850." Halifax, Whitley and Booth, 1850, 20 pages, demy octavo. In the Halifax Free Library is another pamphlet, octavo, by Mr. Gratrix. It was printed at Halifax in 1843, but I have not the title at hand.

WILLIAM WILLMOTT, M.A., Curate of Halifax.

"A Sermon preached in the Parish Church, Halifax, Sunday, December 21, 1817, being an affectionate tribute to the memory of Henry William Conlthurst, D.D., late Vicar of Halifax." Halifax, 1s., M. Garlick, 1818, demy octavo, 24 pages. The inscriptions on the monuments in the Parish Church and in Trinity Church are neatly written on the fly leaf, lithographs.

REV. FREDERICK RUSSELL, M.A., of St. Mary Hall, Oxford; and Incumbent of Trinity Church, Halifax.

"Popery! and the Duty of Adhering to the Principles of the Reformation: A Sermon

preached at Trinity Church, Halifax, November 5, 1839. Halifax, Leyland and Son, 1839, octavo, pages iv., 64. This is a beautiful specimen of Leylands' paper and type.

"A Harmony of the Evangelical History of the Sufferings, Death, Burial, &c., of Jesus Christ, in which the Narrative of the Four Evangelists are arranged in Parallel Columns"; demy octavo, 2s. volume, pages xii., 48. Halifax, Leyland, 1839. There is a page of advertisements mentioning Mr. Russell's works.

"A Catechism of the Christian Religion, translated from Catechismus Heidelbergensis," 1828, 12mo., 3s.

"An Analysis of the Second Decade of Livy," 1828, octavo, 5s. 6d.

"England Prepare," a General Fast Sermon, Southampton, 1832, octavo, 1s.

"The Family Lecturer; Short Expositions of Scripture; Part I." Southampton, 1835, octavo, 1s. 6d. A second volume announced.

"First Annual Report of the Romsey District Visiting Society." Romsey, 1834, octavo, 6d.

"God's Free Grace in Man's Redemption; Farewell Sermon at Romsey, March, 1834. Romsey, 1834, octavo, 3s. 6d.

Preparing for the press in two vols., 8vo., "A Preservative against Re-union with the Church of Rome."

JAMES FRANKS, A.M., of Halifax, Chaplain to the Earl of Hopetoun.

"Sacred Literature, or Remarks upon the Book of Genesis, collected and arranged to promote the knowledge and evince the excellence of the Holy Scriptures. Halifax, printed for the author by Holden and Dowson, 1802, large octavo, pages xxxii., 33—180. There is a goodly list of subscribers, including a large sprinkling of Halifax book-buyers, larger than a Halifax clergyman would find to-day probably. This list is interesting, as mentioning local worthies of a century ago; the Alexanders, Mr. Asserati, of Hipperholme School, the Bates', Rev. Thomas Burton, Rastrick, Vicar Conlthurst, Vicar Crosse of Bradford, Capt. Dearden, Drakes of Ashday, Edwards of Pye Nest, Rev. John Fawcett of Ewood, and Rev. John Fawcett (junior) Ewood, Freeman of Cromwell bottom, Rev. Thos. Hawkins, Warley, Horsfalls, of Halifax and Huddersfield, Rev. Thos. Howorth of Idle, Rev. E. Hoyle of Stockport Grammar School, the Ingrams, Kershaws, Rev. Samuel Knight, Lees, Listers, Mellins, Milne, Mitchell, Rev. A. Moss of Illingworth, Rev. J. Moss of Sowerby, Major Nicholls, Elland, Rev. Joseph Ogden, Sowerby, Priestleys, Capt. Ramsden of Halifax, Rawsons, Rushforths of Elland, Rev. Thos. Sutcliffe, Luddenden, Rev. J. Swaine, Farnley, Wainhouses, Walkers of Crow Nest, Waterhouses, Rev. John Watson of Coley, Rev. R. Webster of Ripponden, Rev. W. Willmott of Halifax, and many others. The book itself is interesting and instructive

"The Pious Mother; or Evidences for Heaven. Written in 1650 by Mrs. Thomassen Head for the benefit of her children. Published from the original MS. by James Franks, A.M., and Curate of Halifax. Printed for the Author, and sold by Edwards, London; Edwards and Son, Halifax; Binns, Leeds; Brooke, Huddersfield; no date, 119 pages, 12mo. The work had been previously sent to Vol. 2 of the Theological Miscellany by Mr. Franks.

His son, the REV. J. C. FRANKS, Vicar of Huddersfield, also comes within our scope as an author.

REV. J. H. WARNFORD, M.A., Incumbent of All Saints, Halifax, published, inter alia, "Right Choice, being Thoughts on Luke x., 42." Halifax, 1862.

"An Urgent Question, being Thoughts on I. Kings, xviii., 21." Halifax, 1865.

"Search, being Thoughts on John v., 39." Halifax, 1866.

"Rest for the Weary; Thoughts on Matt. xi., 28." Halifax, 1871.

"The Great Name, or Thoughts for Christmas; Matt. i., 21." Halifax, 1872.

"Triple Welcome; Thoughts on Rev. xxii., 17." Halifax, 1873.

"What Think ye of Christ. Matt. xxii., 41." Halifax, 1875.

"The Great Gift, a Tract for Christmas." Halifax, 1876.

REV. WM. EDENSOR LITTLEWOOD, Head Master of Hipperholme Grammar School, afterwards Vicar of St. Thomas's, Finsbury Park.

"A Garland from the Parables."

"Essentials of English History."

"Essentials of New Testament History."

"Story of the Wanderer."

"Down in Dingbyshire."

"Visitation of the Poor."

"Bible Biographies."

"Lovely in their Lives."

Also many articles in the Religious Tract Society's list, &c. These titles I got from him in April, 1882; additions are needed.

REV. JOHN HENRY GOOCH, M.A., Halifax Grammar School

What should National Education be? The Inaugural Address delivered at the First Meeting of the Halifax Church School Teachers' Association March 18, 1854.

Apostolic Ministry and its Work; a Sermon preached at the Visitation of the Ven. Archdeacon of Craven, in the Parish Church of Halifax, May 23, 1855. Halifax, 1855.

Sons of God here, Sons of Glory hereafter; a Sermon preached in Elland Church. Halifax, 1850.

CI.—SOME MORE CLERGYMEN.

REV. R. BAYFIELD. "The Work of an Evangelist, a Sermon preached in Halifax Parish Church, Friday, June 19, 1846." Copy in Halifax Free Library.

W. C. BELL, M.A., "Peace with God and Peace on Earth. Some Counsel to Churchmen and others concerning the Atonement Dispute." Halifax, octavo, 1888. Copy in Halifax Free Library.

WM. HOWIE BULL. Sermon preached at the Visitation of the Right Reverend Charles Thomas, Lord Bishop of Ripon, in the Parish Church of Halifax, September 10, 1844." Halifax, 1844. Copy in Halifax Free Library.

REV. JOHN BURNET, LL.D., Vicar of Bradford. "The Patience of the Church, a Sermon preached in the Parish Church of Halifax, September 3, 1847, at the triennial Visitation of the Bishop of Ripon. Second edition, Bradford, octavo, 16 pages, 1847.

REV. WILLIAM RAMSDEN SMITH, Bradford. "The Motives and Method of Ministerial Heedfulness; a Sermon preached at the Visitation of the Ven. Archdeacon Musgrave, in the Parish Church of Halifax, June 14, 1854." octavo, 12 pages, 1854. He also published a funeral sermon on Dr. Burnet, Vicar of Bradford, 1870, and a sermon on behalf of the Soc. Prom. Gospel in Foreign Parts. Bradford, 1852.

REV. JOHN DENNIS CAREY. "Sermons preached at St. James' Church, Halifax; with preface by the Rev. J. L. Holbeck." Halifax, octavo, about 1875. (Halifax Free Library.)

REV. SAMUEL DANBY. "Steadfastness in the Faith, and Activity in the Cause of Christ, a farewell Sermon preached at the Parish Church, Huddersfield, February 28, 1847." Halifax, 1847. (Halifax Free Library.)

REV. JOHN ELLISON, Incumbent of Sowerby Bridge. "Sermons for Children." 1865. A copy is in Halifax Free Library.

REV. HILKIAH BEDFORD HALL, B.C.L. "John the Baptist, a course of Advent Lectures." Halifax, 1863. (Halifax Free Library.)

"The Christmas Spirit, a Sermon preached in Halifax Parish Church, December 30, 1866." Halifax, 1867. (Halifax Free Library.)

ALL SOULS' CHURCH, HALIFAX. In Halifax Free Library are three pamphlets connected with this Church;—the "Description of the Church, at Haley Hill," 1859, and

"Hitherto hath the Lord helped us: A Sermon preached in All Souls', January 26, 1868, by the Rev. Alfred Barry, D.D., principal of Cheltenham College." Halifax, T. J. and F. Walker, "Guardian" Office, demy octavo, 14 pages.

"Consecration Sermon preached in All Souls' Church, November 2, 1859, by the Lord Bishop of Durham." Halifax, 1859.

"Some of the Sermons preached during the Octave of the Dedication of All Souls' Church, of Durham." Halifax, 1859.

"REV. J. LIGHTFOOT, D.Sc., M.A., Vicar of Cross-stone, Todmorden, is author of a "Text Book on the 'Thirty-Nine Articles,'" 4s. 6d.; "Studies in Philosophy," 4s. 6d.; "Logic and Education," 2s.; "Elementary Logic," 2s.; "Elementary and Advanced Algebra," 5s.; "Pastor meus Dominus, sacred oratorio," 2s. 6d.; "The Great Religions of the World," Philosophy of Revelation," pamphlet; and numerous songs and music.

REV. HENRY WILLIAM COULTHURST, D.D., Vicar of Halifax, see Funeral Sermon by Willmott, and notices in Parson's Leeds and District, and Oastler's Tithes.

"Evils of Disobedience and Luxury. A Sermon preached before the University of Cambridge, October 25, 1796, the anniversary of his Majesties Accession, by H. W. Coulthurst, D.D. Cambridge, pages iv., 22, 1796.

CHARLES MUSGRAVE, D.D., Archdeacon of Craven, Vicar of Halifax, and formerly Fellow of Trinity College, Cambridge.

"A Charge delivered June 16th, 1810, and three following days at Skipton, Leeds, Wakefield, and Halifax." Halifax, Whitley and Booth, 1810, 26 pages, small octavo.

"For private distribution: A Charge by Archdeacon Musgrave, D.D., May 8—12, 1865." Halifax, T. J. and F. Walker, 1865. 24 pages. Amongst other topics he treats of the negligence in the care of Parish Registers. I have reason to remember his geniality and kindness in allowing me to copy the Halifax Registers, for nearly twelve-months' spare moments.

MUSGRAVE, (Rev. Charles, D.D., Vicar of Halifax, Archdeacon of Craven.) A Sermon preached in Ripon Cathedral on Sunday, July 31st, 1812, at the Ordination of the Lord Bishop of Ripon. Halifax, Whitley and Booth 1812, 20 pages.

"Address and Collects at the Laying of the Foundation Stone of the New Almshouses and School belonging to the Waterhouse Charitie June 26th, 1855, Halifax, Whitley and Booth, Crown Street, 1855, 14 pages, 6½ x 44.

"A Sermon preached in the Parish Church of Halifax, on the Thanksgiving Day, May 4, 1856, on the Proclamation of Peace. Halifax, Whitley and Booth, Crown Street, 1856, 14 pages, 6½ in. x 44.

For private distribution. "A Charge by Archdeacon Musgrave, D.D., May 22—25." Halifax, Walker, George Street, 1860, 24 pages, 12mo.

"A Sermon preached at the Consecration of St. James' Church, Meltham Mills, November 11th, 1845, and printed for private distribution at the request of the family of the Founder." Halifax, Whitley and Booth, Crown Street, 1846, demy octavo, 22 pages.

"Sermon at the Halifax Parish Church, April 1, 1827, on his Induction to the Vicar-

age," 8vo., 16 pages, Halifax, 1827. (Halifax Free Library.)

"Charge prepared for the Visitation, May, 1874, but unavoidably through illness undelivered." For private distribution. Halifax, Walker, 1874, 23 pages.

"Charge of Archdeacon Musgrave, prepared for his intended Visitation, May 10—14, 1875." Halifax, 1875. (Halifax Free Library.)

THE REV. FRANCIS PIGOUE, D.D., Vicar of Halifax, (Vicar of Doncaster; now Dean of Bristol), Chaplain to the Queen.

"Faith and Practice, a selection of Sermons preached in St. Philip's Chapel, Regent Street, London." 1865.

"Conversion, a Sermon preached in the Parish Church, Doncaster, February 4, 1872." Fourth edition, Doncaster, 1872.

"Purity, a paper," October, 1884, Croydon.

"Life and Life Eternal, a Sermon, Halifax, 1873."

"A Sermon on Loyalty, preached at the Parish Church of Halifax, at the Parade Service of the 22nd West Yorkshire Yeomanry Cavalry, Sunday, July 22nd, 1877." Halifax, Whitley and Booth, Crown Street, 1877, 15 pages, octavo.

"Friendly and Trade Societies. A Sermon preached in the Parish Church of Halifax, May 20th, 1877." Halifax, Whitley and Booth, Crown Street, 1877, 17 pages, octavo.

"A Pastoral Letter to his Parishioners." Halifax, J. Farrar, Union Street, 1877, 19 pages, octavo.

"Sermons preached in the Parish Church of Halifax, May 18, 1878, at the Closing Services previous to Church Restoration." Halifax, Whitley and Booth, Crown Street, 35 pages, octavo.

"A Sermon preached in the Parish Church of Halifax, Sunday, October 12th, 1879, on the Re-opening after Restoration." Halifax, Whitley and Booth, 1879, 14 pages, octavo.

"Unity: An Address to the Clergy of the Deanery of Halifax," March 20, 1876. A copy of this and other of his addresses are in the Halifax Free Library.

"Friendly and Trade Societies, a Sermon preached in the Parish Church, Halifax," May 20th, 1877.

"Addresses at the Early Celebration of Holy Communion." 1878.

"Salvation of Acceptance, a Sermon in the Parish Church, Halifax," n.d.

"Ultimate Cessation of War, a Sermon preached at All Souls' Church, Haley Hill, July 21, 1878, at the Parade Service, 2nd W. Y. Yeomanry Cavalry."

"Intemperance. What is the Duty of the Christian in Relation to it. A Sermon preached in the Parish Church, Halifax, in connection with the Halifax United Temperance Mission, November 16, 1879." London, 1879.

"Address to District Visitors and Sunday School Teachers." London, 1880.

Since becoming Dean of Bristol, he has issued several volumes, including his most interesting work of "Reminiscences."

THE REV. JOSHUA INGHAM BROOKE, Vicar of Halifax, Archdeacon, has issued for private circulation a series of Charges at his Visitations.

THE REV. DR. WM. SCORESBY, Vicar of Bradford, published (inter alia), "The Position of the Church and the Duties of Churchmen to unite for her Defence; an Address at the formation of the Bradford Church Institution, July 4, 1843." Halifax, Walker, 1843, 28 pages, 12mo.

REV. H. O. CROFTS, D.D., Halifax: "Sufficiency of Divine Revelation." No. 6 of the "Yorkshire Pulpit," Leeds, 1860.

REV. J. STACEY, Halifax: "The Church and the age, or a Working Church the want of the Times," crown octavo, 1857.

The REV. HENRY VENN, A.M., Vicar of Huddersfield, published a "Sermon preached at a Visitation of the Clergy held at Wakefield, July 2, 1760. It was printed in 1761, with a Halifax publisher, but I am not sure that it was printed in Halifax. There is a copy in the Halifax Free Library.

REV. GEORGE LEGH, Vicar of Halifax, printed "The Uncharitableness of Modern Charity," under the pseudonym, Philentherus Trin itoniensis, small octavo, London, 1732.

RICHARD HOLDSWORTH is assumed to have been a Halifax man. In York Minster Library there is his "Sermon at St. Mary's, Cambridge, March 27th," quarto, printed at Cambridge, 1642.

"The Valley of Vision, twenty sermons," quarto, by Richard Holdsworth, appeared in 1651.

He was Dean of Worcester, born 1590, died 1618, and served on the Assembly of Divines, 1643.

MR. BOYS was a famous preacher at Halifax under Dr. Favour, the Vicar. Mr. Heywood had a copy of Boys' "Catechism." He had been banished out of Kent for non-compliance with the ecclesiastical authorities. The Theological Works of John Boys, D.D., Dean of Canterbury, were issued in 1610, 1615, 1630. Mr. Boyse, the Nonconformist author of Dublin, was son of Matthew Boyse, of Leeds, Oliver Heywood's friend.

DR. THOMAS HORTON, whose Theological Works, I have in a folio volume, 1674, has been supposed to have been a local worthy, but I find he was born in London.

RICHARD STANFIELD, who wrote "Summon to Dye, &c.," 18mo., 1702, is another doubtful local author.

ROBERT TOWN born 1592, B.A. of Oxford, 1614; minister at Heywood, 1640; Todmorden, 1648; Elland, 1652; Haworth, 1655; died aged 72. He was brother of John Towne, Vicar of Kildwick, and father of Robert, of Acerrington; and uncle of Daniel, of Heptonstall. Hisertion of Grace, 1654; Monomachia, 1654.

CH.—THEOLOGICAL WRITINGS.

A WORKING MAN, who thinks for himself; Todmorden, May, 1856.

"One of the Jury on Apostolical Succession against Priests and Priesthoods; a plain worded address to the people of Todmorden and all whom it concerns. Price 1^d. Todmorden, Samuel Ward Watton, 1856, 14 pages. It refers to the "gentlemen, Priests, at Cross-stone."

DR. CUMMING: New Crusade opened in Halifax by Dr. C. against the Church of England under instruction and connivance from certain of her priests. Halifax, 1855. (Halifax Free Library.)

REV. HENRY HEAP, Vicar of Bradford, was a native of Langfield. He was prepared for the ministry by the Rev. John Crosse, of Cross-stone, and the Rev. Samuel Knight, of Halifax. He published "A Sermon preached at the Consecration of St. Paul's Church, Shipley, November 1, 1826," quarto, 21 pages. Bradford, 1826.

"A Sermon in Bradford Parish Church, July 5, 1830, on the death of Geo. IV.," octavo, 23 pages. Bradford, 1830.

Layman of the Parish. (CHRISTOPHER RAWSON, ESQ., Hope House.) Spiritual Retirement; Select Passages and Gracious Promises from the Holy Scriptures, and Prayers to comfort the drooping Spirits of the Invalid in the Decline of Life, by a Layman of the Parish. Halifax, 1838, 8vo. In Halifax Free Library, edition, 2 vols., Halifax, 1841.

REV. GEORGE RYAN, D.D. The Dialogist, or the Young Christians' Auxiliary; being a series of Conversations on a variety of Important Subjects connected with the Divinity of the Christian Scheme, and the importance of personal and experimental piety, chiefly designed as a check against the influence of infidelity. By the Rev. George Ryan; two volumes, 12mo., Halifax, Nicholson and Wilson, (1837). Mr. Ryan was a well-known Congregational Minister in Yorkshire, but not connected with the Halifax chapels.

JOSEPH SUTCLIFFE, not the Wesleyan Minister, I presume. "The Albion Catechism, illustrating the Doctrines and the Duties of the Christian Religion; designed for the use of private families, and of Sunday Schools. Halifax, Holden and Dowson, 1806, small octavo, 110 pages. The Catechism is followed by a poem entitled "Poor Lubin," written in ballad style: "Young Lubin was a shepherd's boy."

WILLIAM CARLISLE: *An Essay on Evil Spirits; or Reasons to prove their existence; in opposition to a Lecture delivered by the Rev. N. T. Heineken, in the Unitarian Chapel, Bradford; by William Carlisle.* Third edition, enlarged and corrected. Printed for the author (by T. Walker, Silver Street, Halifax,) 1827; small octavo, pages 176. The preface is dated Dudley Hill, Bradford, January 14, 1825. Mr. Heineken did not quieten or lay the evil spirits, for a paper war arose calling forth several volumes, copies of which belabour my book shelves rather than my brain, but as they were issued from the Bradford press we will pass them by. People would look twice at 3s. now-a-days before purchasing "Evil Spirits," for or against. Carlisle's first edition was issued at Bradford, in 1825, the second at Halifax, 1825.

DR. LEGG, Vicar of Halifax, was supposed to be concerned in issuing "The Shaver." I have an early edition of it and in Halifax Free Library is "Sermons occasioned by the Expulsion of Six Young Gentlemen from the University of Oxford for Praying, Reading, and Expounding the Scriptures. Humbly dedicated to Mr. V.C.R. and the H—ds, of H—s, by their humble servant, 'The Shaver.'" Halifax, 1804.

JOSEPH BARKER. A Life of this remarkable man has been printed by his nephew at Leeds. Joseph Barker announced in May, 1841, a pamphlet on Baptism; also a reply to A. Scott's pamphlet; a new periodical called the Christian Investigator, and correspondence with the Book Room Committee. The last was issued as "The Church and the Press," 2d. He published before this date "Duty of Christians to support poor members, with remarks on Benefit Societies, Life Insurances, &c." 1d.

"Christian Perfection," 4d.

"Toleration, Human Creeds, &c." a letter to Thomas Allin, 1d. This gives the sentiments of Wesley and Kilham.

"Both sides of the Question," three Staffordshire Letters, 24 pages. Newcastle.

"Church and the Press," 42 pages, 12mo., Newcastle.

"True Statement of Facts," in reply to T. Allin, 12 pages, Halifax, Nicholson and Wilson, Cheapside.

"Water Baptisms," a letter to T. Allin.

Brief Report of Conference of Methodist New Connexion in the case of Joseph Barker and Wm. Trotter; by J.B. and W.T., 40 pages, Newcastle (1841).

"The Evangelical Reformer," 3 vols., 12mo.

"The Overthrow of Infidel Socialism, or the Religion of Christ, and the Society System of Robert Owen contrasted," 72 pages.

"The Abominations of Infidel Socialism exposed, being a brief but full exhibition of the horrible loathsomeness and impiety of R.

Owen's System from his own works," 1d. I can hardly allow these harsh words to pass without protest. I thought differently when I visited his grave at Newtown Church, Montgomery, and I treasure a letter written by Owen. He was before his day.

"Human Creeds," from the "Evangelical Reformer," 1d.

"The Oldham Discussion on the Influence of the Religion of Christ; Joseph Barker, Minister of the Gospel, and Lloyd Jones, Socialist Missionary, with appendix," 216 pages.

"Deceitfulness of Sin, or the Madness of Procrastination," a sermon, 1d.

"Obligations of Professing Christians to seek the Salvation of their Fellow Men," a sermon.

"The Scripture Doctrine of Justification," 1d.

"Memoirs of Peter Shaw, John Haigh, Ann Thomas, and James Hollingsworth," 84 pages.

"Mercy Triumphant, or Teaching the Children of the Poor to write on the Sabbath Day," 2nd edition, 2d.

"Christianity Triumphant, or an enlarged view of the Character and Tendency of the Religion of Christ, &c., &c., substance of discussions with the Socialists in the Northern Counties," 3s.

"Truth against Misrepresentation; a reply to T. Allin and S. Hulme, Dudley; 24 pages, Newcastle, 1841.

"Truth and Innocence defended against Priestly Calumny"; 12 pages., J. Barker, printer, Newcastle (1844). He had meantime begun to print for himself.

Joseph Barker v. Brewin Grant: Christian Sacraments explained and defended; Origin and Authority of the Bible; a public Discussion between J.B. and B.G. held at Halifax on ten nights, January 22—February 8, 1855. London, 1855.

WILLIAM TROTTER:—

"Lecture on the Use of Money," delivered at Bradford Ebenezer Chapel, 1d.

"Foolishness of God wiser than men; a reply to Wm. Scott's Common Sense," 1½d.

"A Brief Report of the Proceedings of the Conference of the Methodist New Connexion, in the case of Joseph Barker and Wm. Trotter." 40 pages, Newcastle, no date (1841).

"The Justice and Forbearance of the Methodist New Connexion Conference as they were illustrated in the case of W. Trotter, giving a complete account of his trial before the Halifax Conference; with an appendix containing a full answer to sundry tracts or pamphlets by J. W. Robinson and T. Allin, and a more copious Report, &c." 96 pages, small octavo, 1841. Newcastle. One can hardly conceive that dear old friend Trotter, one of the mildest men I ever knew, could have been drawn into this terrible paper war. The Brighthouse supporters of the two expelled ministers opened a preaching place opposite Rastrick Common

School, but the cause died out in a short time, Mr. Trotter joining the (Plymouth) Brethren. "The More Excellent Way, or Feeling and Principle compared," a sermon.

I have some other publications of Mr. Trotter, published when he resided at Otley and lastly at York; such as "Good News, a monthly magazine for the Young," "Plain Papers on Prophetical Subjects."

JOHN SIMPSON, Primitive Methodist Minister, "Recollections and Characteristic Anecdotes of the late Rev. Hugh Bourne." Leeds, 1859, 24 pages. Hugh Bourne was the founder of the Primitive Methodists. I have an autograph by him, and would like one of William Clowes. Mr. Simpson, during his residence in Halifax district, was the great chapel builder and debt-payer of his denomination.

The Prodigal Son; an Authentic Narrative by John Simpson (Primitive Methodist Minister.) Fourth edition. Leeds, 1819, 36 pages. Fifth edition, 15th thousand. Leeds, 1850, 36 pages.

Rev. John Simpson, Author of "Smiles and Tears," "Here and Hereafter," &c., published: "The Conqueror's Palm, or Memorials of the late Mrs. Stockdale, wife of the Rev. C. Stockdale, Primitive Methodist Minister, together with Two Sermons preached in Improvement of her death. Leeds, 1865. 64 pages, small octavo. The sermons were preached at Sowerby Bridge and Halifax.

"The Young Soldier's Death-Bed," a Halifax Narrative; Liverpool, 1865, 24 pages, 12mo.

"The Two Sons, a contrast," 2nd edition, 6d.

"Zion's Complaint and the Lord's Encouragement. A Sermon on the death of James Crossland and others. December 24, 1865, preached in Ebenezer Chapel, Halifax." Liverpool, 24 pages, 12mo., 1865.

CHIL.—SOME QUAKER LITERATURE.

"An Account of the Charitable Trusts in Brighouse Monthly Meeting, of the Society of Friends, in the year 1872." Bradford, John Dale and Co., 1872. 24 pages, small octavo. This tract shews what the Friends have been rather than what they are now. In Halifax parish there are Meeting-houses at Brighouse (1869), and Halifax (1743), and the old Meeting-house at Birds Royd, Rastrick (1681). Indeed Brighouse is strictly speaking a misnomer for both buildings are in Rastrick. There are besides the two burial grounds at Halifax and Rastrick, one at Barkisland or Rishworth (1723), and one at Broadcar, Elland (1693). Sowerby Street burial ground, given by John Smith, Norland, in 1738, has been leased from 1868 for 999 years at £7 per

year rental. The Harwood Well Meeting House and Burial Ground were established in 1696. The Meeting House has been closed since about 1743, and has been converted into two cottages, adjoining which three others have been built yielding £20 yearly to Halifax Meeting, which receives also the £7 from Sowerby Street. Brighouse Preparative Meeting have £20 for annual distribution to their poor:—£2 from Thomas Walker in 1705, £5 from Thomas Green in 1714, £3 from Elizabeth Beaumont in 1735, and £10 from James Taylor in 1747. It also gets £3 13s. for similar uses from the Liversedge Meeting House, now two cottages and a croft, including a burial ground, conveyed in 1700 to Trustees.

The Shelf charity originally consisted of a house and croft in Shelf, devised in 1729 by William Hollings, of Bowling, to the Trustees of Bradford Meeting House for the benefit of the poor of that Meeting. It now consists of four cottages and two crofts yielding a yearly rental of £12 10s. to Bradford.

Brighouse also shares in Brighouse Monthly Meeting charities of Emanuel Elam, £12 10s. yearly; of Charles Harris, £6 5s. yearly; and the Monthly Meeting School Fund, about £84 yearly.

A Catalogue of Books belonging to the Friends of Halifax Meeting, 1846, 8 pages, 12mo.; Halifax, Leyland and Son. Catalogue of Books in Friends' Meeting House Library, Halifax, 1870. Halifax, F King, 8 pages. The manuscript volume "Minutes of Halifax Meeting, 1724 to 1828" should be interesting.

"Notice, Brighouse, 1870. A Library of Books for the use of the public, free of charge. Apply within." Catalogue, 1—164, on folio sheet.

CHRISTOPHER TAYLOR, ex-minister of Southwram: Faithful and True Witness to the Light. Also postscript in answer to some base Lies and Reflections cast upon me by William Howarth, an Independent Preacher. 4to. pamphlet, 1675.

"The Counterfeit Convert Discovered, or Wm. Haworth's Book ('The Quaker converted to Christianity re-established') Refuted by J.C. and W.B., with the Postscript answered by C.T., 24/4/1676, 4to.

"Institutiones Pietatis, In quibus Saluberrima vitæ Præcepta. (For use of Youths at School). 8vo., 1676.

"Compendium Trium Linguarum Latinæ, Græcæ, and Hebraicæ: (Part by John Matern, a German, assistant to C.T.) London, 8vo., 1679.

A Testimony to the Lord's Power and Blessed Appearance in and amongst Children. 4to. pamphlet, 1679.

"Reprinted, with addition of Letters, 8vo., 1679.

"Reprinted, London, 8vo., 1680.

"The Whirl-wind of the Lord gone forth as a Fiery Flying Roule, with an Alarm sounded against the Inhabitants of the North Countrey, (particularly addressed) to the Rulers, Priests and people of Westmerland,) London, Giles Calvert, 4to. pamphlet, 1655 Reprinted 1656.

"A Warning from the Lord to this Nation, 4to. tract. No place or date.

"Certain Papers which is the Word of the Lord. (To the Town of Appleby.) 4to pamphlet. No place or date.

"Epistle to Friends in the Truth. Written at Waltham. 8/11/1675. 4to. tract, no place or date.

"Account of a Divine Visitation and Blessing at Waltham Abbey School. Edited by M.R. Philadelphia, 8vo. pamphlet, 1797. The same, 12mo., 1799.

"Testimony for Isaac Penington, in P.'s Works, 1681.

"Epistle of Caution to Friends, regarding W.R.'s "Christian Quaker." London, 4to. pamphlet, 1681.

"Something in Answer to Wm. Roger's libels in the "Christian Quaker," a further Caution to Friends. London, 4to. pamphlet, 1682.

"Testimony concerning him by Wm. Yardley in "Collection of Memorials, 1788." (Died in Pennsylvania 1686, buried at Philadelphia.)

FRANCES TAYLOR (wife of Christopher):

Epistle to Friends 1685, 8vo. tract.

She died in 1685; buried at Philadelphia.

Christopher Taylor, after leaving Southwram Chapel (St. Ann's in the Grove, or Chapel-le-Briers,) had a Friends' School at Waltham and Edmonton. His brother Thomas Taylor had been preacher at Otley Church and became a leading supporter of George Fox, the Quaker. I have the collected Works of Thomas Taylor, in a quarto volume. Whether Captain Thomas Taylor, the parliamentarian soldier, was of this family I cannot say. Captain Taylor and his wife's family—the Hansons, of Brighouse Park—joined the Friends. Fox preached several times at Captain Taylor's, Brighouse.

NATHAN TILLOTSON, of London, wrote an Epistle of Love and Caution to the Inhabitants of Kettlewell and places adjoining. London, 8vo. pamphlet, 1747. Disowned by Friends 3/3/1749, "addicted to Drinking, Gambling, and afterwards leaving his family and Creditors."

"Mr. N. Tillotson, relative of Abp. T. married Miss —, with £7,000." Gents.' Mag.

JOSEPH THORP, Halifax, was author of Gospel Invitation, Address Delivered at Dublin, September 13, 1863. London (For) S.W. Partridge, 18mo. tract, 1863.

"Address to Friends in Ireland. Dublin, R. Chapman, 12mo. tract, 1864.

FIELDEN THORP, his son, of York school-master; A Few Considerations on the Non-Necessity of Water Baptism. He has written other works.

Testimony to the Authority of Christ in the Church and the Spirituality of the Gospel Dispensation. This tract was reprinted by order of the Brighouse Monthly Meeting, by Pickard, Leeds, 12mo., 1810.

ISAAC STICKNEY of Hull, father of Mrs. Ellis, (the well-known authoress and wife of a Madagascar Missionary), wrote "There was a great deal of time lost!" Halifax, Nicholson and Wilson, 12mo. tract. J. L. Linney, of York, reprinted the same.

MARY GRACE FRYER, of Toothill, wife of William Harvey, Leeds, printed in her advanced years a small volume of Reminiscences that I have read, but I have not got a copy. It describes Toothill district in the early days of Queen Victoria. Has any reader a copy to spare?

CIV.—FURTHER NOTES ON NOVELISTS

DANIEL DE FOE: To the previous notice I wish to add a few lines. "The Life and Strange Surprizing Adventures of Robinson Crusoe, of York, mariner, &c.," Vol. I., London, Stockdale; with illustrations by Stothard, engraved by Medland, 1790, demy octavo, pp. xii., 389. Printed list of illustrations. Vol. II., pp. v., 456, and advertisements. Life of De Foe by Geo. Chalmers, with De Foe's portrait. Daniel Foe, born about 1663, was son of James Foe, London, a dissenter, and grandson of Daniel Foe, of Elton, Northants. The author of Crusoe died in April, 1731, leaving a widow, Susannah, and two sons and four daughters. The sons were Daniel, of Carolina, and Benjamin. Of the daughters, Hannah and Henrietta were unmarried, Sophia was wife of Henry Baker, and Maria had married a man named Langley. The Langleys, of Hipperholme, were great London carriers, and traders, but whether one married Maria Foe remains undiscovered. About 1713 De Foe wrote, "After this I was a long time absent in the North of England." Chalmers states—"The place of his retreat is now known to have been Halifax," and Mr. Watson's statement that Jure Divino was written at Halifax must be incorrect for it was first published in 1706, and that he is equally mistaken in mentioning an improper use of the Selkirk adventures. The Alexander Selkirk story appeared in 1712, when Captain Woodes Rogers published his Voyages narrating the discovery of Selkirk in February, 1709, at Juan Fernandez, where he had been isolat-

ed. The Captain's record intimates that Selkirk had no pen, ink, paper, and had made no journal. Ringrose's account of Captain Sharp's Voyages refers to the same incident; and Dampier had discovered a Mosquito Indian on the same island. As "Robinson Crusoe" was not issued until April, 1719, and the second part until August, 1719, and the third part, "Serious Reflections," in August, 1720, De Foe had kept his manuscript of the first part about four or five years (if written in Halifax,) before printing it. This is exceedingly likely; first, because of his persecution, and secondly, because of his poverty. Moreover, it would be almost miraculous to find a man of De Foe's temperament calmly resting at Halifax, and we have nothing else to fill up his time, besides four bantering pamphlets. He says "Observing here," that is, in his northern retreat, "the insolence of the Jacobite party, and how they insinuated the Pretender's rights into the common people, I set pen to paper again by writing 'A Seasonable Caution' and to open the eyes of the poor ignorant country people, I gave away this all over the Kingdom." The other pamphlets were "What if the Pretender should come?" "Reasons against the Succession of the House of Hanover," "What if the Queen should die?" Thus whilst Halifax must relinquish, in all probability "Jure Divino," we may add four pamphlets. The Old Pretender came in 1715.

THOMAS DELONEY cannot be claimed as a Halifax writer, but the following book by him gives some notices of Halifax Gibbett: "Thomas, of Reading, or the Sixe Worthie Yeomen of the West, now the sixth time corrected and enlarged. By T.D., London, printed by Eliza Aldde for Robert Bird, 1632, 126 pages. (One of the Yeomen was Hodgekins, of Halifax. I have the reprint, issued also in large paper.

W. M. WINN is credited with the authorship of *Halifaxiana* or *Rescued Blossoms*, containing Original Anecdotes, &c., illuminated with a Learned Exordium. Halifax, 1805. A copy is in Halifax Free Library.

MICHAEL H. RANKIN, of Halifax, wrote: *Challenge of Barletta: a Tale of Chivalry by the Marquis D'Azeglio*. From the Italian by M.H.R. London, 1837.

SARAH DUCKETT WILSON: *The Knights of the Golden Key, and other Stories*. London, n.d. I am told this lady was connected with Halifax, either as resident or by birth. S.S.—*The Lottery of Death. A Russian Tale of Passion and Intrigue*. London, c. 1890. A copy is in Halifax Free Library. The author is given as a local writer.

EDWARD SLOANE: *Essays, Tales and Sketches*. Halifax, Leyland and Son, Corn Market, 1819, 168 pages, 8vo.

REV. JAMES WHALLEY, Curate of Cross-stone, Todmorden, was author of "The Wild Moor: a Tale founded on Fact," with preface by the Rev. Whiteley Mallinson, M.A., Incumbent of Cross-stone, and late Fellow of Magd. Coll., Camb. Leeds printed, 1869; small octavo, pages 104. This is a very scarce yet modern book, dealing with the moorland between Heptonstall and Haworth. Mr. Whalley was a native, and duly appreciated the interesting associations of Haworth. The Brontes, Grimshaw, Oxenhope Church, Charity Sermons, Snow Storms, Astrology, Patronymics, Crow Hill Bog eruption, and Folk Lore; other subjects as well, all of which are fascinating to the Bronte student are here briefly dwelt upon. It was issued in cloth as well as in paper covers. I have one of each.

From the HALIFAX PRESS, amongst other tales, there have been issued—

Peter Parley's Forget-me-not; Tales for Leisure Hours. Halifax, no date, 12mo.

Miss Mitford's Juvenile Tales; 1861, 32mo.

Oliver Goldsmith's Vicar of Wakefield, 1850. Little Dudley, a story for Children, by C.G.E., Halifax, 1868.

Juvenile Tales, Halifax, Milner, 1851, 459 pages, 32mo., was written by Edmund Riley, assistant schoolmaster to Mr. Hinchcliffe, Horton Green. He died unmarried and in poverty.

MRS. JOHN HAGGARD, eldest daughter of Mr. Fairless Barber, of Castle Hill, Rastrick, has written "The Tanjeena Tree," and other works of fiction. His youngest daughter, who died in 1901, wrote "The Road-Mender," "The Gathering of Brother Hilarius," and "The Grey Brethren" under the nom-de-plume of Michael Fairless. Miss Barber and her sister were born at Castle Hill, Rastrick.

(SAMUEL DRAKE ROBERTS,) Wyke, Gomersall, Brighouse, 1905:—

"The Yorkshire Cousins," by Stephen Wyke. London, 1896, octavo, pages viii., 448. The plot is partly laid near Llanidloes in Montgomeryshire. In 1863, when a young man, he published Stansfield, a Tragedy, mentioned previously in the list of poets.

MISS R. M. KETTLE, of Parkstone, Dorset, authoress of many novels, has been an occasional Halifax visitor.

"The Mistress of Langdale Hall: a Romance of the West Riding." By Rosa Mackenzie Kettle. London, 1872, octavo, pages iii., 336. The frontispiece represents Shibden Hall ("Langdale Hall"), by Clara Mackenzie Kettle. The Vignette on the title gives "Hazledon Crag from a drawing by the Author." The dedication to John Lister, Esq., of Shibden Hall, in memory of happy summers spent under his roof, is dated from Heathside,

(Dorset), January, 1872. The whole story centres at Shibden Hall.

"Hillesden on the Moors. A Romance of the West Riding. By Rosa Mackenzie Kettle, author of *The Mistress of Langdale Hall*, *Smugglers and Foresters*, *Lewell Pastures*, *Over the Furze*, *Under the Grand Old Hills*, *My Home in the Shires*. Author's edition, 1877, octavo, pages iii., 331. This is a Halifax and Calderdale story.

"The Carding-Mill Valley. A Romance of the Shropshire Highlands. By Rosa Mackenzie Kettle," author of *The Falls of the Loder*, *Lord Maskelyne's Daughter*, *Fabian's Tower*, *The Wreckers*, *Memorials of Charles Boner*, *Earl's Cedars*, *Sea and the Moor*, *Ranger's Lodge*, *La Belle Marie*, &c. Author's edition, 1882, pages iii., 364.

"Christmas Berries and Summer Roses," has been noticed in our poets' section. She has also published "Light on the Sandhills, Oaks of Fairholme, Coastguard Station, Autumn Leaves." At this time she resided at Callandar, N.B. Only three of the volumes are connected with Halifax, namely, *Langdale Hall*, *Hillesden*, and *Christmas Berries* (partly written at Shibden Hall).

JOHN WRIGGLESWORTH; "Hubert Cloudesley."

"Idyls of Yorkshire, by Hubert Cloudesley, Author of *Passing Thoughts*, the *Sweetest Maid in Glowton*, *Grass from a Yorkshire Village*, *Adventures of a Remarkable Twain*, &c." Elland, Henry Watson, Limited, Southgate; no date, pages iv., 292, octavo. The preface is signed by Wrigglesworth, Greetland. The book comprises ten stories, large type, good paper.

"The Sweetest Maid in Glowton. A Yorkshire Story by John Wrigglesworth, 'Hubert Cloudesley'," author of "*Passing Thoughts*," "*Sketches from Real Life*," "*In the Gate near Death*." Halifax, "Guardian" Office, 180 pages small octavo; 1894 on the cover. See the poets' section respecting the author, a working man of Greetland, now deceased.

"*Passing Thoughts of a Working Man*," was out of print in 1894; but the author promised to find me a copy. He was evidently unable to do so, and the next news I had respecting him was an account of his death.

MR. J. RAMSDEN, a Greetland young man, has issued a book in answer to Dr. W. Wright's *Brontes in Ireland*.

"The Bronte Homeland or Misrepresentations Rectified, by J. Ramsden," 168 pages, not including nine illustrations.

JOSEPH S. FLETCHER, "A Son of the Soil," was born at Halifax in 1863.

"The Wonderful Wapentake; illustrated by J. Ayton Symington. London, 1895, octavo, pages xi., 251. Frontispiece, Wentbridge.

The wapentake is that of Osgoldcross, or Pontefract district. The sketches are selections from the "*Leeds Mercury*," written under the pseudonym "A Son of the Soil." The eighteen etchings are specially good. "The Remarkable Adventure of Walter Trehawney, Parish Prentice of Plymouth, in the year of the Great Armada." Re-told by J. S. Fletcher, author of *When Charles the First was King; Through Storm and Stress*, &c. Frontispiece by W. S. Stacey. Edinburgh, 1894, 216 pages.

Picturesque Yorkshire, 3 volumes, was issued in numbers, and afterwards in volumes. The illustrations are the best part of the work; the rest is gazetteer clippings. He has issued poetical and other works.

JOHN HARTLEY.—"Yorkshire Puddin, a collection of the most popular Dialect Stories from the pen of John Hartley," author of *Yorkshire Ditties*, *Clock Almanack*, *Seets i' Lundun*, &c.; Wakefield, Wm. Nicholson and Sons, no date, but dedication gives Christmas, 1876, pages 379, octavo; portrait frontispiece. Most of the pieces are in good Halifax dialect.

"Many a Slip. A Domestic Romance." Wakefield, Nicholsons. Dedication to "Rt. Hon. James Stansfield, M.P. for my native town," is dated London, January 1, 1878; pages 313 octavo, coloured frontispiece.

"A Rolling Stone, a Tale of Wrongs and Revenge." Wakefield, Nicholson. Dedication to his wife, October, 1878; pages 306, octavo, coloured frontispiece.

"Seets i' Blackpool, Fleetwood, Lytham, and Southport, as seen bi Sammywell Grimes an' his wife Mally." Wakefield, Nicholsons, small octavo, pages 124.

"Seets i' Paris. Sammywell Grimes' trip with his old chum Billy Baccus, his opinion o' th' French, and th' French opinion o' th' exhibition he made ov hissen." Wakefield, Nicholsons, small octavo, 137 pages; dedication to John Stansfield, Esq., Halifax, Novr., 1878.

"Seets i' Lundun: a Yorkshireman's Ten Days' Trip."

"Grime's Trip to America. Ten Letters from Sammywell to John Jones Smith." Wakefield, Nicholsons, small octavo, 121 pages. Dated, Bradford, 1877.

"Yorkshire Ditties." First series; also second series; see our poetical section.

"A Sheaf from the Moorland: A Collection of Original Poems." See poetical section.

Yorkshire Tales: Amusing Sketches of Yorkshire Life. First series, also second series.

I gave a sketch, portrait, and bibliography of Hartley in the "Yorkshire Bibliographer."

CV.—BIOGRAPHICAL NOTICES.

BENJAMIN WILSON, Salterhebble:

"The Struggles of an Old Chartist, what he knows, and the part he has taken in various movements." Contents: Peterloo Massacre, Chartist Leaders, 1839 and '48, Township Affairs, Plug Drawing of 1812, Co-operative Movement, Reform League, 1867 Reform Bill, Halifax Borough and Municipal Elections, &c. Price 3d. Halifax, John Nicholson (W. C. Womersley), 1887, demy octavo, 40 pages. Wilson was born at Skircoat Green in August, 1824. This pamphlet abounds in matters of public interest.

HENRY SUGDEN, J.P.:

"In Memoriam. Ald. Hy. Sugden, J.P.;" Reprinted from the "Brighouse News," October, 1902; octavo, 72 pages, illustrated. Henry Sugden was the fifth son of Thomas Sugden, who established, with several of his sons, the famous firm of Corn Millers bearing their name at Brighouse. He was born February 24, 1837, and died September 30, 1902. He entered early into the business of a cotton goods manufacturer, first at Ripponden, then on his own account at Elland, 1858, and Brighouse, 1865. His public engagements, political, philanthropical, educational, religious, were enough to exhaust an ordinary man, without the cares of a big firm. It was his own persistency that kept him from being Mayor of the new Borough of Brighouse. He served as an Alderman of the Borough and also of the West Riding Council, and was likewise a County Magistrate. The Liberal, Temperance, and Educational organisations equally claimed him as champion.

WILLIAM KERSHAW:

"A Narrative of the Peninsula Veteran, William Kershaw, being a concise and faithful account of the numerous encounters and hair-breadth escapes to which a soldier is exposed in military warfare." Halifax, Wm. Nicholson, Cheapside, 1862, 32 pages, small octavo. Kershaw was born in April, 1788, at Stansfield Mill, Norland.

REV. HARRY SHAW. Author of "A Vision of Advent," &c., see poetical section. Mr. Shaw is a native of Mirfield. "Fragments of Ministry." Halifax, Ashworth and Birkhead, 1899, octavo, pages viii., 118. Twenty-five prose fragments, a souvenir of his four years' ministry in Halifax (Methodist Free Church or New Connexion.)

THOMAS RAWLINSON:

"Justice and Mercy, or Alice the young orphan wanderer reclaimed, by Thomas Rawlinson; author of Halifax Tracts, &c., an affecting narrative, illustrated, in connection with the 'Town Hall, Halifax'; 2d., 1870, no printer's name; 16 pages, small octavo. This is a temperance and religious pamphlet by a

town missionary, of King Cross, January, 1870. There is a rough woodcut of Thomas, Alice, and three policemen.

"An Authentic Report of the Trial of MICHAEL STOCKS, Esq., for wilful and corrupt Perjury at the Yorkshire Lent Assizes, 1815, before Judge Thompson and a Special Jury. Huddersfield, (London printed,) 1815, demy octavo, 16 pages. John Bower and Samuel Holdsworth were the complainants, who stated that in January, 1806, Michael Stocks took away 10,000 tons of coals belonging to their co-partnership, without the knowledge of the complainants, and other encroachments after that date, in Northowram. The result of this long trial was that the jury returned a verdict of NOT GUILTY.

LEYLAND. A Full Report of a Trial for Libel: Browne v. Leyland and others, at York Spring Assizes, April, 1835. Halifax, Leyland and Son, Corn Market, 1835. 123 pages, 8½ x 5½.

CAPT. INGRAM:

Proceedings and Correspondence of the Halifax Troop of West York Volunteer Cavalry previous to the late Court of Inquiry holden at Leeds, October 10 and 11, 1805, on the conduct of Capt. Ingram, to which are added Minutes taken in Court by a Member of the Troop. Halifax, 1805.

ARTHUR OLDFIELD, Rastrick:

A Collection of Testimonies as to the ability of Arthur Oldfield as Overseer and Printers' Manager; 20 pages, oblong 12mo., choicest printing and paper. There is a fine zinc-portrait, with biographical notes of a worthy Rastrick workman who married the sister of Mr. John Samuel Jowett, Brighouse. He was a technical teacher as well as a printer at Leeds, Birmingham, Harrogate, &c., and at Birmingham published a very useful technical handbook,—"A Manual of Typography." I regret I do not know his whereabouts at present.

"The Singular Life and Surprising Adventures of JOSEPH THOMPSON, known by the name of Fiddler Thompson, of Halifax, with an account of the various hardships he endured, the wickedness of common Fiddlers and Fiddling, his practice as a Horse Rider and a Juggler, narrow escape from death, his being a Fiddler on a cruise in a Privateer, his cruelty as a husband, father, &c., and his subsequent conversion and devotedness to God." Wakefield, Nicholson and Son, no date, 32mo., 78 pages. I regret I have not a copy of the original edition, so cannot describe it. "I was born in Halifax," he says. Like Jonathan Saville, he suffered as a Town-Apprentice. His disgusting story was written about 1808, I imagine, and he lived a vicious life from about 1770 to 1786, when he became a Metho-

dist. His mother died in 1795 aged 76. He mentions the sudden deaths of his relatives, including a cousin, Joe Thompson. Fiddler Thompson died March 5, 1812, and was buried in South Parade Chapel Yard, Halifax.

I fail to find in these particulars any substantiation of a book, advertised as a Halifax book as under:—

"Life and Adventures of Joe Thompson—a narrative founded on fact. Written by himself." 2 Vols. New edition. London, 1775, 12mo. A rakish life—refers now and again to his visits to Yorkshire. "Born in the West Riding, where his father was a clergyman." There is nothing of Yorkshire in it, nor of Halifax, though so stated in a Catalogue:—

YORKSHIRE.—Life and Adventures of Joe Thompson, of Halifax, a Narrative founded on Fact; First Edition, with portraits of Joe T. and Miss L. Rich, 2 vols. 12mo. calf, rebound, Fine Copy, Scarce, 14s. 1775.

It is a silly low romance probably printed at Bath or London.

T. SUTCLIFFE, of Burnley, afterwards of Salforth, a descendant of the Sutcliffes of Stansfield, so he stated.

1. *Crusonia, or Truth versus Fiction* elucidated in a history of the Islands of Juan Fernandez by a retired Governor of that Colony. plates, 8vo., Manchester, 1843, very rare.

2. *Pedigree of the Kayes of Woodsome, and Greenhalghs, of Brandlesome.*

3. *The Earthquake of Juan Fernandez in 1835.* Manchester, 1839.

4. *Rise and Progress of Woollen and Cotton Manufactures, Manchester, 1843.* Sutcliffe the adventurer was Grandson of Kaye of Bury, and born in 1790. He lost his possession at the earthquake and came to Manchester. Died in London in poverty in 1849.

GILLMOR:

Diary of the late Richard Hooker Gillmor, Esq., Ensign, 92nd Highlanders. 84 pages, octavo, Farrar, Union Street, Halifax, 1871, 16mo.

SAMUEL BAUME:

Life, Letters and Last Hours of Samuel Baume, late of Halifax, dedicated to Operatives, Keighley, 1853, 12mo.

WILLIAM HANSON:

Life, written by himself (in his 80th year), and revised by a Friend. Halifax, 1883. Copy in Halifax Free Library.

THOMAS CHEETHAM, of Ripponden, *An Account of the Life of*, by Himself, 1825. Bradford, J. M. Jowett, 1870, 33 pages, 12mo.

JOSEPH FARRAR, J.P.: A few events, incidents and experiences in the Life of Joseph Farrar, J.P., of Bradford, written by himself. Printed for private circulation, Bradford, 1889, pages vii., 83. I am indebted to Mr. G. H. Farrar for a copy. There is a

portrait frontispiece, and a folding pedigree which shows the Halifax origin of Mr. Farrar's family, and a page or two about the Farrers of Warley.

SIR FRANCIS CROSSLEY, BART., 24 pages, small octavo, London, Religious Tract Society, Biographical Series, 1028; view of Somerleyton, on the title. Sir Francis was the youngest son of John Crossley, Dean Clough Carpet Mills, and was born October 26, 1817. His brothers were Thomas, Robert, John, and Joseph. In 1852 Frank Crossley became M.P. for Halifax, and passed on to be member for West Yorkshire until 1869, when he stood for the North West Riding. He died January 5, 1872. Concise accounts of his benefactions are given in this pamphlet.

CROSSLEY (Frank, Esq., M.P., afterwards Sir Francis.) published *Canada and the United States; a Lecture delivered in the Odd Fellows' Hall, Halifax, Monday, January 21st, 1856*, Halifax, T. and W. Bicknistle, 22, Northgate, 1856 40 pages 6in. x 4

"SIR TITUS SALT, BARONET: His Life and its Lessons. By Rev. R. Bagnie, Scarborough, with portrait and photographic Illustrations." Scarborough, Theakstone and Co., 1877, octavo, pages xv., 319. The photographs comprise an excellent likeness of Sir Titus, as anyone who knew him will testify; his birthplace at Morley; view of Saltaire; Crow Nest, Lightcliffe; Salt Statue, Bradford; Saltaire Mausoleum. A third edition was reached in 1878. For some years Sir Titus Salt lived at Crow Nest as a tenant; he came back again as owner, and died there. He was emphatically a man of deeds but not words. "Saltaire and its Founder, Sir Titus Salt, Bart." by Abraham Holroyd. Saltaire, 24 pages and paper covers, 1871, 3d. This was the first edition my friend Holroyd issued, but its title was "Life of Sir Titus Salt, Bart., with an Account of Saltaire."

"Saltaire, and its Founder, Sir Titus Salt, Bart." by Abraham Holroyd, 1871. 2nd edition, small octavo, 40 pages, with Gelder's engraving of Sir Titus, as frontispiece. Salt's arms are on the title page. My good friend Holroyd sold me the block portrait.

"Saltaire and its Founder, Sir Titus Salt, Bart." Third edition, Bingley, T. Harrison for Abraham Holroyd, 1873, 91 pages, 12mo., plates—Sir Titus Salt, Saltaire Mills, Saltaire Congregational Church, Higher Schools, Institute.

"The Late Sir Titus Salt, Bart., Founder of Saltaire. A brief resume of His Life and Works; an account of the Funeral, the address given on that occasion, Sir Titus's will, &c., People's edition, tenth thousand. Saltaire, B. Allsop, 1878. Reprinted (mostly) from the "Shipley and Saltaire Times," September 1878, 24 pages octavo. The "Times" report

was also issued in a large broadsheet, January 6, 1877. Mr. Allsop also issued an Album of Saltaire Views, at 6d., a series of the same in photography.

"Sir Titus Salt, Bart.: Life Lessons, by Rev. T. Nicholson, Cleckheaton. Bradford, 16 pages, octavo."

"Sir Titus Salt, Bart.," 24 s 4to., with coloured litho-portrait, January, 1877.

Crow Nest, Lightcliffe: Catalogue of the Contents of the Mansion, to be sold by Auction July (1878), Davis and Shoesmith. (Sir Titus Salt's.) 50 pages quarto.

Sir Titus Salt and George Moore; by James Burnley. The World's Workers series, Cassell and Co., 1891, &c., three editions, small octavo, 66 pages appropriated to Sir Titus, 67—128 to George Moore.

The Rev. B. Wood, Bradford, published a funeral sermon Sir Titus Salt's death, Jan., 1877, 11 pages, crown octavo.

Further notes on Saltaire in Dickens' Bradford Bibliography, pages 130-1, 146, 163, 238.

CVI.—RICHARD OASTLER.

"Sketch of the Life and Opinions of Richard Oastler." Leeds, Joshua Hobson, 1838, 20 pages, double columns, imperial octavo, frontispiece portrait, lithographed by Edward Morton from W.P. Frith's painting with facsimile autograph.

Oastler was born in Leeds, December 20, 1789. He was educated at Fulneck, but his parents were Wesleyans. His father, Robert, being a Wesleyan when young, was driven from home on that account, and lived for many years at Thirsk with his uncle, and both of them were great friends of John Wesley, who often stayed with them. When Robert Oastler died, in July, 1820, Mr. Thomas Thornhill, of Fixby, asked Richard to take his father's place as steward, and he removed to Fixby in January, 1821. He had long been an active politician on the Tory side, and a staunch Churchman, yet he was a reformer, as witness his "Vicarial Tithes," and "Letter to the Archbishop of York." He became a Slave liberationist, a Poor Law Reformer, and Child-Factory Act advocate, along with M. T. Sadler, M.P., many years before settling in Fixby. A libel case brought by Wm. Moore, of Huddersfield, with damages of £1,000, came off with a farthing damages. I have had a similar case myself, before the Lord Chief Justice. Mr. Oastler issued "Letters to the Duke of Wellington," "Facts and Plain Words," "Right of the Poor to Liberty and Life," "Letter to the Agricultural and Industrial Magazine," 1834.

In May, 1838, he was dismissed by Mr. Thornhill for political causes. At this juncture the pamphlet under notice was printed, and I agree with my friend, the late T. T. Empsall, that it is largely autobiographical, though probably written by Joshua Hobson. It is a most capable as also a very rare pamphlet.

"The Fleet Papers, being Letters to Thomas Thornhill, Esq., of Riddlesworth in Norfolk, from Richard Oastler, his prisoner in the Fleet, with occasional communications from Friends. Vol. 1., I have not got.

Vol. II., No. 1, January 1, 1842. Price 2d. "This is New Year's Day. Good Morning to you. A happy new year to you and the Fixby heiress!" So it proceeds; eight pages weekly; printed in London; imperial octavo, each one sent from "The Fleet Prison," and each addressed to Thomas Thornhill, Esq., who must have felt terrible stings.

No. 41, October 8th, 1842 is the last copy I have at hand. The gifts of food, money, books, tobacco, wine, &c., that were sent to him he duly chronicles as his "Rent Roll."

"October 15, a Huddersfield friend sent me a box of preserves. The fruit was grown in Fixby Gardens!"

"October 17 Lord Feversham sent me a hamper of game." He never forgets to rub in the "Rent Roll;" "The Rent Roll" next week.

Fleet Papers are embraced in three or four volumes, January 2, 1841, to September 7, 1844.

"The History of the Factory Movement, or Oastler and his Times, by W. R. Croft," Huddersfield, 1858, small quarto, pages viii., 141 rubricated borders, and beautiful frontispiece portrait, taken from the steel-plate copy that may be occasionally seen in cottages of Halifax district, one of which at each place should adorn the walls of the Halifax and Brighouse Free Libraries. It was about 1830 that Mr. Oastler tackled the question of the Factory Movement, and the cruelty to children, which earned for him the title of the Factory King. John Fielden, M.P., of Todmorden, was a particularly ardent co-worker with Oastler. Fielden issued a pamphlet on "The Curse of the Factory System," 24mo., 1836. On the same subject a very scarce book is entitled, "The History of the Short Time Movement," by "Alfred." (Samuel Kydd).

Mr. Oastler acknowledged a debt of £3,000 to Mr. Thornhill, being the excesses for several years of the Management Fund at Fixby, which being hurriedly demanded Mr. Oastler could not meet, so was committed to the Fleet Prison, December 9, 1840. For a long time Oastler refused to make any compromise, and Thornhill insisted on the debt. A meeting was called at Brighouse, a public subscription raised, and Mr. Oastler was released, and reached Brighouse on Shrove Tuesday, February 20, 1844, when the "Factory

King" had a royal progress to Huddersfield. The Rev. G. S. Bull and Jonathan Schofield, of Rastrick, were amongst the prime-movers. Oastler soon joined Lord Ashley in the Ten Hours Movement, which became Law in June, 1847.

"Richard Oastler's Reply to Richard Cobden's Speech at Leeds, 18th December, 1849." People's Edition, 1850, demy octavo, London, 47 pages, 6d. Dated from Broadstairs, Kent, January 19, 1850. Free Trade is the topic of discussion.

"Convocation: The Church and The People, by Richard Oastler." London, 1860, demy octavo, pages iv., 77. Dated from Conway, April, 1860.

"The Home: The Altar, the Throne, and the Cottage. Edited by Richard Oastler." No. 1, Vol. 1., London, Saturday, May 3rd, 1851, 1d., quarto, 8 pages. Dated from Norwood, Surrey. "The Home" appeared weekly. My set is very incomplete, besides finishing with No. 84, Vol. 3, December 4th, 1852. Vol. 2 began with No. 36, January 3rd, 1852. I think there were eight volumes issued.

Vicarial Tithes, Halifax: a True Statement of Facts and Incidents. By Richard Oastler, Steward to Thomas Thornhill, Esquire, and Delegate for the Township of Fixby. Halifax, P. K. Holden, 1827, demy octavo, 187 pages, 4s. Preface dated Fixby Hall, November 30, 1827. This is a history of the small tithes of Halifax parish. Vicar Coulthurst, who died December 11, 1817, and Vicar Knight, who died January 7, 1827, are highly commended by Oastler. The work is a valuable contribution to local history, and bears considerably upon the after-trials of Mr. Oastler.

Richard Oastler died at Harrogate, August 22nd, 1861, and was buried in Kirkstall Churchyard. I shall never forget the crowd that thronged Huddersfield Parish Church when the Rev. G. S. Bull preached his funeral sermon. A meeting was called at Brighouse to erect a memorial, and the statue in Forster Square, Bradford, was the outcome.

My son, who was lately assistant-professor at Glasgow University, and now fills the Economic chair at Aberdeen, has supplied me with a list of Oastler's pamphlets, but doubts its completeness.

PAMPHLETS, &c., BY RICHARD OASTLER.

Letter to Mr. Holland Hoole. Manchester, 1832.

A few words to the Friends and Enemies of Trades Unions, 1833.

Infant Slavery: Report of a Speech in favour of the Ten Hours' Bill, Preston, 1833.

Facts and Plain Words, Leeds, 1833.

Letter on the New Poor Law Act, August, 1834, 8vo., 4 pp., Bradford.

A well-seasoned Christmas Pie for the "Great Liar of the North," prepared, cooked, &c., Atkinson, Bradford, 34 pp.

Another edition, 23 pp., 8vo., Atkinson, Bradford.

Slavery in Yorkshire, Monstrous Barbarity, 8 pages, 8vo., Atkinson, Bradford, 1835.

More work for the Leeds New Thieftcatchers, Huddersfield, 1836.

A Letter to the Archbishop of York, Huddersfield, 1836.

The Unjust Judge or the "Sign of the Judge's Skin," Leeds, 1836.

The Rejected Letter, Leeds, 1836.

A letter to those Millowners who oppose the Ten Hours' Bill, 1836.

A Letter to the Millowners who are the friends of the Factory Children, 1836.

The New Poor Law,—A Speech, 1837.

Right of the Poor to Liberty and Life,—A Speech, London, 1838.

Reply to Richard Cobden's Speech, London, 1850.

Factory Legislation; a letter on the Special Report of the Executive Committee of the National Association of Factory Occupiers, 16 pages, octavo, London, 1855.

Brougham v. Brougham.

Free Trade—not proven.

Letters to "Leeds Mercury," "Leeds Intelligencer," and "Northern Star," &c.

There is a brief memoir of Oastler in "Men of Leeds," pages 53-59, with a microscopic portrait.

A true and correct report of a most marvellous and interesting meeting (reported lately to have been held in a certain wood) to discuss the Factory Question, and the speeches thereon, 12mo., 1 pp., Wardman, Bradford, no date, about 1833.

A letter to those sleek, pious, Holy, Devout Dissenters, Messrs. Get-all, Keep-all, Grasp-all, Scrape-all, Whip-all, Gull-all, Cheat-all, Cart-all, Work-all, Sneak-all, Lie-well, Swear-well, Scratchem, &c. The Shareholders in the "Bradford Observer" in answer to their attack on Richard Oastler in that paper of July 17th, 1834, &c., &c., 8vo., 34 pp., J. Atkinson, Bradford, 1834.

Tracts, being letters to the Shareholders of the "Bradford Observer," 8vo., J. Atkinson, Bradford, 1834-6.

Eight letters on Reform to the Duke of Wellington, with copious notes on the West Riding, 8vo., 136 pp., Huddersfield, 1835.

Letter to the Viscount Morpeth on the West Riding Nomination Riots, 12mo., 32 pp., London, 1837.

Richard Oastler: A Sermon preached in St. James' Church, Bradford, September 1st, 1861, by the Rev. G. S. Bull, Birmingham, with an Appendix, 12mo., 16 pages, G. F. Sewell, Bradford, 1861.

Sketch of the Life of Richard Oastler, with an account of his funeral obsequies, and the three Funeral Sermons preached on the occasion in Bradford, September, 1861, by the Rev. G. S. Bull, 8vo., 36 pages; Auty, Bradford, 1861.

(Mr. Bull also preached Funeral Sermons at Sheepridge and Huddersfield, perhaps the same as the printed ones.

Other items on the Factory Question include: Report and Resolutions of Deputies from Hand-Loom Worsteds Weavers of Bradford, Leeds, Halifax, &c., 12 pages, 12mo. Bradford, no date.

True and Correct Report of a.....meeting of birds and beasts.....in a certain wood.....to discuss the Factory Question, 44 pages, 8vo., Bradford, not date.

Questions by the Factory Commissioners, 1833, a sheet.

Factory Child's Friend, 1833.

Ten Hours' Bill, was it passed by a Liberal or Tory Government? 20 pages, Bradford.

The Rev. Geo. S. Bull, before going to Birmingham, was incumbent of Bierley, and printed at Bradford several pamphlets on the Factory System, including—The Evils, 1832, 36 pages; The Poor Law Act, 1834, 4 pages; Benefit Societies, 1834, 16 pages; Lecture on Poor Law Act, 1834, 12 pages; Homes of Old England, six verses dedicated to Oastler, sheet printed at Bradford, &c.

CVII.—SOME HISTORICAL BOOKS.

CENSUS OF HIPPERHOLME-CUM-BRIG-HOUSE, April 1801; April, 1811; small folio. This book was 'printed at Jacobs' Office, Halifax,' that is the head lines and rulings. Probably each township in Halifax parish got a copy in which to enter the returns. Each page shows:—Houses: Inhabitants, Inhabited, No. of families, Empty; Persons of all ages: Males, Females, Total; Occupations: Farmers, Traders, Gentry, Total. Every householder's name appears, and sometimes two families are set down for one house. The gentry column is used for wives, children and all, or nearly so, who do not figure as householder. Eighteen names appear on each page. There are 32 pages for the 1801 census, numbering for Brighouse quarter 595 persons, Lightcliffe Chapelry 1480, Coley Chapelry (Hipperholme section) 820, total 2,895.

The 1811 census is entered in the same book, filling 34 pages. Brighouse quarter 900 persons, Hipperholme 2,448, total 3,348. There are thirty more pages unfilled.

There should be similar books in existence for 1821—31—41—51—61—71—81—91—1901; and

every township should have similar sets. Will the District Councillors make thorough searches for these and similar valuable records, and have a list of them printed in their next Council Reports? Also, will they get the Clerks to have a dozen sets of the annual printed Reports bound together, and deposit one at the nearest Free Library. They will find the money spent on this work A VALUABLE INVESTMENT. Mark my words!

CIVIL WAR TRACT:

A Proclamation published through all the Garrisons of the North, &c. The Sentence of War passed upon divers souldiers that Mutinyed at Halifax: 1648.

"A Handbook descriptive of the various Institutions in Haley Hill and Copley, 1865." Halifax, T. and W. Birtwhistle, 6d., pages iv., 109. This is a useful handbook, showing the advantages for literary improvement that Col. Akroyd instituted, along with H. Akroyd Ridgway, B.A., the Rev. C. R. Holmes, M.A., Rev. J. B. Sidgwick, M.A., Dr. J. W. Garlick, and others, and possesses historical value.

'The Order of the Consecration of All Souls' Parochial Burial Ground and of the Laying of the Corner Stone of All Souls' Church, Haley Hill, Halifax, April 25th, 1856. Leeds, T. Harrison, 1856, 20 pages.

COPLEY, Description of St. Stephen's Church; consecrated October 30, 1865. Halifax, R. Leyland and Son, 1865, 16 pages.

COUNTY BOROUGH OF HALIFAX: AKROYD MUSEUM, Art Industries, Archæology and Antiquities, Bankfield. Catalogue of Exhibits, compiled by Arthur Crabtree and J. Whiteley, 1898.

J. W. CLAY, F.S.A.:

Dugdale's Visitation of Yorkshire, with additions. Part vii. Exeter, Pollard, 1905; small folio, pages iii., 253 to 386.

"Olde Eland, being Reminiscences of Elland by LUCY HAMERTON, together with chapters on the Antiquities of Elland, by J. W. Clay, F.S.A., &c. Preface by Ernest Winter, Rector." Illustrated. Elland, W. H. Gledhill, Westgate, 1901, small octavo, pages xv., 188.

The list of Vicars includes:—John Strenger 1459, James Butterfield 1544, Michael Savile 1561, Robert Mylner 1565, Skofield 1566, John Leigh 1577, Richard Worrall 1588, Adam Wright 1592, Costan Mawde 1593 (buried November, 1600), Joshua Smith (possibly deputy) 1596, aged nearly 74, John Thompson 1633, Robert Houldsworth 1651, Abbot (temporary) 1652, Robert Towne c. 1650, R. Walker 1656, Josiah Broadhead 1663 (died at Batley 1685), Peter Ashton, M.A., 1667 (died November, 1698), Richard Petty 1699, Jeremiah Bairstow 1721, (died 1731), George Smith (died 1733), Thomas Alderson, M.A., 1734, William Stackhouse 1746,

Robert Ogden (resigned December 1761), Samuel Ogden (.....), George Burnett, M.A., 1768, Thomas Watson 1793, Christopher Atkinson, M.A., 1802, William Atkinson (his son) 1813, David Meredith 1819, Edward Sandford 1833, Francis Musson 1872, Ernest Winter 1893.

REV. GEO. WALTER ROBINSON, Curate of Elland, was author of a Volume of Sermons. Other curates there of last century were:—The Rev. Alex. Charles Fraser, and Rev. Hugh Stamer, before Mr. Robinson, and after him the Rev. Charles Heath, the Rev. George Langton Beckwith, Rev. Francis Innes Jones, Rev. F. Musson, Rev. J. R. Coghlan, Rev. Robert Rutherford, Rev. R. G. Irving, Rev. A. Barrington Orr, Rev. W. J. Kendle, and thirteen others, 1881-1900. I am not aware that any of these curates, except Mr. Robinson, were authors.

SOWERBY. Letter to the Archbishop of York of the Inhabitants of Sowerby asking that their Township be constituted into a distinct Parish, 1763.

SAMUEL DYER, C.M., Euston Road, London, was formerly an assistant at Mr. Lundy's Academy, Brighouse. I suppose the C.M. means certificated master. The following book was issued at the cost of Mr. Clement Blackburn, Brighouse. "Dialect of the West Riding of Yorkshire": a short history of Leeds and other towns. Brighouse, John Hartley, 1891, small octavo, pages 143. The most curious part of the book is the list of subscribers, a large proportion of the short list being Signors and Signoras in Italy, Portugal, and other foreign parts, with a few Brighouse names sprinkled in. The history of Leeds is a fraud, and the chaff on Lundy's Giessen title, Dr., is one of the hundred curiosities of this unique little book.

EDWARD AKROYD, M.P., Bank Field, Halifax. "The Yorkshire Penny Bank; a Narrative, with an introduction by Edward Akroyd, M.P. Leeds, 1899, pages iii., 73 octavo. Mr. Peter Bent evidently compiled pages 21-73.

"The Present Attitude of Political Parties," by Edward Akroyd, F.S.A. Leeds, 1874, imperial octavo, 83 pages.

"The Church in its Relation to the State and to Nonconformity." A paper read at the Church Congress, Leeds, 1872.

"HALIFAX FLOUR SOCIETY, Limited. Established 1817. Jubilee 1897." The inner title gives "May, 1847. Jubilee celebration, May, 1897." Manchester, 1897, large octavo, 110 pages. Numerous portraits and views.

YORKSHIRE AGRICULTURAL SOCIETY'S SHOW; Souvenir of Halifax, 1895.

HALIFAX: What to see, 1897.

THE NEW BUNXTON GUIDE, containing a concise account of the Properties of its Medical Springs. Halifax, printed for the author, (Who was he?) Hall Bank, and sold by Mr. Moore, Post Office, Buxton; no date.

WEST RIDING RIVERS:

To the Sanitary Authorities of Halifax, Huddersfield, Bradford, Leeds, Wakefield, Dewsbury, and other adjacent Towns and Villages now discharging their sewerage into the Rivers Calder and Aire, 1876. Letter by James A. Paskin, M.I.C.E.

"AN ILLUSTRATED HISTORICAL RECORD of the Reign of Her Majesty Queen Victoria, with a detailed account of the principal Events. Published as a Memento of the Completion of Her Jubilee, June 21st, 1887. 2d, Todmorden, T. Dawson; The inner pages are London printed.

EXCURSION TO MYTHOLMROYD by the Teachers and Elder Scholars of the Kirkgate Wesleyan Sunday School; programme, June 6, 1865, small quarto, seven pages; Bradford, M. Nelson, 1865. I have not seen a copy.

PEOPLE'S PARK. Handbook. Halifax, printed by Birtwhistle for James Lord, 1857, 20 pages.

GEORGE J. HOLYOAKE wrote "The History of Co-operation in Halifax," c. 1868.

EDWARD PARSONS, JUN.

"Histories of St. Bartholomew Day." Halifax, P.K. Holden, 1824, small octavo, pages vii., 113, and page of errata. Dedication to the Nonconformist Ministers of Halifax, dated from Halifax, January 1, 1824. The French massacres occupy the first part and the English persecutions under the Stuarts the second section.

"The Civil, Ecclesiastical, Literary, Commercial and Miscellaneous History of Leeds, Halifax, Huddersfield, Bradford, Wakefield, Dewsbury, Otley and the Manufacturing District of Yorkshire. 2 Vols. demy octavo, 1834, Leeds, F. Hobson; Vol. 2, pages v., 503. Besides other Halifax Notices the History of the Parish occupies pages 279-393 of this volume.

REV. WM. EDENSOR LITTLEWOOD, M.A., Head Master of Hipperholme Grammar School,

"The Essentials of English History, containing a concise History of England, a systematic view of important events, dates, battles, sieges, treaties, institutions, eminent men, &c., for Schools and Students; 7th edition, London, 1881, pages vii., 157; crown octavo.

"Essentials of New Testament Study"; 548 pages, five maps and plans, crown octavo, 7s. 6d.

REV. FREDK. GARD FLEAY, M.A., Head Master of Hipperholme Grammar School, previously at Leeds, and afterwards at Skipton

School, has been mentioned under the poets. Besides an English Grammar and a work on Teaching, he was author of "Shakespeare Manual," 1876, octavo, pages xxiii., 312. "A Chronicle History of the Life and Work of William Shakespeare, player, poet, and play-maker. Two etched illustrations. London, 1886, large octavo, pages viii., 361.

REV. JOHN WATSON, M.A. Further notes respecting the Halifax historian may be useful. He became Rector of Stockport, August 2, 1769, on the death of the Rev. Leigh Richmond, being presented thereto by Sir George Warren, Knt. His first wife was Susanna Allon, of Barnsley. He was considered a noted Whig. Besides a memoir of him in *Earwaker's Cheshire*, there is an interesting account of him by James Crossley in the *Manchester Grammar School Register*. (Chetham Society, I, pp. 12-15.) Mr. Crossley treasured Mr. Watson's velvet cap, and makes the remark, "When Mr. Watson put it on, woe to the profane, whether of his household or not, who intruded! for he strictly held to the patriarchal 'Jus Divinum,' though he rejected the regal." Mr. Crossley had also Dr. Whitaker's annotated copy of Watson's Halifax. Mr. Watson's Halifax manuscript notes for a new edition unfortunately got dispersed. The portrait in his Halifax, by Williams, has below, with other matters, his arms: Argent on a chevron engrailed azure between three martlets sable, three crescents or; for Allon, his first wife, on an escutcheon of pretence, sable a cross potent or. The portrait by Stringer is considered a better one than Williams'. Concerning his publications we may add that the "Moderation" pamphlet, 32 pages, reached a second edition. The "Apology" 41 pages, and "Kings should obey," (pages 43-56) may be seen in the Portico Library, Manchester, (Adlington Tracts, Vol. xxi.). The Letter to the Moravian Church, 42 pages gives criticisms of the absurdities of their early Hymn Book. Besides the Archæological articles, Mr. Earwaker describes the most celebrated of his books, issued in 1782.—"Memoirs of the Ancient Earls of Warren and Surrey, and their descendants to the present time." Warrington, 1782, 2 vols. quarto, full of beautiful illustrations, chiefly heraldic, artistic, including besides vignettes, over fifty plates. The portrait of Mr. Watson, engraved by Basire in 1780, from D. Stringer's painting is given in facsimile in *Earwaker's Cheshire*. A poetical reply to John Byrom, of Manchester, on turning to the east, and bowing to the name of Jesus, was written by Watson for the "Halifax Union Journal," 1760. Gilbert Wakefield (*Life*, I., 162) thought Watson had the best of the dispute.

Mr. Watson published a sermon as under,— "The Necessity of Laws and a proper obedience thereto, enforced in a sermon preached before the Hon. Baron Smyth at the Assize held at Lancaster, March 25, 1764"; Halifax, 1764, small quarto.

Mr. J. G. Nichols, F.S.A., in "The Herald and Genealogist, 1871, states that the "Earls of Warren," 1782, was the third edition, and that the first issue was in 1776, without illustrations, pages vi., 427, and probably only six copies were sent out to friends to annotate and correct. The copy in the Library of the Royal Institution, London, is the only one that has been recorded as in existence. In 1779 a second edition, 15 copies only, sent to antiquarian friends to be annotated, was printed. The late E. P. Shirley, Esq., had one of these. The third and public edition was set up "de novo," 1782.

Mr. Watson intended to publish a Volume of Cheshire History, or History of Stockport Parish. His MSS. were carefully preserved by his descendants. They are described in Mr. Earwaker's *East Cheshire*, p. 399, Vol. I. Mr. E. says "There can be no doubt that Mr. Watson was a most careful and painstaking antiquary. He does not, however, seem to have been possessed of much critical acumen. He was a scholar and a gentleman, clear in his statements, and accurate in all his work, and not carried away by an overwhelming desire to unduly magnify the importance of his labours." The Rev. Gilbert Wakefield, who was for some time his curate at Stockport, having married his niece, says of him:— ("Memoirs of G.W.," 1804, Vol. I. 159-161.) "he was a very lively, conversable, well-informed man, and one of the hardest students I ever knew; his great excellence was his knowledge of Antiquities. He was by no means destitute of poetical fancy, had written some good songs, and was possessed of a most copious collection of bon-mots, facetious stories, and humorous compositions of every kind, both in verse and prose, copied out with uncommon accuracy and neatness."

Mr. W. died at Halifax March 14th 1783, aged 59, his death being thus noticed in Stockport Register: "1783, March, The Rev. John Watson, M.A., Rector of Stockport, was buried the 18th." He left a son by his first wife, a clergyman, who died without issue; and by his second wife one son, the Rev. John Watson, Vicar of Prestbury, who died in April, 1816; and Miss Anne Watson, who died at Macclesfield, April 20, 1855, aged 90.

REV. JOHN WATSON, Junr., M.A., son of the Halifax Historian, born June 12, 1762, matriculated at Oxford from Brasenose College, 17th February, 1781, his father being then

curate of Ripponden. He took his B.A. degree 15th February, 1785, and that of M.A., 29th April, 1788, nearly two years after his presentation to the Vicarage of Prestbury, Cheshire, (June 25, 1786). By his wife Lettice, daughter of the Rev. Hy. Offley Wright, of Mottram, he had two sons, John, a Fellow of Brasenose College, Oxford, and died in 1875, unmarried; and Lawrence, who was killed at St. Sebastian in 1813; and two daughters, Jane, now living, the wife of George Robinson, Esq., and Lettice, now dead, who married a Captain Arden and left issue. He died April 14, 1816, in the 54th year of his age, and was buried at Prestbury on April 23. A Mural tablet on the north side of that church records the interment of himself and wife. His grandfather, Legh Watson, and Rev. Joseph Watson, D.D., of Walbrook, and Hewytt Watson of Dublin, and Edmund Watson of Stockport, were sons of a noted centenarian deer-keeper, John Watson of Lyme, whose life is recorded, p. 308-9, of Earwaker's East Cheshire.

The Rev. John W., junr., held also the Incumbency of Saltersford Chapel in Prestbury from 1801 to 1815.

CVIII.—POLITICAL AND MUNICIPAL LITERATURE.

[THE EARL OF HALIFAX.]

"Some Cautions offered to the Consideration of those who are to chuse Members to serve in the Ensuing Parliament." London, 1695, small quarto, 32 pages.

"The Address of the RT. HON. SIR ROBERT PEELE BART., to the Electors of the Borough of Tamworth. Halifax, Whitley and Booth, 3, Crown Street, 1834, 12 pages.

POLITICAL SATIRE: "Report of the Principal Speeches and Songs at the Great Whig-Radical Banquet, at Halifax, in the Oddfellows' Hall, February 3, 1853. Leeds, Moxon and Walker, 1853, demy octavo, 22 pages, partly in rhyme, on Akroyd, Wood, Crossley.

JOHN SNOWDEN, Halifax:

"Radicalism Vindicated; a paper prepared for Square Road Young Men's Congregational Society, November 13, 1866, being a reply to a paper by Mr. Erskine to the same Society." 1d. Halifax, Simpson and Tiffany, Crossley Street, 1867, 16 pages octavo.

The Liberatorists Unmasked, by an dissenting minister. A Lecture at the Mechanics' Institution, Halifax, March 6, 1874, by the REV. ROBERT CHRISTISON." Leeds, 1874, 26 pages octavo.

HALIFAX BOROUGH ELECTIONS.

"The Poll Book (January 5, 1835.) containing a correct list of all the Electors who polled,

distinguishing the Candidates for whom they voted, checked by the Returning Officer, also the names of the Registered Voters who did not vote together with an Analysis of the Poll. Halifax, Hartley and Walker, 1835, demy octavo, 16 pages.

These Poll Books are of great utility to genealogists. The four Hollands of Slead House, father and three sons, voted for Wood and Protheroe, as did the two Macauleys (of Slead Hall family,) Attorneys, and three Halifax Horsfalls. Wortley was the other candidate.

William Waddington, Gibbet Street, was rejected for saying he could not vote with safety against one of the candidates, and William Jennings did not say for whom he would vote.

"Poll Book," &c., July 25th, 1837. Halifax, Hartley and Walker, 23 pages, octavo; candidates—Protheroe, Wood, Wortley.

"Poll Book," &c., July 29, 1847. Halifax, J. Hartley and Son, Old Market Place, 26 pages, octavo; candidates—Edwards, Wood, Miall, Jones. Seven Horsfalls voted, and gave the votes, 2, 3, 5, 4, respectively. The famous Crossley brothers voted for Miall and Jones.

"Poll Book," &c., July 6, 7, 8, 1852. Halifax, William Nicholson, duodecimo, 24 pages. Candidates, Wood, Crossley, Edwards, Jones.

"Poll Book," &c., January 3, 4, 5, 1853. Wm. Nicholson, printer, 24 pages, duodecimo. Candidates, Wood and Edwards.

"Poll Book," &c., March 27, 28, 1857. Wm. Nicholson, Cheapside, 12 pages, demy octavo. Candidates, Wood, Crossley, Edwards.

In the Free Library at Halifax there are copies of the following pamphlets:

1. Halifax Borough Election, December 11, 1832.
2. The Poll Book containing a correct list of all the Electors who polled, distinguishing the Candidates for whom they voted. Halifax, 1833.
3. Ditto, 1835, 1837, 1852, 1853, 1857.
3. The House John Bull built. Wood and Wortley election squib.
4. Halifax Borough Election, July 25, 1837. The Poll Book, distinguishing the Candidates for whom they voted, names of Voters who did not vote, &c. Halifax, 1837.
5. Copy of the Register of Electors for the Borough of Halifax. Halifax, 1838.
6. West Riding Election: Poll for Two Knights of the Shire, August 3 and 4, 1837. Mark Millbank, High Sheriff; Candidates, Rt. Hon. Geo. Wm. Fredk. Howard (Lord Morpeth), Sir Geo. Strickland, and the Hon. Stuart Wortley. Leeds, 1838, 8vo.
7. Register of the Electors to vote for Members in Parliament for the Borough of Halifax: 1832, 1835, 1838, 1848.

In the same Library are copies of the HALIFAX BURGESS ROLLS, 1852, 1876, 1878, 1882-90, (others since probably.).

Act for the Improvement of the Borough, and for other purposes, and an appendix containing the Principal Acts and parts of Acts now in force within the Borough. Halifax, 1854.

Halifax Corporation Year Books, 1879-1890, (others since probably.)

Report of Medical Officer of Health, with Sanitary Inspector's Report for the Borough, December 31, 1885. Halifax.

Halifax Public Library: Reports, 1883-9. Annual Report, 1891, with Report of the Parks Committee on the Akroyd Museum and Art Gallery. Reports 1892-3. Halifax, 1894. Ditto, 1894-5.

Halifax Public Libraries at Belle Vue, Bankfield, &c. Report September 30, 1895 to September, 1896.

WILLIAM RANGER, Superint. Inspector. Public Health Act: Report to the General Board of Health on a Preliminary Inquiry as to Sewerage, Drainage, and Supply of Water, &c., of the town of Halifax. 1851.

WILLIAM RANGER, ESQ.,
Report to the General Board of Health on a Preliminary Inquiry into the Sewerage, &c., of Northowram and Southowram. London, 1850.

Halifax Poor Law Union.

Statement showing the number and names of Paupers relieved, the amount expended, the balances, &c., for each township for the half-year ending September 29, 1876.

Borough Bye Laws.

Bye Laws passed by the Council of the Borough of Halifax, December, 1849. Halifax, 1850.

Halifax Borough.

Abstract of Accounts. 1886. Corporation Water Bill. Proceedings, 1888.

Halifax Borough.

M.O.H. and Sanitary Inspectors' Reports, 1897.

The Town Clerk's Report on the Halifax Corporation Act, 1898.

County Borough of Halifax.

Report of the Medical Officer of Health, together with the Report of the Sanitary Inspector, December 31, 1892.

Ditto, December 31, 1893.

Borough of Halifax.

Report on the Epidemic of Small Pox in 1892-3, presented to the Health Committee by DANIEL AINLEY, M.R.C.S., L.R.C.P., M.O.H.

Will Borough and District Councillors see that copies of all reports are sent to the Free Libraries, and keep carefully filed and indexed copies at the Offices?

CIX.—"GENERAL BAPTIST" HISTORY.

REV. ADAM TAYLOR (nephew of the Rev. Dan Taylor, Founder of the New General Baptist Denomination.).

The History of the English General Baptists. In Two Parts. Part First, the English General Baptists of the 17th Century. London, 1818, demy octavo, pages xiv., 492 pages. Part Second,—The New Connection of General Baptists. London, 1818, pages viii., 495. The dedication is dated from Shakespear's Walk, (London,) March, 1818.

The Author claims that the General Baptists are a more ancient body than the Particular Baptists. He sketches Foreign Baptists from A.D. 200 to the Reformation, and English Baptists from Augustine to 1600. He next traces General Baptists from John Smyth, 1590, and finishes in volume I., with 1700. In this volume therefore there is very little that concerns Yorkshire. William Pardoe, a General Baptist Minister, dedicated a work to his friends and converts in Worcestershire, Leicestershire, and Yorkshire. He must have been an old man at his death, August, 1692. He extended his preaching excursions into Yorkshire. Other itinerants had also reached Yorkshire, (see Edwards' Gangræna,) and Edwards also mentions anabaptists about Sowerby. Birch's Life of Tillotson confirms this apparently, for "Robert Tillotson is said to have become a baptist soon after the birth of his son John in 1630." Francis Smith, an eminent general baptist in London, published a work in Oliver Cromwell's time, which he dedicated "to all that are called to be saints, especially my dear friends in the West Riding of Yorkshire," and styles them fellow travellers, who had rendered themselves to Christ as their Saviour,—their king to rule them, their priest to make atonement for them, and their prophet to teach them; in a word, their all in all." I more than suspect that we shall discover this FRANCIS SMITH to have been a Yorkshireman, and not unlikely, a Sowerby man, whose name may be found in the Quaker and other recusant lists. He was a London bookseller and publisher, but he had been a regular preacher for twenty years in 1672, though he may not have been a recognised pastor. His name appears on the title of Jeffery's Whole Faith of Man; the Confession of Faith, 1660; the Apology after Venner's insurrection, 1661; and he published before 1660 "Symptoms of Growth and Decay in Godliness, in eighty signs of a living and dying Christian, with the Causes of Decay and Remedies for Recovery." A second edition, enlarged, was issued in 1672, dedicated to Sir Thomas Foster,

and recommended by four Baptist Ministers, Jeffery, Morley, Wright and Monk. In 1680 he published a folio pamphlet, entitled "An Account of the injurious proceedings of Sir George Jeffreys, Knight, late Recorder of London, against Francis Smith, &c." Smith had reprinted, with some observations, an Act of Common Council for restraining the expenses of the Lord Mayor, &c., and the notorious Judge began a series of illegal persecutions against him, despite his acquittal by the jury; but Smith was discharged by proclamation. From 1660 to 1688 he suffered constant persecution for patriotic as well as religious causes, and was often imprisoned, and his books seized to the value of £1,400, including other damages. From 1671 to 1689 he was often imprisoned for religious convictions. In 1689 he had to appeal to White's-Alley Church for relief. He died December 22, 1691, after three years of tranquillity, and was buried at Bunhill Fields, London, the monument, copied in Adam Taylor's History, I. 347, stating that he had been Keeper of the Customs to King William III. This stone was restored by his descendant, Thomas Cox, 1761. The Minute Book of the General Assembly, 1689 to 1728, shews that in 1692, "brother Reeves was authorized to go into Yorkshire to preach the gospel, plant churches, and set those in order that are there." JOHN COX attended the 1692 Assembly as the Yorkshire representative, and some years afterwards was proposed as a candidate for the ministry in Yorkshire, and after some hesitation was approved by the Assembly. Probably he was the same man as John Cox, of York, who in 1701 maintained several strange notions, and pretended himself to be specially commissioned to restore the whole law of Moses, and against whom the Lincolnshire Baptist Association made its protest, 1702. All the Yorkshire societies died out before or about this date so far as can be discovered. The Sheffield Society applied in 1700 for assistance from Lincolnshire Association.

In 1703 MR. EDWARD HOWARD was the Sheffield Minister.

Before turning our attention to the Second Volume of Adam Taylor's History we may state that the two volumes are not only interesting, but they are rare, and sell for 12s. at present. There was a split from the General Assembly in 1697, when the General Association was formed, but neither branch concerns us in Yorkshire, except as bordering on Lincolnshire.

From Vol. 2, we learn that the New Connection of General Baptists was formed in 1770. DAVID TAYLOR, an evangelist employed by Lady Huntingdon, occasionally

itinerated in Yorkshire from about 1741, and his co-worker, Stephen Dixon, joined the Moravians in Yorkshire soon afterwards. Dixon was expelled a year later, and his friend William Kendrick left the Brethren on that account, and both started a Baptist cause at Barton in Leicestershire. The cause in Yorkshire started in 1762 near Halifax. DAN TAYLOR, born 1738, preached his first sermon as a Methodist at Hipperholme in September, 1761, but in June, 1762, he with John Slater, John Parker, William Crossley and a female whose name is not recorded, formed an independent Society at the Nook, Wadsworth, under a tree. In a few weeks the meeting place was fixed at Wadsworth Lanes in a cottage with the chamber floor partly removed, and the place was registered in autumn. During the week-days Taylor conducted a school there. Dan Taylor shortly afterwards adopted the Baptist doctrine, and became a Baptist, being immersed at Gamston in Notts., February, 1763. John Slater had gone with him, but was not baptised until their return to Wadsworth. They had learnt of the existence of some General Baptists in the Midlands, and Taylor attended their annual meeting at Lincoln in May, 1763, and the Wadsworth Society became affiliated therewith. In 1764 they built Birchcliff Chapel. The Yorkshire Society established a kind of Class-Meeting, called Weekly Experience Meetings. In 1770 the Church had sixty-nine members. In 1762 the Rev. W. Thompson, of Hull, began to move his congregation towards General Baptist views, but left in 1763 for Boston in Lincolnshire, the new chapel of which was opened June 24, 1764, when the Rev. Dan Taylor preached thrice. Mr. Taylor published the Memoirs of W. Thompson afterwards. They were the real workers in forming the New Connection at the Meetings at Lincoln, September, 1769, and London, June 7, 1770, when separation from the old association actually took place. Mr. Dan Taylor was chosen the first Chairman, and preached the Sermon. They were called Free Grace General Baptists to distinguish them from the old General Baptists. Dan Taylor's name appears first of nineteen who sign the Declaration of Faith. The Second Association meeting was also held in London, May 22-24, 1771. Next year the London District and the Midlands (with Wadsworth) had separate meetings, but this division weakened the southern section, and many of the societies declined. The northern association met in 1772 at Loughborough, namely seven churches. Mr. Dan Taylor began to train ministers soon after this date, the REV. J. DEACON, of Leicester, 1782, was one of the earliest. In 1772 he was training young men as local preachers,

RICHARD FOLDS, JOHN TAYLOR (Adam's brother), JEREMY INGHAM, who became minister at Maltby in Lincolnshire, 1775, where he remained until his death in 1798, and others. An offshoot from Birchcliffe became established at Shore, and in 1777 a meeting house was opened there by the Taylor brothers. Queenshead Meetings had been established before Shore. The Halifax society in 1783 urged for Mr. Dan Taylor as their minister, and it was eventually agreed to, whilst MR. JOHN SUTCLIFFE became the minister at Birchcliffe, which continued to prosper, and sent an offshoot to Worsthorpe near Burnley in 1776, and Richard Folds became minister, 1780, and removed to Longford in 1789, but left them next year. Early in 1772 John Bairstow, of Queenshead, became a convert, and with Jonathan Scott, promoted preachings at Queenshead Inn in November and December, 1772. The Rev. John Taylor was appointed minister, exchanging every fourth week with his brother at Birchcliffe. The Church was formed in August, 1773, being the second to be established in Yorkshire, and the new Meeting-house opened, September 29th, 1773, the day before the ordination of John Taylor, who removed from Halifax to Queenshead in November, 1774. In 1782 the Halifax Society was formed as an offshoot from Queenshead. In 1785, JONATHAN SCOTT became the minister at Gamston and Retford, where he died July 24, 1794, aged 54; and in 1784 JOSEPH ELLIS, of Queenshead, entered the ministry. In 1793 he was at Halifax, and was labouring there in 1818. The Halifax Society, after cottage preachings from 1772, first met in a hired chamber in Jail Lane in 1775. The Haley Hill Chapel was opened on September 3rd, 1777, by the Taylor brothers. In 1780 J. BATES removed to Haley Hill and became the minister, in addition to conducting a school during the week. We have mentioned him as an author and Independent Minister. He only remained at Haley Hill Chapel for a year. The Halifax Church became separated from the Queenshead one in 1782, and Mr. Dan Taylor was appointed its pastor in October, 1783, but was induced to remove to London in July, 1785. Mr. Dan Taylor composed the Circular Letter, 1772, and also the next one, 1777, and most of those issued annually from the latter date, notably 1779, which gives the nature of the Association. In 1800, MR. JAMES TAYLOR, of Queenshead, younger son of the Rev. John Taylor, who had just finished his training at London Academy, where he was the first student, was chosen minister at Derby. In October, 1807, he removed to Heptonstall Slack. Mr. Sutcliffe, during whose ministry at Birchcliffe the chapel had been enlarged,

1793, died October 4, 1799, aged about fifty. MR. A. BARKER was his successor. Mr. JOHN SPENCER was at that period the minister at Shore. In 1791 JOSEPH BINNS was dismissed from Queenshead to become minister at Gosberton, in Lincolnshire, and about 1795 removed to Bourne. In 1800 dire distress prevailed in Halifax district, and many respectable families had to enter the workhouse. In 1788, the REV. W. BURGESS, of London, succeeded Mr. Dan Taylor at Halifax, but left because of the poverty of the people in April, 1791, to minister at Fleet, in Lincolnshire. In 1785 a cause was established at Longwood, and in 1789, MR. JOHN BOOTH, of Halifax, was called to the ministry there, walking between the two places for fifteen years without a salary. In 1804 his horse fell upon him when going to Leeds on business, and he was kept at home several months, having a broken leg. Meantime the struggling Longwood society dwindled away. Mr. Booth continued with the Halifax society until his death in 1813, at an advanced age. The publications of Mr. Dan Taylor have been already recorded. A blind member at Wadsworth suggested an Academy, and in 1779 Mr. D. Taylor wrote for the public a "Plan," but the Academy was not established until January, 1798, when the Rev. D. Taylor, London, became tutor. RICHARD INGHAM, of Heptonstall Slack, had been sent to the London (Mile End) Academy, and settled at Duffield Chapel in August, 1812. The Birchcliffe minister in January, 1803, having suddenly left the neighbourhood, and his name being struck off the books they chose one of their members, H. HOLLINRAKE, as pastor, but he spent a year at the Academy under Mr. D. Taylor, July, 1794, to 1805, and then returned to Birchcliffe. In 1807, a split at Birchcliffe took place, and thus started the Heptonstall Slack cause at an old meeting-house built by MR. THOMAS GREENWOOD was a century earlier.

After his death it was frequently closed. MR. R. THOMAS for a long time preached there and at Rodhill (Rothwell) End alternately, and the Reverend John Fawcett preached in it until Hebden Bridge Chapel was erected. From Mr. Fawcett's removal to Hebden Bridge to the 1807 split it was seldom used. After the Slack Chapel was built by the General Baptists, the old meeting-house was used by them as a week-day and Sunday School.

MR. JAMES TAYLOR, of Derby, became the first minister at the General Baptist Chapel, Slack, in October, 1807. The new chapel was opened in October, 1808, by his father. Mr. Spencer continued at Shore after 1817. In 1817 the Queenshead cause assisted in

starting a congregation at Apperley Bridge, but no permanent society was established. Mr. Ellis continued at Halifax until after 1817. MR. GEORGE DEAN, a Queenshead member, became minister at Burnley, in place of Mr. Foulks, who turned out to be a very unsuitable pastor. The Shore denomination established an off-shoot at Lidgate.

Mr. Burgess, of Fleet, died December 11, 1813.

Mr. Dan Taylor died November 26, 1816.

	Members.	Estab.
In 1817 Birchcliff had	199	1763
Heptonstall Slack	177	1807
Shore	36	1795
Queenshead	142	1773
Halifax	71	1782
Burnley	25	1780
Lidgate	11	1816
Stayleybridge... ..	80	1808

Total, Northern district 741

In 1802, after the failure of Mr. Dan. Taylor's "General Baptist Magazine," the London Association requested the REV. ADAM TAYLOR to publish "The General Baptist Repository." It appeared half-yearly until 1810 when quarterly issues commenced.

"The General Baptist Repository: comprehending Biographical and Historical Memoirs, Youths' Museum, Essays, Thoughts on Select Passages of Scripture, Anecdotes, Queries and Solutions, Correspondence, Extracts, Deaths, Missionary and Religious Intelligence, Original Poetry and a Register of General Baptist Occurrences, including Ordinations, &c..... published at the request of the New Connection of General Baptists by Adam Taylor. Vol. II., London, [1808.] pages iv., 296, small octavo. Besides many references to the Rev. Dan Taylor and the Rev. John Taylor there is a history of Queenshead General Baptist congregation, from 1772.

There was no village at Queenshead when the Baptists started there. Besides the Queen's Head Inn, and an older house near it that had been the inn, there were only a few scattered cottages, and the nearest village was two miles away. John Taylor and John Bairstow, converts to Dan Taylor, Baptist minister at Wadsworth, were the originators. After one Sunday at John Bairstow's, Hazlehurst, the next meeting was at the old house near the Queen's Head, John Taylor taking three Sundays there and one at Wadsworth in exchange with his brother the Wadsworth minister. The new congregation built for themselves a chapel adjoining the Queen's Head, commencing to prepare the ground by boon labour Easter Monday, April 12, 1773. Mr. Dan Taylor begged about £60 outside the

district, and they mustered £20. The chapel was opened September 29, 1773, and next day Mr. John Taylor was ordained minister. He had resided at Halifax until his ordination. A branch was sent off to form a new church at Haley Hill, Halifax, in 1782, and Joseph Ellis, one of the Queenshead members, became its first minister. Another member, Joseph Binns, in 1789 became minister at Gosherton, and later at Bourne. Mr. J. Scott had become a minister before these, proceeding to Retford and Gamston, but died before 1809. John Bates left the Baptist ministry to become Independent Minister. James Taylor was ordained in 1804 over the Baptist Church at Derby, George Andrew and George Dean were ministers locally. A portrait of the Rev. Dan Taylor, a prolific local author, appeared in the Gospel Magazine, and a larger one was announced in the G.B. Repository, 1808.

CX.—PARTICULAR BAPTIST HISTORY.

"MEMOIRS of the late WILLIAM CRABTREE, First Pastor of the Baptist Church at Bradford, to which is added a Sermon at the Ordination of the Rev. Joshua Wood, of Halifax, August 6, 1760. By Isaac Mann. Bradford, T. Inkersley, 1815, 120 pages, 12mo. The preface is dated Shipley, August, 1815. One of my copies has a portrait of Mr. Crabtree by Topham of Leeds, from the painting in possession of Mrs. L. Barraclough. William Crabtree was born in Wadsworth township, December 3rd, 1720, and lost both parents when an infant. He became a shalloon weaver. Like most of the biographies that concern that period we have dark pictures of the social and religious condition of the parish. Under Grimshaw's sermons at Haworth, he became a changed man, and attended Wainsgate Baptist Chapel, where MR. RICHARD SMITH, one of their number, became pastor in June, 1750, and Crabtree became Deacon, with Abraham Ashworth. The Rev. Alvery Jackson, of Barnoldswick, and the Rev. Henry Clayton, of Heaton and Salendine Nook, were the ministers at Mr. Smith's ordination. The Rev. James Hartley, of Haworth, had attended Mr. Smith's ministry some years before 1750. In 1753 Mr. Crabtree was invited to become the first pastor of the Baptist Church, Bradford, and the Church was formed in December. John Fawcett, afterwards D.D., joined the Bradford Church in 1758, and succeeded Mr. Smith at Wainsgate in 1763. Mr. Crabtree preached the ordination sermon printed with the memoir when, on August 6th, 1760, the REV. JOSHUA WOOD succeeded the REV. CHARLES BAM-

FORD at Halifax. Mr. Bamford afterwards ministered at Okenshaw (Blackburn), Accrington, and "Powl Moor," Scammondon. Some of the Halifax members became Sandemanians, whereupon Mr. Wood removed to Salendine Nook. Mr. Crabtree assisted at the ordinations of Mr. Colbeck Sugden at Cowling Hill, and Mr. Wilbraham at Bridlington, in 1760, Mr. Fawcett at Wainsgate in 1764, John Dracup at Bingley in 1768, John Beaton at Sutton in 1769, John Hindle at Halifax in 1777, and in establishing churches at Leeds, Farsley, &c., 1765, and sent out two ministers from his Bradford congregation, William Rowe, of Farsley, and William Shaw, of Collingham. Mr. Crabtree died February 14, 1811. He was author of a funeral sermon on the death of the Rev. James Hartley, Haworth, and a sermon at the opening of Mr. Price's chapel, Leeds, January, 1789. He had also officiated at the following ordinations.—David Kinghorn, Bishop Burton, 1771; William Rowe, Sutton, 1771; John Bowser, Sunderland, 1777, and Shipley, 1782; Mr. Law, Wainsgate, 1779; Isaac Slee, Haworth 1781; Thomas Langdon, Leeds, 1782; Thomas Mellor, Wainsgate, 1784; and several others.

WILLIAM CRABTREE published "The Prosperity of a Gospel Church considered in a Sermon delivered at the Ebenezer Chapel, Leeds, January 14, 1789." Bradford, for the author by George Nicholson; 6d., demy octavo, 42 pages. Preface dated Bradford, February 14, 1789. Lately published by the same author, "The Christian Minister's Farewell to his Flock, a Sermon occasioned by the Death of the Rev. James Hartley, late of Haworth." The full title of the book is "The Reign of Death, a Poem occasioned by the Decease of the Rev. James Hartley, late of Haworth, by John Fawcett; with a Funeral Sermon on the same occasion by WILLIAM CRABTREE." Leeds, C. Wright and Son, for the authors, 1780, 1s., octavo, 104 pages. Crabtree's Sermon is entitled "The Christian Minister's Farewell to his Flock, and occupies pages 39-100.

The Principles and Prospects of a Servant of Christ. A Sermon delivered at the Funeral of the late REV. JOHN SUTCLIFFE, A.M., of Olney, on June 28th, 1814, with a brief memoir of the deceased; by Andrew Fuller, 48 pages, 1s. 6d.

He was born near Halifax on the 9th of August, 1752, O.S., and when about seventeen he became a decided Christian under the Rev. John Fawcett, joining the church in May, 1769. In 1772 he entered Bristol Academy, and in 1775 became minister at the Baptist Chapel, Olney. He was a great force in the Baptist Church, both at home and in the mission world. He had a great thirst for reading, which not only led him to accumulate one of the best libraries in the country (theologically, that is),

but to endeavour to draw his people into a habit of reading. His library he presented to the Baptist College, Bradford, and I can speak of the rarity and numbers of its books, folio, quarto and octavo. There is scarcely another like it out of London. His friendship with John Newton and Cowper the poet give special interest to the life of this local worthy. He died June 22nd, 1814. Mr. Fuller's biographical summary gives him a most excellent character. ("New Evang. Mag.," 1815.) The Revs. John Sutcliffe (Olney) and Andrew Fuller (Kettering), published Two Discourses at the Northamptonshire Association, 1791, 12mo., 30 pages.

"A Brief History of the BAPTIST CHURCH, HEBDEN BRIDGE, Yorkshire; with Addresses given at the Centenary Services, held November 20, 1877. London, 1878, 12mo., pages iii., 94; frontispiece portrait of the Rev. Dr. John Fawcett, from the engraving in Fawcett's Bible; issued in boards and in cloth. The addresses are by the Revs. Chas. Williams, W. H. Ibberson, Dr. Stock, W. Medley, M.A., Jas. Dann, and E. Parker, and Mr. J. S. Wright, of Birmingham.

HANDBOOK OF BAPTIST CHURCH, RISHWORTH: Church Formed 1803. Ripponden, W. H. Stansfield, printer, 1880. 18 pages, 12mo. This booklet states that in 1800 there was no place of worship in the township. Occasionally a local preacher would hold cottage meetings. A few inhabitants had joined the Baptist Chapel at Steep Lane. In November, 1801, Joseph Shaw, of Salendine Nook, was invited to hold monthly cottage meetings. Within twelve months they became weekly meetings. In the Spring of 1803 the foundation of a new chapel was laid, on land secured in March, 1802. In April, 1803, nine members from Steep Lane, and four newly-baptized converts were formed into a church, at a meeting held in a barn at which four Baptist ministers officiated—Mr. Hyde of Salendine Nook, Mr. Hirst of Bacup, Mr. Hargreaves of Ogden, and Mr. Rigby of Blackley; and by Autumn the chapel was opened. In November, 1806, MR. LUKE ROEBUCK, of Sheffield, became pastor. In 1811 a Sunday School was started, and in December, 1812, Mr. Roebuck resigned. MR. THOMAS MELLOR was minister from 1815 until his death in April, 1852. In 1853 MR. ELY DYSON succeeded, but left in 1862. In 1864, MR. T. R. TAYLOR became minister and left in 1866.

In 1871 MR. W. EDDISON succeeded but only remained until September, 1872. In January, 1874, the REV. J. WILKINSON was elected pastor, and he issued the "Handbook" in 1880. Pages 6-15 give the Declaration of Faith and Church Covenant; 16-18, Order of Services, and hints on conduct of Members, &c.

WILLIAM A. LIVINGSTONE, pastor at

Breareley, has written:—"These Sixty Years: An Historical Account of Breareley Baptist Church and Sunday School, 1845-1905." Mytholmroyd, Waddington and Sons, "News" Office, 50 pages, octavo, 1905.

Dr. John Fawcett took up his residence at Breareley Hall about 1775, but removed to Ewood Hall a few years later, and the Baptist Meetings evidently were transferred also to Ewood. His eldest son Mr. John Fawcett was the chief worker in establishing a preaching place and Sunday School at Mytholmroyd in 1799, but this venture ultimately died away. His second son James Fawcett, grandson of the Doctor, having built Greenfield, he, with Mr. John Hodgson and Mr. John Riley, in 1845 established a Baptist cause again in Breareley. The Revs. John Crook, of Hebden Bridge, and Peter Scott, of Shipley, officiated at the formation of the Church in March, 1846. For seven years there was no settled pastor, but voluntary help was given by two of Mr. James Fawcett's brothers, MR. WILLIAM FAWCETT, who had been pastor at Sutton-in-Craven, and Mr. Stephen Fawcett, a deacon at Hebden Bridge. MR. WILLIAM NICHOLSON, printer and author, Halifax, afterwards minister at Steep Lane, Mr. Wm. Littlewood, schoolmaster, Rochdale, and Dr. F. H. Bowman of Halifax, now of Manchester, often preached at Breareley at that period. In 1853 Mr. James Fawcett died, aged 55. There is a good portrait of him in the pamphlet, as also of his son John C. Fawcett, who died in January, 1904, aged 83. In 1853 the REV. PETER SCOTT, a Scotchman, became the first minister. He had been a student at Horton College four years, minister at Colne twelve years, at Shipley sixteen years, and Sutton six years, and he laboured at Breareley twelve more. In 1865 he resigned, and died in October, 1866, at Steep Lane, at the house of the Rev. Wm. Haigh. In February, 1867, the REV. PHILIP LEWIS, from Rawdon College, settled as minister. A new edifice was opened in 1875, the prime mover being Mr. John Hodgson, whose portrait is given in the booklet. Mr. Lewis resigned in 1882, and removed to Chipping Camden. In July, 1883, the REV. FREDERICK ALLSOP succeeded and remained until May, 1896, when he removed to Northallerton. The REV. R. H. RIGBY, from Aylsham in Norfolk, succeeded Mr. Allsop, but two mill-fires had driven the people elsewhere for work, and in less than three years he left the chapel and the denomination, becoming a medical student at Leeds, and now practices at Pontefract. In 1899, the REV. WM. A. LIVINGSTONE was appointed. The REV. RICHARD HOWARTH, of Heaton, Bradford, was brought up at Breareley.

REV. ISAAC MANN, Baptist Minister, Shipley, Burslem, Maze Pond (London): "Short Discourses on the Lord's Prayer, chiefly designed for the use of Country Villages, by Isaac Mann, with a Recommendatory Preface by Rev. John Fawcett Hebden Bridge, and Rev. W. Steadman, Little Horton Academy." Printed at Hanley, 1814, 145 pages, 12mo. Mr. Mann's introduction is dated from Burslem, and states that the Short Discourses were delivered at Steep Lane Baptist Chapel, Sowerby. The second edition has 151 pages, and the Bradford edition, 1823, 145 pages. His Life of Crabtree has just been mentioned.

"The Triumph of Divine Mercy exemplified in the Life and Death of Mr. Joseph Mann, late of Bridlington, in the East of Yorkshire, to which are added Memoirs of Mrs. Ann Mann, wife of Mr. Joseph Mann." By I. (saac) Mann. Bradford, T. Inkersley, for the Author, 1820, 52 pages, 12mo. The Author, a Baptist minister, dates the preface Shipley, May, 1820. His father, Joseph Mann, was born at Upper Limehouse, in Northowram, March 3, 1784. He was a shalloon weaver like his father William Mann, of that place, a Coley churchwarden. Joseph was brought up by his grandfather Crowther at Plowroyds until twelve years of age, when he returned to his parents until sixteen, and again removed to Mr. Crowther's. Before he was eighteen he became a soldier and served in Ireland above a year. He was half-a-year a labourer in Ireland, but got a chance to work his passage to Whitehaven, and thence trudged to Halifax. After labouring near Pontefract three years, he became a weaver of worsted stuffs at Boynton, near Bridlington, about 1768. After wanderings in Lancashire and Yorkshire he settled at Hunmanby, and married Ann Frankish, March 7, 1769, and joined the Wesleyans in 1781.

The REV. JOSEPH GAWKRODGER, of Bridlington, missioned Hunmanby in the Baptist cause, and Joseph Mann became a convert in May, 1782. He brought up a large family, and lived in comfortable circumstances in his old age. In September, 1819, he removed to his son's residence at Shipley, and died March 16, 1820. Dr. Steadman preached his funeral sermon. Mrs. Ann Mann was born at Hunmanby in 1747, and died December 10, 1816. Their son Isaac Mann, M.A., was also a native of Hunmanby.

I scarcely imagine the following will complete the list of Mr. Isaac Mann's publications:—

"Enquire into Obligations to Missionise, by Dr. Carey, with Life of the Doctor," 12mo., 60 pages.

"Theological Essays on Christian Doctrines of the Holy Scriptures," 12mo., pp. 238, printed

- by Inkersley, Bradford, 1823. There is a list of Subscribers.
- "Achan discovered in the Camp of Israel," (Bradford, 1816,) Inkersley printed an edition at Bradford in 1824, 12mo., 51 pages.
- "Essays on the Atonement of Christ," second edition, 12mo., 204 pages. Inkersley's edition, 1824, has 264 pages.
- "Cottage Piety, or Use of True Religion in Humble Life," 12mo., 153 pages, printed by Inkersley, Bradford, 1825.
- "Christian Baptism considered," 12mo., 40 pages, Bradford, 1825.
- "Importance of Christian Character," 1827, 12mo., 40 pages.
- "Memorials of Christian Friendship," 3rd edition, 12mo., 372 pages.
- "Eminence in Piety essential: a sermon to the Baptist Students, 1829." Preface dated London, 1829; 46 pages, printed the same year by John Vint, Idle.
- "Twelve Lectures on Ecclesiastical History and Nonconformity," octavo, 54 pages.
- "Strictures on Rev. N. T. Heineken's (Bradford) reply to Mr. William Carlisle (Dudley Hill, Bradford), in which is proved the close alliance that exists between Socinianism and Deism," octavo, pages xi., 196. Bradford, T. Inkersley, 1826.
- "Saul's Visit to the Witch of Endor, a Sermon delivered at Shipley, October 11, 1818." The first edition was dated from Crag Cottage, Windhill, September 11, 1814, by Wm. Peel, for gratuitous distribution. The second edition of 3,000 was printed by John Vint at Shipley, 1852, 23 pages, for Wm. Peel.
- Bishop Isaac Mann, of Cork, 1781, was not connected with Yorkshire, I presume.

CXI.—PARTICULAR BAPTISTS' ASSOCIATION.

Nature and Importance of Repentance. The Ministers of the Denomination of Particular Baptists assembled in Association at Hebden Bridge, June 11 and 12, 1794, send greeting to the Several Churches they represent.

"Thoughts on Revival of Religion, by J. Fawcett, M.A.," 24 pages. Halifax, Holden and Dowson, 1802.

"Family Religion. The Ministers of the several Baptist Churches assembled in Association at Bacup, May 31, June 1, 1803, send Christian Salutation to the respective communities at Barnoldswick, Cowling Hill, Gildersome, Halifax, Hebden Bridge, Leeds, Masbro', Rawden, Salendine Nook, Sutton, Wainsgate, (and ten congregations in Lancashire.)" Halifax, Holden and Dowson, 1803, duodecimo, 24 pages.

"The Christian's Love to the Word of God, The Ministers of the several Baptist Churches assembled in Association at Hebden Bridge, May 23 and 24, 1804, send," &c., the same churches with Blackburn omitted. Halifax, Holden and Dowson, 1804, 24 pages. The Northern Education Society was established at this meeting, from which Horton College had its origin.

"The Nature and Importance of Christian Watchfulness. The Ministers of the several Baptist Churches, assembled in Association at Salendine Nook, June 5 and 6, 1805, send," &c. (Rochdale and Sheffield are added.) Rochdale, J. Hartley, 1805, 24 pages.

JOHN FAWCETT, A.M., was author of "The Important Journey from this World to the Next; a Sermon at the Bradford Association (Baptist), June, 1810. Halifax, P. K. Holden, 6d. 32 pages, no date.

"The Profitable Hearing the Word; a Circular Letter addressed to the several Baptist Churches meeting at Barnoldswick, Bradford, Bramley, Cowling Hill, Gildersome, Halifax, Hebden Bridge, Leeds, Masbro', Ogden, Pendle Hill, Rawden, Rushworth, Salendine Nook, Sheffield, Sutton in Craven, Wainsgate, York, and ten in Lancashire: Manchester Association Meeting, June 5 and 6, 1811. Halifax, P. K. Holden, Hall End, demy octavo, 20 pages.

Baptist Association of Lancashire and Yorkshire:—Two Sermons at the Baptist Association Meetings at Hebden Bridge, 1814, by Messrs. Stephens and Steadman. Halifax, Holden, 1814, 46 pages, 8vo., Steadman's Sermon was on the Cross of Christ, 24 pages.

"The Advantages of Union among Brethren: A Sermon preached to the Baptist Association for the Counties of York and Lancaster at Hebden Bridge, May 29th, 1828, by PETER SCOTT." Colne, H. Earnshaw, 1828, demy octavo, 64 pages. "The Author's first attempt at publication," dated Colne, November, 1828. Mr. Scott settled afterwards at Idle, and Brearley near Halifax.

"The Practicability and Advantages of frequent Interchange between the Churches with a view to their general prosperity: The Circular Letter of Yorkshire and Lancashire Association, assembled at Halifax, June 10 and 11, 1829. Colne, H. Earnshaw, 1829, demy octavo, 13 pages.

The Yorkshire Churches in the Association, with their ministers, were,—Barnoldswick (Smith), Bradford two (Steadman, Godwin), Bramley (Coleroff), Cowling Hill (Walton), Earby (Wilkinson), Farsley (Foster), Gildersome (Scarlett), Halifax (Thompson), Heaton (Spooner), Hebden Bridge (Jackson), Horsforth (Yeadon), Keighley (Nichols), Leeds (Ack-

worth), Mashro' (Welsh), Meltham (.....), Rawden (Hughes), Rishworth (Mellor), Salendine Nook (Hyde), Sheffield (Larom), Shipley (Edwards), Steep Lane, Sutton, Wainsgate (Holroyd).

"The History of the Yorkshire and Lancashire Association." The Circular Letter of the West Riding of Yorkshire Association of Baptist Churches assembled in Halifax, May 22nd and 23rd, 1839, maintaining generally the doctrines, &c., &c. Bradford, 1839, 23 pages.

A Centenary Memorial of the Lancashire and Yorkshire Association of Baptist Churches, 1847. Bramley, 80 pages.

"The Circular Letter of the West Riding of Yorkshire Association of Baptist Churches, May 17-19, 1842," printed at Leeds by John Heaton, is not immediately connected with Halifax except that the bulk of the 47 pages are devoted to "A Historical Account of the Churches in the Association," by Mr. Dowson, of Bradford. It is a pity he did not enlarge upon these sketches for he was just the man to give a respectable history of the denomination in Yorkshire. We will give the lists of ministers connected with Halifax up to 1842, as recorded by Mr. Dowson, because the names may suggest the writers of pamphlets not otherwise mentioned in this series, and as there is no Yorkshire Baptist History the approximate dates of the establishment of the Particular Baptists in the Riding may be useful for reference:—

1680, Rawdon, wrongly spelt Rawden many years.

1698 or earlier, Barnoldswick in Craven, claimed now to be the oldest in Yorkshire.

*[1703, Rodhill End, defunct.]

1711, Sutton in Craven.

1743, Salendine Nook, near Huddersfield.

1749, Gildersome.

*1750, Wainsgate, near Heptonstall.

*1751, Steep Lane in Sowerby.

1752, Haworth.

1752, Shipley.

1753, Bradford.

*1755, Halifax.

1756, Cowling Hill, near Kildwick.

1762, Bingley.

1774, Bramley.

1777, Farsley.

*1777, Hebden Bridge.

1779, Leeds.

1822, Long Preston.

1788, Pole Moor, near Slaithwaite.

*1789, Blackley, near Elland.

1789, Rotherham.

1795, Lockwood.

1801, Horsforth.

*1803, Rishworth, near Ripponden.

*1807, Millwood, near Cross-stone.

1808, Idle.

1809, Keighley.

1811, Meltham.

1815, Wakefield.

1819, Earby in Craven.

1819, Ossett.

1820, Chapel Fold, Heckmondwike.

1820, Slack, near Keighley.

1821, Haworth Hall Green.

1822, Crigglestone.

1824, Bradford second.

1824, Mirfield.

1826, Stanningley.

1826, Heaton, rejoined Bradford 1840.

1832, Hunslet.

1835, Golcar.

1836, Cullingworth.

1836, Sheffield second.

Of these forty-three, the seven starred ones come within the Halifax borders. The introduction of cotton manufacturing to Brighouse brought many Baptists from Ripponden district, and they attempted to form a society about 1859, but failed.

The WAINSGATE pastors have been:—Mr. Richard Smith 1750, died 1763; Mr. John Fawcett 1764, left in 1777; Mr. John Law, Mr. George Mellor, Mr. William Wrathall, Mr. John Parker 1790, died 1793, aged 68; Mr. John Brearley 1798, resigned 1799; Mr. Isaac Normington 1800, Mr. Mark Holroyd 1810, resigned in 1835 and removed afterwards to America, Mr. Joseph Garside 1837, removed to Ogden 1839. There was no minister in 1842. The Rev. John Sutcliffe, of Olney, went from this church in 1771, into the ministry.

The Steep Lane pastors have been Mr. Matthew Scott 1751, Mr. John Dracup, a native of Idle, 1761, but removed after seventeen years to Rodhill End, near Hebden Bridge. The Methodists occupied the Steep Lane Chapel at the first, and these ministers were not Baptists. The place must have been carried on apart from Methodism. In 1779 Mr. James Bartle became the pastor, and held the office until 1784, when Mr. Dracup was asked to return, which he did as a Baptist, and remained until his death, May 28, 1795. He published a Hymn Book that is very rare now. The story of Rodhill End Chapel needs to be sought out. Mr. Wm. Wrathall, formerly at Wainsgate, and Mr. John Moss were successively ministers after Mr. Dracup, and in October, 1807, the Rev. Isaac Mann came, being ordained in August, 1809, and removed to Shipley, Burslem, and Maze Pond, London. Mr. Thomas Milnes succeeded at Steep Lane in 1814 and removed to Haslingden in 1823. Next year Mr. Lawrence Shaw came and four

years later left for Malton. Mr. Joseph Shaw followed in 1829 and resigned in 1835. The pastorate was vacant in 1842. The second chapel was erected in 1820.

The Halifax Baptist ministers have been—Mr. Bamford 1755, who had been a member of the Bacup church, and removed in 1766, settling successively at Accrington, Tottlebank, Heyburn, Littleborough, and Pole Moor, 1793, died there September, 1804. In August, 1760, Mr. J. Wood, late an Independent Minister at Wakefield, became the Halifax pastor, and soon after land was secured for a chapel. A score of the members having embraced Sandemanian teaching were expelled, and other disturbances led Mr. Wood to resign. He afterwards settled at Salendine Nook. In 1772 Mr. William Hartley, a Wainsgate member, trained under Mr. Fawcett for a short period, was chosen pastor, but resigned in 1779. He was at Bingley in 1792. Another of Mr. Fawcett's student's followed, namely, Mr. Hindle, a popular preacher but very irritable, who left in 1789, and had several short pastorates after that date. Mr. T. Cherry, from Welington, Somerset, was the next pastor at Halifax, but a discontented section caused him to resign in 1790. Discontent continued until December, 1792, when Mr. Wm. Hartley returned to the office, but left in 1795, and was followed by Mr. Wade, from Accrington, who left in 1799 for Hull. Mr. William Ackroyd, a member of the Hebden Bridge Church, became pastor in 1800, and resigned in January, 1825. He died April 30, 1826. An offshoot at Halifax returned to the parent church when Mr. C. Thompson, a student from Horton, was ordained in August, 1826. He issued a pamphlet,—

Triumphs of the Gospel: A Sermon preached in the Baptist Chapel, Halifax, October 1, 1826, by Charles Thompson, Halifax, 1826.

In January, 1831, Mr. Whitewood succeeded, and a new chapel was opened in September, 1834. Mr. Whitewood was minister in 1842.

The Hebden Bridge ministers have been previously mentioned: Rev. John Fawcett, 1777, died July, 1817. Amongst the ministers he trained were—William Ward, Serampore missionary and author; John Fawcett, junior, who started a pastorate at 17 years of age; William Fawcett, his brother, of Barnoldswick and Sutton, who died at Florence, December 17, 1874, father of William Mitchell Fawcett, barrister; John Foster, of Bristol, essayist; John Sutcliffe, of Olney; W. Ackroyd, of Halifax; John Sutcliffe, of Millwood; Townsend, of Accrington; Joseph White, evangelist at Bradford. For the Mytholmroyd School, Mr. Fawcett wrote the booklet, "John Wise." In 1818 Mr. Abraham Webster, of Pole Moor, succeeded Dr. Fawcett and resigned next year.

He came from Liverpool to Pole Moor in 1808; returned to Pole Moor in 1823, and died in 1828. In 1821 Mr. John Jackson came from Accrington, but left in 1832. In 1831 Mr. John Crook, from Boroughbridge, succeeded to the pastorate and held it in 1842.

The Blackley ministers were—Mr. James Cartledge, the founder of the cause, 1789, who gave his services frequently. Mr. Hindle was the first settled minister. He came from Honley in Staffordshire to Elland and thence to Blackley. After two years he removed to Hull. He was at Halifax in 1789. He was only two years at Blackley, the congregation being much reduced. In 1796 Mr. John Rowland, from Newcastle-upon-Tyne, settled at Blackley and removed to Pershill in March, 1798. Mr. John Rigby, from Bramley followed in May, 1798, and held the post until December, 1839. In 1841 Mr. Joseph Hirst, a member at Pole Moor was chosen, and ordained in April, 1842.

The Rishworth pastors have been—Mr. Luke Roebuck, of Sheffield, January, 1807. In 1815, November, Mr. Thomas Mellor, of the Salendine Nook Church, was chosen and held his post in 1842.

Millwood ministers have been—Mr. John Sutcliffe, the first minister, who held the pastorate till his death. The congregation started with some members of the Inghamite Church at Harley Wood, near Todmorden, who with their minister were expelled on account of holding "Believer's Baptism." Ingham's books will be elsewhere mentioned. The expelled party began to meet at the disused Rodhill End Chapel (built about 1703, as a branch from Rossendale.) Mr. Dracup, who became the pastor in 1772, left after a few years. The ex-Inghamites disposed of the meetinghouse at Rodhill End to the Methodists, and built the Millwood chapel in 1808. In 1816 Mr. John Driver succeeded Mr. Sutcliffe and remained about thirteen years; afterwards settling at Lumb in Rossendale. Mr. Wm. Fawcett, Horton students, and others served the pulpit from 1829 to 1836, when Mr. Templeton followed, but left in 1837 for America. Mr. Baker, of Horton College, accepted the pastorate in 1842.

Other Baptist ministers referred to in this pamphlet who were identified with Halifax parish are—John Parker, a native of Barnoldswick, who succeeded Alvery Jackson, at Barnoldswick, in 1763. Parker died at Wainsgate.

John Dracup in 1768 settled at Bingley, and was ordained but removed soon after to Rochdale.

William Hartley in 1779 was ordained at Bingley, retired at the close of 1790, removing successively to Lockwood, 1795—1804, Newcastle and Stockton; at the latter place he died, aged 82.

William Crabtree, of Bradford, whose works are elsewhere described. He died February 11, 1811, aged 90.

John Sharp had formerly been preacher amongst the Inghamites, but had left them and joined the Halifax Baptists. He was ordained at Farsley in June, 1807, but had been a Baptist preacher some years before. He died at Farsley in September, 1821, aged 78. His son, the Rev. Daniel Sharp, D.D., became a notable Baptist Minister in Boston, U.S.A.

Benjamin Dickinson, from the Halifax Baptist Church, became the first minister of the Rotherham Church, then Independent, but eventually embracing Baptist doctrines, about 1789. It is not unlikely that he was a descendant of the Northowram minister.

Henry Clayton, a Baptist of Rodhill-End, preached for some years at Salendine Nook before the Chapel was established in 1743, when he was chosen pastor, and continued in the office thirty-three years. He died December, 1776.

Isaac Mann, student at Horton, became minister at Burslem, removed to Shipley in August, 1814, Maze Pond in London in October, 1826, where he died.

Peter Scott came from Colne to Shipley in January, 1831, and settled in Halifax parish afterwards.

John Walton, from the Halifax church, became minister at Sutton, and was ordained in 1780 and resigned in 1808 on account of old age.

The West Riding Association was separated from the Lancashire one in 1837 at the Halifax Meeting. In 1838 the first meeting was held at Leeds; Mr. W. Fawcett wrote the Circular Letter. The 1839 meeting was at Halifax, when Mr. Larom wrote the Circular Letter on the History of the two Associations. The 1840 meeting was at Bradford, and the 1841 at Sheffield.

The Rev. Abraham Greenwood, a native of Delph, but elsewhere stated as of Barnoldswick, by Lewis, was a student under the Rev. John Fawcett, Ewood Hall. His mother died at Colne, October 9, 1793, aged 72, as stated in the "Evangelical Magazine." One of her daughters was the wife of the Rev. William Armitage, Independent Minister at Chester. Abraham Greenwood, about 1800, became minister at Bingley, and was succeeded by John Greenwood in 1806. MR. ABRAHAM GREENWOOD was author of a very rare book: "An Affectionate Address to Young People, published with a design of engaging their attention to those subjects which most affect their present and future welfare;" printed and sold at Brearley Hall, near Halifax, 1796, duodecimo, 41 pages, with leaf of advertisement, signed John Fawcett, July, 1796, announcing Miscel-

lanea Sacra, No. 1, monthly at 3d. each, one sheet each time to contain "part of the Works of that eminently pious and persecuted Divine of the last century, the Rev. Oliver Heywood, and in the remaining part will be inserted Original Pieces, &c. The Works of Mr. Heywood are very scarce and yet extremely valuable.....The Editor has in his possession a diary in MS., written by Mr. Heywood's own hand; he is also furnished with many particulars of the Life of this excellent man which he means to communicate to the public." Mr. Fawcett's other books are advertised:—Advice to Youth, 4th edition; Anger, 2nd edition; Parker's Life and Letters; English Exercises, two parts; Cross of Christ, 2d.; Hymns, 1d.; Baptist Catechism, 2d.; Sure Way to be Happy, 1d.

The History of the Baptist Church, Barnoldswick, by the Rev. Evan R. Lewis, 1893, pages xii., 87, demy octavo, printed at Cwmavon, gives interesting particulars of David Crossiey, Alvery Jackson, Abraham Greenwood and John Parker. Abraham Greenwood was born at Barnoldswick, January 21, 1749-50. He became a pupil of Mr. Armitage, Independent Minister at Delph, and for nearly three years under Mr. Fawcett. He married Alvery Jackson's daughter, and became pastor successively at Rochdale, Dudley, Oakham, and Killinholme (Lincolnshire), and was at the last place twenty years. He published also a pamphlet on Baptism, which was also issued in Welsh.

CXII.—MORE BAPTIST LITERATURE.

REV. W. WALTERS:

The Halifax Lectures; third series, No. 7, Martin Luther, a Lecture; in the Odd Fellows' Hall, Halifax, Sunday, February 27, 1859; 1d. Halifax, Wm. Nicholson, Cheapside, 16 pages, octavo.

The Second Series, ten Lectures, 1d. each, or in a volume at 1s., advertised as on sale.

SLEE, of Haworth, who died January 13, 1784, (see "Yorks. Geneal." Vol. II., 285); Memoirs of the late Rev. Isaac Slee, first a presbyter of the English Established Church, and afterwards Pastor of the Baptist Church at Haworth. By Charles Whitfield," 12mo., pages xi., 187. Halifax, 1801.

T. H. HUDSON, late Missionary in the West Indies.

"Christian Socialism, explained and enforced, and compared with Infidel Fellowship, especially as profounded by Robert Owen and his disciples." Halifax, Nicholson and Wilson, 1839, pages iii., 320, small octavo; inscribed to the Baptist Congregation, Queenshead.

Preface dated Queenshead, May, 1839. Some copies bear for the title page, "The Young Man's Defence against Infidelity." A copy in Halifax Free Library bears the date 1841, London.

THE REV. JAMES TAYLOR, nephew of Dan, became minister at the Slack Chapel. He issued a "Brief Supplement to Dr. Watts' Hymn Book." ADAM TAYLOR was of the same family. He published the history of the General Baptists, and Lives of Dan Taylor, John Taylor, and other books. I believe there is a copy of the following item in the Halifax Free Library.

JOHN TAYLOR:

"Memoirs of the Rev. John Taylor, late Pastor of the General Baptist Church at Queenshead, near Halifax, chiefly compiled from a MS. written by himself; by Adam Taylor." London, 1821.

The Christian Religion, an Exposition of its Leading Principles, Practical Requirements, and Experimental Enjoyments; by the REV. DAN TAYLOR, with Life of the Author. 1820.

A Sermon occasioned by the death of Mrs. Elizabeth Taylor, with a short Account of her Life, and Description of her Character, by D. TAYLOR: 82 pages, 1s. 1791. London.

The Cause of National Calamities and the certain means of preventing or removing them; a sermon on i. Sam. xii., 14, by D. Taylor, 40 pages, octavo; 1s.

The Consistent Christian, or Truth, &c., recommended to Professors: Substance of five sermons, corrected, 2nd edition, with appendix; 100 pages, octavo, 1795, 1s. 6d. The sermons were delivered in 1783 at Wadsworth.

A Good Minister of Jesus Christ, a Sermon on the death of Dr. S. Stennett, by DAN TAYLOR, 40 pages, octavo, 6d.

A Letter to the Churches on the Universality of our Saviour's Death; printed at the request of the (Baptist) General Assembly, by D. Taylor, 24 pages, 3d.

Memoirs of the Life, Character, Experience, &c., of the late Rev. Wm. Thompson, of Boston, Lincolnshire, with Discourse occasioned by his death, by Dan Taylor. 12mo.

Letters on the duties of Church Members to each other; 3d.

Nature and Importance of Preparatory Studies prior to entering the Christian Ministry: A Sermon at Loughborough Academy, by D. Taylor; 1s.

Jesus the only begotten Son of God; versus D. Davies; in seven letters by Rev. D. Taylor; 1s. 6d.

(Rev. Dan Taylor died November 26, 1816.)

The Entire Works of the REV. DAN TAYLOR, late pastor of the General Baptist Church, Whitechapel, London, edited by his nephew, Adam Taylor, was announced in the

Evangelical Magazine, October, 1831, as preparing for publication in 2 vols., demy 8vo. Halifax Discussion:—

"The Credibility and Morality of the Four Gospels. The only authorized and verbatim Report of the Five Nights' Discussion at Halifax, between the REV. T. D. MATTHIAS, Baptist Minister; and Iconoclast, Sheffield, Robertshaw, 1860, pages iv., 181, crown octavo. Preface signed by Iconoclast, Sheffield, January, 1860.

THE REV. W. JONES, minister at Hebden Bridge Chapel, had previously been master of a Board School in Bradford. My friend had been trained like myself at the British College, Borough Road, London, and relinquished his school in Bradford for the pastorate of Leeds Road Baptist Chapel, Bradford, whence he passed to Hebden Bridge. In Bradford he wrote—"Education and Temperance; a paper read at a Conference of Teachers, April 7, 1877, eight pages, Bradford Band of Hope Union."

REV. JAMES HARTLEY, Haworth, a Wainsgate convert, was author of—"The Head-stone brought forth; a Sermon occasioned by the Death of Mr. Joseph Greenwood." 1755.

"The Trial of the Two Opinions, tried, &c." 1767.

"The Christian's Triumph over Death and the Grave; a Sermon occasioned by the Decease of Mrs. Beatson," 1744. Further particulars are given in Dr. Fawcett's Life, page 206.

Mr. Hartley's memory is commemorated in a pamphlet previously recorded:

"Poem by John Fawcett, and Funeral Sermon by Wm. Crabtree, on the Decease of Rev. James Hartley." Leeds, 1780, 104 pages.

"Divine Mercy, or the Refuge of Sinners in distress; a discourse at the Funeral of Mrs. Littlewood, Rochdale, May, 1799, by J. FAWCETT, with address by J. Hindle," 50 pages octavo. 1s.

Thoughts on Christian Communion, 2nd edition enlarged; by J. FAWCETT, Junior, 12mo., 60 pages, 6d.

"Shore General Baptist Chapel Centenary, August 11, 1877. A paper by the REV. J. K. CHAPPELLE"; pamphlet. There is a Quaker burial ground, with stones dating from 1663, near the Chapel. The Shore Ministers have been REV. W. NICHOLSON, 1781, REV. J. STANSFIELD, REV. J. SPENCER, 1819, REV. J. MIDGLEY, 1819, REV. W. ROBERTSHAW, 1844, REV. JOSEPH HORSFALL, 1852, REV. T. GILL, 1862, REV. J. MADEN, 1868, REV. J. K. CHAPPELLE, 1876.

Mr. Nicholson's name frequently appears in these papers as an author and publisher.

The Yorkshire Baptist Year Book for 1905 gives us nearly a complete list of the congregations, both General and Particular, within the Halifax Parish boundaries:
Halifax, Pellon Lane, 1755.

„ North Parade, 1774, D. Tait Patterson, 1904.

„ Trinity Road, 1851.

„ Lee Mount, 1892, D. B. Davies, 1899.

„ Pellon, 1903, A. Charlton, 1904.

Hebden Bridge, Birchcliffe, 1763. [The Rev. H. Hollinrake, pastor here, died in January, 1855, aged 79.]

„ Brearley, 1846, W. A. Livingstone, 1899.

„ Heptonstall Slack, 1807, E. G. Thomas, 1903.

„ Hope, 1777, Wm. Jones, 1891.

„ Nazebottom, 1872, (P. R. Monk, removed to Borough Road, London).

„ Wainsgate, 1750, J. Jack, 1901.

Norland, 1864.

Rishworth, 1803.

Sowerby Bridge, 1884, J. Fox, 1896.

Steep Lane, 1779, W. Haigh, 1864.

Todmorden, Roomfield, 1717, H. Briggs, 1871.

„ Wellington Road, 1845, T. Cotes, 1888.

„ Lydgate, 1859, W. L. Stevenson, 1884.

West Vale, 1871, D. R. Lewis, 1895.

Blackley, 1793, R. Briggs, 1874.

Elland Edge 1863, T. R. Lewis, 1897.

Queensbury, 1773, G. Binns, 1900.

Annual Meetings of the Yorkshire Union have been held at Halifax in 1856, 1865, 1875, 1891; at Hebden Bridge, 1850, 1867, 1885; and at Roomfield in 1901. Shore Baptist Chapel, though not in this list, is in Yorkshire.

JOHN SUTCLIFFE was born about four miles from Wainsgate, on the borders of Lancashire. His parents attended Rodhill End Baptist Chapel fortnightly, and the alternate Sunday, when Rodhill End was closed they went to Wainsgate. In 1769, when in his seventeenth year, John joined Wainsgate Baptists. He was then assistant at Dan Taylor's School at Birchcliffe. In 1771 John resided at Straithey Head. Before 1773, he had joined the Bristol College, having walked the 200 miles in about seven days. In October, 1775, he became minister at Olney, after a short term at Trowbridge, and six months at Shrewsbury and six at Birmingham. He died June 22, 1844, having bequeathed his library to Horton Baptist College, Bradford. Another Rev. John Sutcliffe, schoolmaster, Heptonstall, died April, 1876. He had been Baptist minister at Staley Bridge eighteen years before returning to his native place.

MR. JOSHUA WOOD, Baptist Minister at Halifax, was born in October, 1734, became occasional preacher at Shipley, Leeds and Wakefield amongst Congregationalists. He settled as a Baptist at Halifax, and afterwards be-

came co-pastor at Salendine Nook with the Rev. Henry Clayton. For a short time he was minister at Prescott in Devonshire. Mr. Wood died in September, 1794. He was author of an Association letter on Religious Zeal. His sermon at the ordination of Mr. Crabtree appears in Isaac Mann's Life of Crabtree, Bradford, 1815.

Rodhill End (or Rodwell End) and Stone Slack were Baptist preaching places about three miles asunder. THOMAS GREENWOOD was the first pastor and died in 1742. He was succeeded by RICHARD THOMAS, who died in 1772, and the REV. JOHN DRACUP was the third.

HYMNS AND SPIRITUAL SONGS. By John Dracup, Minister of the Gospel at Sowerby. Bolton, printed by B. Jackson, 1787; pages iv., 3-70, 12mo.

There are sixty-four poems in this book, evidently all composed by the Baptist Minister of Sowerby. As the book is exceedingly rare, and sells at 10 shillings, I append a specimen (two verses of six) of his poetical abilities:

O that I could but now lay hold

By faith on Christ my Lord!

O that I now, divinely bold,

Could venture on his Word!

What ails this tim'rous heart of mine?

This heart of unbelief:

If I can all to Him resign,

Why walk I thus in grief.

He was a native of Idle, and brother of Nathaniel Dracup, of Horton, a Methodist pioneer of Bradford. In the Hebden Bridge Almanack, 1875, there is a sketch history of Roddall Hey Independent (afterwards Baptist) Chapel, giving the names of the trustees, May 1st, 1704, and their successors in 1760, and 1776. It was sold to the Wesleyans in 1808.

The Halifax Trinity Road Baptist Church held its Jubilee in 1901. It was formed from Pellon Lane in May, 1851, and held its first meetings at the Assembly Rooms in Woolshops and the Mechanics' Institute in Horton Street. In November, 1851, the ground was bought, and in August, 1852, the stone-laying took place. The REV. WM. WALTERS, of Camberwell, became the first settled pastor in July, 1853. The chapel was opened in August, 1854. In May, 1860, Mr. Walters left, and after a short temporary charge under the REV. T. B. PIKE, the REV. JOHN HORN, of Rochdale, became minister in September, 1860. From May, 1862, the REV. JONATHAN BASTOW, of Madison College, U.S.A., occupied the pulpit for a few months, and the REV. JOSEPH DREW, of Newbury, for eleven months. In November, 1865, the REV. FREDERICK TIMMIS succeeded, but left in February, 1870. The REV. J. H. GORDON had temporary charge for four

months. In the autumn of 1871 the REV. JAMES PARKER came from Salendine Nook, and remained twenty-one years, removing to Ilford in 1892, when the REV. HENRY DAVIS, of Meltham, succeeded, and removed in 1900.

Blackley Baptist Chapel claims its descent from Salendine Nook, where Henry Clayton, a Heptonstall man, was preacher. James Cartledge, one of his hearers, established a chapel at Blackley, near Elland, in 1789, and frequently preached in it until he secured the services of the REV. JOHN HINDLE, an eloquent preacher, who had come from Hanley to Elland, and thence to Blackley. He only remained two years probably owing to his irascible temper. After a vacancy of three years, MR. JOHN ROWLANDS, of Newcastle-upon-Tyne, accepted the position in 1796, and he gave place in May, 1798, to MR. JOHN RIGBY, who established a new church-membership and remained the pastor for forty years, to December 1839. The pastorate was vacant for nearly three years before the REV. JOSEPH HIRST, a Pole Moor Member, accepted an invitation. His ministry extended from April, 1842, to April, 1870. The story from 1870, remains to be recorded. In 1905 the Rev. Roger Briggs unveiled a tablet to the memory of Mr. Cartledge, who died in June, 1793, and of the two long pastorates (1798 to 1780). Another tablet was unveiled bearing the names of Deacons of the Church.

R. INGHAM, Sheffield, and Halifax: "Christian Baptism." Sheffield, 1871, demy 8vo., pages xvi., 652. Part Second, 1868, demy 8vo., 114 pages.

"Abridged Handbook on Christian Baptism," 6d., Sheffield, small octavo, pages vii., 76. 1864.

"The Theology of the Commission on the Subjects of Christian Baptism," demy octavo, pages xii., 116. Preface dated from 25, Aked's Road, Halifax. Sheffield, D. T. Ingham, printer, 1868, 1s. 6d.

CXIII.—HALIFAX PHILOSOPHICAL SOCIETY.

Catalogue of the Wonders of Nature and Art in the Halifax Exhibition for the joint benefit of the Infirmary and General Dispensary, the Literary and Philosophical Society, and the Mechanics' Institution, at the Museum and New Assembly Rooms, Harrison Road, Halifax, 1841. My copy has 48 pages, octavo; H. Martin and R. Leyland and Son.

Catalogue of the Books belonging to the Halifax Subscription Library. Halifax, 1842, 8vo.

Supplement to the Catalogue, December, 1856; 1857.

Catalogue of the Books in the Library of the Halifax Literary and Philosophical Society, 1874.

Supplementary Catalogue, 1875-8.

The foregoing five pamphlets are in the Halifax Free Library.

"Literary and Philosophical Society, Halifax.

Catalogue of Portraits of Old Halifax Worthies; exhibited at the Annual Soiree, Jan. 3, 1867, at the Assembly Rooms, Harrison Road"; demy octavo, 13 pages, R. Leyland and Son. These pages are too precious to be lost, so we append the list of the portraits:—Jonathan Akroyd, d. 1839, aged 66; father of Col. A., M.P.

John Aked, modeller of Old Tristram and Royal Arms in the parish church, painted by himself.

Robert Alexander, M.D., F.S.A., d. 1827, aged 83.

GERVASE ALEXANDER, M.D., author of a "Translation of the Odes of Horace into English Verse," 6d. 1856, aged 83; portrait by Baldwin of London.

Capt. John Alexander, R.N., Cheltenham; medallist for gallantry and wounds, off Toulon; d. 1859, aged 74; portrait by Baldwin, of London.

John Appleyard, Warley, benefactor, d. 1865, aged 89. William, his brother.

Mrs. Armitage, d. 1861, aged 77.

Thomas Atkinson, Boothtown, d. 1865, aged 72

Luigi Balerna, Halifax, died in Como, 1864, aged 64.

Wm. Baldwin, manufacturer, d. 1845, aged 69.

Robert Baldrey, d. 1848, aged 58.

Joshua Bentley, Broad Pavement, d. 1830.

Joseph, his brother, Well Head family, d. 1820, aged 72; by Thomas Binns.

Francis Bland, d. at the age of 73.

Thomas his son d. at the age 69.

Sir Thomas Browne, wrote Religio Medici, c. 1635, at Shibden, photo of portrait at Man-croft, Norwich.

G. Buckstone Browne d. 1839, aged 53; by Horner.

Wm. Brearley, "Billy Curran," a character, d.c. 1830, aged 60, water-colour drawn by Thomas Binns.

Rawdon Briggs, M.P., d. 1857, aged 66.

Thomas Bradley, engineer to Calder Navigation.

John Brierley, local volunteer, 1800, militia 1813, dep. constable Feb. 1815, official 40 years, d. 1863, aged 77.

Henry Ormerod Cadney.

John Caygill, donor of Piece Hall site.

His infant-son in go-cart.

Rev. Joseph Cockin, died 1828.

Mr. and Mrs. Cooke, Warley, Medallions in wax.

Henry William Coulthurst, Vicar, J.P., died 1817.

H. W. Coulthurst, a miniature.

Mrs. Crossley, mother of Sir Francis.

John Craven, d. 1859, aged 57.

- Col. John Hollins Dearden, J.P., d. 1837, aged 60; by T. Binns.
 Rev. J. W. Dew, St. James'.
 John Duckworth, radical, of Probity Lodge.
 Leonard Duncan, d. 1861, aged 77; by R. Drummond.
 Robert Edleston, d. 1865, aged 88; by W. R. Waller, 1847.
 Henry Lees Edwards, father of Sir Henry, d. 1818, aged 72.
 His wife, daughter of Joseph Priestley, White Windows, d. 1852, aged 71.
 John Edwards, Pye Nest, d. 1823, aged 84.
 His wife, d. 1803.
 John Edwards, solicitor, d. 1823, aged 66.
 His wife, d. 1835, aged 73.
 General Sir William Fawcett, K.B., born at Shibden Hall, governor of Chelsea Hospital, died, 1801; by Ward, after Sir Joshua Reynolds.
 Captain John Fourness, Ovenden, d. 1717, aged 50; he fought with Marlborough.
 Samuel Fourness, his father, d. 1687, aged 25.
 Jane, with her son John (Capt.) infant.
 Samuel Farrar, d. 1860, aged 72.
 Tom Farrar, artist, (painted in Dutch style).
 Tom Farrar, artist, painted by himself.
 Isaac Green, Horley Green, d. 1865, aged 70.
 John Hadwen, Kebroyd, d. 1862, aged 57; by Innes.
 John Hadwen, Dean House, d. 1852, aged 78; copy by Innes.
 Wm. Haigh, Joint Stock Bank, d. 1853, aged 53.
 Bernard Hartley, d. 1860; aged 58.
 William Hatton, d. 1857, aged 63. [Methodist author's son I presume.]
 William Hebdon, d. 1838, aged 45.
 Matthew Highley, d. 1866, aged 73; by Innes.
 John Holdsworth (Johnny Holdorth), Shaw Lodge, d. 1857, aged 60.
 James Holroyde, d. 1848, aged 77.
 W. F. Holroyde, d. 1858, aged 59.
 Wm. Fredk. Highley, d. 1857, aged 54, succeeded his father, James Highley, as assistant overseer and Vestry Clerk.
 Thomas Holmes, d. 1848, aged 75; by Binns, 1832.
 His wife, d. 1846, aged 64; by Binns, 1832.
 Rev. John Hope, Southowram, d. 1853, by Thos. Binns. (There are large framed lithographs of Mr. Hope).
 Martha Dou. and coh. Thomas Binns, Rishworth Hall, Bingley, wife of Joshua Horton, Sowerby, died 1694, aged 75, buried at Sowerby.
 Joshua Horton, of Chaderton, her eldest son, died 1708, aged 51, buried at Oldham.
 Mary, his wife, d. 1708, buried at Oldham.
 Martha, his sister, born at Sowerby, 1656.
 John Gill, Rotherham, husband of Martha, last named.
 Thomas, (son of Joshua Horton, Chaderton), born at Chester, 1685, J.P., Governor of Mann, d. March, 1757.
 Sir William Horton, Chaderton, High Sheriff of Lancashire, J.P., Bart., in 1764, d. 1774.
 Susanna, wife, daughter of Francis Watts.
 Joshua Horton, Howroyde, (brother of Sir Wm.), J.P. for Yorks., D.L., d. 1793, aged 73 years. Son of Governor Thos.
 Ann, first wife of Joshua Horton, Howroyde.
 Mary Bethia, second wife.
 Thomas Horton, her son; Lt. Col., J.P., D.L., born 1766; buried at Elland; married the daughter of the Earl of Aberdeen.
 Joshua Thomas Horton, Vicar of Ormskirk, buried there, J.P. for Yorkshire and Lancashire, d. 1815, son of Thomas Horton, Howroyde.
 Samuel Hodgson, born at Halifax, 1757, medallion engraving.
 Rev. Richard Hudson, Hipperholme School. [Framed lithographic engraving.]
 John Hughlings, 30 years Coll. of Excise, d. 1848, aged 82.
 Wm. Huntriss, died 1837, aged 57.
 [Fielden's View of Halifax, c. 1767. Robinson's View of Old Market.]
 Rev. Thomas Harcastle, Bramham, ej. 1662; ancestor of Fredk. Harcastle, Halifax Commercial Bank.
 Jonathan Hall, Elland, d. 1764.
 Mrs. Hall, his wife, by Kneller.
 Wm. Hoyland, junr., d. 1863, aged 71.
 Wm. Heap, d. 1866, aged 84.
 Walter Heath, d. 1859, aged 40.
 James Inglis, M.D., d. 1851, aged 37.
 Jonathan Illingworth, Governor of Old Workhouse, c. 1800.
 Thomas Illingworth, beadle.
 Wm. Irving, Wheatley, d. 1837, aged 79.
 John Ingham, bust by Jones.
 Etienne Jarry, d. 1858, aged 82.
 James Kershaw, Shaw Hill, of Square Chapel, c. 1772.
 William, his son, Clerk of Court of Requests, d. 1841, aged 71; by Thomas Henry Illidge.
 Rev. Titus Knight, of Square Chapel.
 Rev. Samuel Knight, his son, vicar of Halifax.
 M. S. Kenny, M.D., Halifax Infirmary.
 Rev. George Legh, LL.D., Vicar, d. 1775, aged 82; by Byran.
 Roberts Leyland, printer, scientist, d. 1847, aged 63; by Thomas Binns.
 Wm. Henry Leyland, his brother; miniature by Horner, 1806.
 F. A. Leyland, senr., d. 1859, aged 71; painted from a sketch by Baldwin.
 J. B. Leyland (son of R.L.), sculptor, d. 1851, aged 39; by Waller.
 James Lister, Shibden Hall, d. 1826, aged 83.
 Ann Lister, Shibden Hall, d. 1840, aged 49.

- Thomas Lister, clockmaker, d. 1814, aged 69.
 John Mitchell, Ovenden, d. in London.
 Jane Boswen M. his wife, d. 1812, aged 72; by Binns.
 Dr Moulson, Halifax Infirmary, d. 1839.
 Thomas Milne, Warley, d. 1843, aged 87.
 Sarah Milne, Warley, d. 1840, aged 71.
 William Milner, founder of publishing firm of Milner and Sowerby.
 F. H. Nicholson, d. 1861, aged 64.
 Mrs. Nicholson, Old Cook Hotel, d. 1837, aged 55.
 William Norris, d. 1818, aged 65; by Phillips.
 James E. Norris, d. 1842, aged 49; by T. H. Illidge.
 Dr. Nicholl, Halifax, c. 1800.
 Thomas Preston, Greenroyd, d. 1821, aged 70; by Scott.
 Joseph Priestley, J.P., White Windows, d. 1819, aged 80.
 His wife, daughter of Mr. Leah, d. 1820.
 Two bracelet miniatures of her also.
 John Priestley, Triangle and Thorpe House, d. 1801, aged 47.
 Mr. Piercy.
 Thomas Piercy his son, d. 1853, aged 78.
 Dr. Wm. Paley, Halifax Infirmary, and Ripon.
 Lt. Col. Geo. Pollard, J.P., D.L., Proof Engraving.
 Jesse Ramsden, F.R.S., optician, born at Salterhebble in 1735, inventor of astronomical instruments.
 Daniel Ramsden, Mayor, d. 1865, aged 76.
 Wm. Rothwell, Capt. of Halifax Volunteers.
 Wm., his son, d. 1844, aged 73; another in black shade.
 John Riley, J.P., Brearley, d. 1862, aged 51.
 James, his son.
 Richard Ramsden, D.D., Dep. Prof., Trin. Coll. Cambridge, born at Halifax, d. 1831, aged 70.
 Col. Ramsden, his brother, Heath, d. 1851, aged 82.
 Anne, wife of Col., d. 1827, aged 56; miniature by Freeman, of Liverpool.
 Christopher Rawson, Stoney-royd, born 1712.
 Grace, his wife, daughter of Jeremiah Rawson, Cottingley.
 William, their son, born 1750.
 Catherine, their daughter, born 1746.
 John Rawson, Stoney-royd, d. 1815, aged 71.
 Nelly, his wife, d. 1837, aged 84.
 William Rawson, J.P., D.L., d. 1828, aged 78.
 Chrstr. Rawson, J.P., D.L., first Pres. of Lit. and Phil. Soc., d. 1819, aged 72. Another whole length in black profile.
 Wm. Henry Rawson, Haugh End, d. 1865, aged 78; photograph.
 Stansfield Rawson, d. in Cumberland, aged 84, another in black outline.
 Thomas Wm. Rawson, Greenroyd, d. 1864, aged 50; painted by Horner, 1840.
 Jeremiah Rawson, of Shay, d. 1839.
 Thomas Rigge, d. 1716, aged 36.
 John Rhodes, D.L., banker; by R. Kirkpatrick.
 Francis Waterhouse, d. 1859, aged 90.
 Harriet Hayshe Waterhouse, d. 1854, aged 83.
 Samuel Waterhouse, d. 1851, aged 72.
 Ann Prothero Waterhouse, d. 1853, aged 76.
 John Waterhouse, d. 1847, aged 73.
 Sir George Savile, Bt., M.P., engraving after Wilson.
 John Smeaton, F.R.S., Calder Navigation, d. 1792, aged 68; by Brown Bromley.
 Robert Stansfield, Field House, d. 1855, aged 72.
 George Stansfield, Field House, d. 1865, aged 70.
 George Smith, Halifax, d. 1813, aged 46.
 Joshua Smithson, Savile Green, d. 1837.
 Alexr. Suter, Wes. Minister, d. 1846, aged 55.
 Dan Sugden, musician, d. 1846, aged 53; bust by J. B. Leyland.
 Wm. Simpson, Heath, d. 1809, aged 72.
 Joseph Sunderland, Halifax Infirmary, d. 1835.
 Thomas Swale, schoolmaster, d. 1842; water-colour drawing. Any relation to the famous Mathematician and Schoolmaster of Liverpool and Idle?
 John Styring, Crown Street; black shade.
 John Sutcliffe, Silver Street; Lodge Probity.
 Samuel Stead, solicitor.
 Luke Staveley, d. 1835, aged 95; on copper by Sir Joshua Reynolds about 1780.
 Mrs. Staveley, his wife, on copper by Reynolds.
 William, their son, d. 1815; by Foulson at 12 years of age.
 Daniel Stansfield, Hope Hall, grandfather of Judge S., d. 1769, aged 49.
 Samuel Thwaite, Union Bank, d. 1854, aged 52.
 Dr. Tillotson, Archbishop, d. 1694, aged 64.
 Rev. Wm. Turner, junr., M.A., Northgate End Chapel, d. at Halifax, 1853, aged 66; bust.
 Wm. Tongue, Halifax Savings Bank, d. 1853, aged 75; by Joshua Horner.
 John, son of James Waddington, born 1753, drawn by Williams, c. 1760.
 John Waterhouse, d. 1847, aged 73, and his wife, d. 1839, aged 68; seated at a table.
 Chrstr. Ward, Ellen-royd, d. 1835; chalk.
 Rev. John Watson, Coley.
 J. U. Walker, "Halifax Guardian," d. 1864, aged 51.
 John Whiteley, of Whiteley and Sons, d. 1833.
 Joseph Whiteley, J.P., d. 1859, aged 66.
 Charles Whiteley, County Court Treasurer, d. 1857, aged 77.
 Robert Whiteley, his uncle, drowned at Brookfoot, 1803, aged 48; drawn by Sam Farrar.
 Johnny Worral, c. 1759, by Williams.
 Old Ballad Singer, c. 1759, by Williams.
 Samuel Whitewood, born at Newbury in Berks., minister at Halifax, died 1860, aged 66.
 William Walsh, d. 1866, aged 62.
 Abram Wood, Piece Hall Treasurer.
 James Stuart Wortley, M.P.

HALIFAX LITERARY & PHILOSOPHICAL SOCIETY.

Annual Report of the Council and Proceedings for the year ending October, 1877. Halifax, R. Leyland and Son, Corn Market, 1877, demy octavo, 20 pages. Roman cinerary urns, found at Midgley, had been presented to the Museum; Mr. Samuel King, Luddenden had given 1810 botanical specimens; a Jonathan Keighley half-penny, 1666, by Mr. A. Campbell, an emu's egg from South Australia, by myself, and other donations are recorded.

The Fifty-ninth Report of the Council and proceedings, Halifax, 1890, is in the Halifax Free Library, where a complete set ought to be deposited.

Halifax Literary and Philosophical Society. Exhibition of Antique Oak Furniture and other Works of Art in commemoration of the Fiftieth Anniversary of the Foundation of the Society. 1880. Halifax, Whitley and Booth, 6d., square 12mo., 58 pages. Mr. J. Lister's Introductory Remarks on the House Furniture of the old Hall illustrated by the examples produced and suitably arranged as the House Body or Hall, the Parlour and Bed-room, mostly lent by Mr. Lister and Mr. Joshua T. Horton; long settle, oak-tables, chairs, spinning wheels; the portraits of Mr. John Caygill, who gave the ground on which the Piece Hall was built, Miss Jenny Caygill (Lady Ibbetson), Mr. and Mrs. Jonathan Hall; oak chests, tapestry. Amongst the curiosities were,—the gibbet-axe, pillory, manacles; two manuscript short-hand books of sermons, 1662-3, preached by O. Heywood, E. Bentley, Dr. Hooks, &c.; a prescription book of a Halifax Medical Man, 1634. Heraldic Manuscript by John Hanson, of Rastrick Woodhouse, c. 1620 or earlier; Halifax Parish Population, 1701-1801, manuscript; local inventories, mason's contracts, letters, passport, &c.; election circulars, 1726; Rent-roll of Leicester's land, Halifax Parish, 1608; all lent by Mr. Lister except the last which was supplied by the Rev. F. E. Millson. Amongst a large collection of engravings, paintings, &c., were specimens of local artists,—Pease Sykes (water colour drawing of Clough House, Greetland), H. Sykes (Halifax Parish Church, two, Shibden Hall, interior, Barkisland Low Hall), and Henry Sykes' series of Old Houses, (lent by Mr. James W. Davis,) namely Dam Side in Shibden, three, Lined House in Shibden, Hag Stocks, Stancliffe, Scout Hall, Staups Hall, and Shibden Hall, all in Shibden dale; Barkisland Upper Hall; Howroyde, two; High Trees, two, and Sunny Bank in Greetland; Halifax Woodhouse, two; Elland New Hall three; Hullen Edge, two; High Sunderland, Bowers, Crowstone. Mr. Davis also lent the series of Halifax Houses by Mr. John Ley-

land, namely Howroyde, Barkisland, Elland, New Hall, Erringden, Clay House, Crown Street, Muketure Hall, Woolshops, Old Cock Hotel, Swan Coppice, Old Market, Kershaw House, Midgley Broadfold, Brearley Hall, Binroyd, Norland Lower Hall, Boothroyd, Shibden, Halifax, Hollinhey, Bentley Royd, Swift Place, Broadbottom.

CXIV.—INSTITUTIONS AND LITERARY MEN.

HALIFAX SUBSCRIPTION LIBRARY:

Catalogue of the Books. Instituted 1767. Halifax, Whitley and Booth, 1842, demy octavo, 162 pages; my copy is largely interleaved and many additions neatly written thereon. List of Subscribers, 1842, is appended. There are some Halifax books in the list including 'Philosophy of Shakespeare, with Remarks by M. H. Rankin,' 'Pilgrim of the Hebrides, Poems by Rev. C. Hoyle,' "Three Days at Killarney, a Poem by Rev. C. Hoyle."

TODMORDEN has had many literary societies, and, of course, drew its members from the Halifax portion as well as Todmorden township. It had a Book Club from 1798 to 1902, when it was sold by auction. Toadcar Library was formed in 1817 and Crosslee Library a few years later. They were united under the name Harlewood Library, but theological squabbles, after some years' prosperity, killed it. The second Toadcar Library in time was merged in the first Todmorden Mechanics' Institution, established 1863, but declined some years afterwards. The Todmorden Natural History Society was established in 1828; but declined in 1843. Out of the two defunct societies arose the Todmorden Literary and Scientific Society, and this declining, the Athenæum arose for a few years. The Todmorden Botanical Society began in 1852, and a second Mechanics' Institute in December, 1859. The Institute was dissolved in 1872.

Of these there existed in 1885, the Book Club of 1798, the Botanical Society (1852), and the Scientific Association (established 1879). The Todmorden Prosecution Society of 1817 was in existence in 1885. In this year Hebden Bridge had its Mechanics' and Scientific Institution. There were musical societies, of great fluctuations, at both places for more than a century.

The Revs. Dan Taylor and John Fawcett were leaders in a book club long before any of these, as shewn by the Memoirs of each of those worthies.

SOWERBY BRIDGE MECHANICS' INSTITUTE: Catalogue of the Exhibition of Paintings, Curiosities, Models, Apparatus, and Specimens of Natural History at the National School Rooms, Sowerby Bridge, for the bene-

fit of the Mechanics' Institution; with the names of the contributors, October 14, 1839. Halifax, Leyland and Son, Corn Market, 1839, demy octavo, 37 pages. "Third thousand."

Local items include paintings by Joshua Horner; portrait of Rev. J. C. Franks, paintings by T. Farrar, John Murgatroyd,—Illingworth, Samuel Baldwin, portrait of Stephen Hartley, Schoolmaster at Sowerby Bridge before 1800, drawn by Fielding, Drawing in chalk by G. Hedley of a gentleman of Halifax, portrait of an old gentleman by Binns, Alto Relievo in white marble of the head of an African bloodhound, by J. B. Leyland, The Ladye of Kirklees, a sketch in clay suggested by Dearden's Star Seer, by J. B. Leyland; two drawings of stained glass in Elland Church east window, by F. A. Leyland, junr., Model of Halifax Gibbet, Unique astronomical clock made by John Sutcliffe, wax portrait of Madam Moorhouse, Ballad Singer by J. Farrer, Cases of birds lent by Joseph and Samuel Gibson, Henry Clayton, &c., geological specimens by W. H. Rawson, Model of Sowerby Bridge Church, Luke Crossley's sword, 1745, Portrait of John Furness, first iron founder, Sowerby Bridge, South View of Sowerby Bridge Old Church, scientific curiosities by W. H. Rawson, junr.; Ripponden, 1789, by Fielden, portrait of Joseph Sunderland (Coley?) by Binns.

BRIGHOUSE Mechanics' Institution: "Address delivered by the Rev. T. P. Kirkman, M.A., F.R.S., Rector of Croft, near Warrington, on presiding at the Twenty-first Soiree, January 7, 1868" Brighthouse, J. Yates, 1868, for the Committee, 16 pages, octavo. It is mostly on Church Cursing and Priestcraft.

Brighthouse has had a Naturalist Society many years. What publications have been issued I do not know.

Very few second-hand booksellers of Halifax parish (MR. J. TEAL, of Halifax, about 1880 being an exception,) have issued Catalogues of new and second-hand books, although they had a notable precursor in the famous bookbinder, Edwards.

THOMAS EDWARDS, bookseller, Halifax, was a famous man in his day in the book world. Part I.—A CATALOGUE OF A VERY VALUABLE AND SELECT COLLECTION OF BOOKS, in most languages, and every branch of literature, containing now on sale for ready money only, the prices printed in the Catalogue, and marked in the first leaf of every book at Thos. Edwards's, Bookseller, Halifax; price 3s. 1815. The second part will very shortly be published. Demy octavo, pages ii., 1—258, i.; gives 7282 items. Watson's Halifax, gilt edges, with view of Halifax under the gilt, 1775, is priced £3 10s. Whitaker's Craven, 2nd edition, 1812, large paper, £18 18s.;

ordinary size £5 15s. 6d. J. Bolton's Fungusses growing about Halifax, and the British proper Ferns, 5 vols., etched and coloured by the author, since dead; very scarce, bound in Russian, gilt, £14 4s. 6d., Halifax, 1788. De Foe's Robinson Crusoe plates, 1791, 7s. 6d.; two vols., plates, 1790, £4 4s., published by Heron; one vol., 1759, 1s. John Bates' Bible, plates, Halifax, 1804, £3 13s. 6d. Boys' on the Epistles and Gospels, 1638, folio, 8s. Tillotson's Works, folio, portrait, 1707, 15s. Best edition of Tillotson, 3 vols., 1752, £3 3s. 6d. John Fawcett's Bible, 2 vols., 1811, £5 5s. 6d. Boys' On the Epistles and Gospels, octavo, 1615, 3s. 6d. Brown's Religio Medici, portrait, octavo, 1672, 5s.; 1678, 1s. 6d. Bolton on Happiness, 1618, 2s. 6d.; Four last Things, portrait, 1633, 5s. Holdsworth's Angells Inspection, 1650, 3s. Meldrum's Incarnation, 2 vols., 1807, 12s. Nettleton on Virtue, 1729, 2s. 6d.; 1751 edition, 3s. Wilkinson's God's All Sufficiency, 1681, 2s. 6d. Coore's Types and Figures of Christ, 1683, 3s. Hooke's Nonconformist Champion, 1682, 1s. Heywood's Israel's Lamentation, 1683, 1s. Knight's Amyntas and Philetus, 1780, 2s. Several more Halifax books are mentioned, and of the eight thousand volumes in the first catalogue one-third of them are in Latin, French, Italian, Dutch, and bear dates from 1490 to 1814. Edwards must have been a classical scholar as well as one of the largest book dealers in the provinces. It is well known that he was one of the best bookbinders of his age. I am equally surprised with the wealth of the books he accumulated, and the prices, considering the value of money at that time, that they commanded.

FRANCIS BENTLEY, in the time of Oliver Heywood, was an eminent bookseller in Halifax.

SAMUEL BAINES, Holroyd House, Priestley Green, Lightcliffe. "Catalogue of a Magnificent Library, Consisting of upwards of 4000 volumes (I total them to 4526, besides cases of birds, shells, &c.) the genuine property of Mr. S. Baines, Lightcliffe, to be sold by auction by Messrs. Hardwicks and Best, on April 19, 20, 21, 22, 1865, at Holroyd House, Leeds, demy octavo, 39 pages. For the many who knew Mr. Samuel Baines as an enterprising manufacturer and merchant, there were few that knew he was an eminent geologist and bibliophile. The features of the Library consisted of scientific and historical works; philosophy, poetry, biography, voyages, topography, botany, history, geology, ornithology, physiology, Natural philosophy, and art. In addition there were collections of shells, minerals, fossils, birds in glass cases, philosophical apparatus. Mr. Baines came to grief by trusting a man in the Midlands in business matters.

He was the son of John Baines, of Shelf, and a monument to him is to be seen on the north side of Coley Church. Samuel Baines was a generous supporter of the Brighthouse Mechanics' Institute, and gave a large number of book prizes. For the first prize in Arithmetic in 1857 I obtained of his gift,—Ritson's Robin Hood, Chaucer's Canterbury Tales, Burn's Poems, Goldsmith's Plays and Poems. His name is mentioned in James' Bradford as a geologist. I am not aware that he printed anything.

THE REV. GEORGE LEE was born at Elland. He was for a time a tutor at Belper, and afterwards conducted a large day school in Hull, and was minister of the Unitarian Chapel. He was joint-proprietor and at one time editor, of the "Rockingham" newspaper. His zeal in literature and science is lauded by Frost in the literary notice of Hull. He died May 19, 1842, aged 72, and was buried in Holy Trinity Church.

W. DEARDEN, printer, Nottingham, cousin of Wm. Dearden, the local poet. Warley, was editor and publisher of "Dearden's Miscellany." Vols. I. and II. W. Dearden, printer, Nottingham, demy octavo, 1839, pages viii., 792. Besides contributions by Dean Alford, Jas. Montgomery and other famous authors, there are papers by Dearden, the poet. Paper and type are as commendable as the excellence of the contributions.

WILLIAM HELLIWELL does not come under our heading as an author, but if he may not be described as a walking encyclopædia, he was a book worm,—a rare entomological specimen. He was born at Popples near Blackshawhead, in Stansfield, October 19, 1826, and was the eldest of nine children. From a very early age to his death he was a cotton operative, very retiring in disposition, never married, a teetotaler and vegetarian, rambling far and near to pick up a book at bookstalls, and searching catalogues of old books with avidity. The rudiments of education he got at a night school. At fifteen he took a strong liking for the study of languages, and by twenty had made great progress in Hebrew and Greek. For the next twenty years he worked during leisure hours at French, German, Chinese, Arabic, and several other languages, yet had no use for them and had no one in his country life to converse with in anything but the Yorkshire dialect. An old theological friend of mine affirmed that our education and knowledge can't be wasted, it may be useful in a world to come. Helliwell's must answer this end. Philosophy, science and mathematics were also his favourite subjects. He died June 7, 1878.

J. BAXTER, Barkisland School. "The Young Christian's Cyclopædia; a Compendium

of Christian Knowledge, consisting of a series of lessons in Morality, Virtue and Religion, carefully selected from the best Authors. Compiled chiefly for the instruction of the young intended for the use of young persons of both sexes at school and for families. 2nd edition, revised, enlarged and much improved." Halifax, R. Sugden, 1819, 7s., small octavo, pages l., 1-606, frontispiece. Dedication, Oct., 1818, to Lady Mary Horton. The author will also be found in the list of poets. Mr. Baxter died May 1, 1830, having been master there twenty-three years.

BENJAMIN FIRTH:

"The Theological and Poetical Class Book, or the School-boy's Companion to the Bible; designed for Schools and Families in general and for Sunday Schools in particular, consisting of elegant extracts, &c., with appropriate questions. By B. Firth. Idle, J. and G. Vint, printers, 1835, pages xxxvi., 478, octavo. The preface is dated from Manor House Academy, Hartshead Moor, January 1, 1835. Mr. Firth at one time was a manufacturer in Brighthouse. He founded Wyke Congregational Chapel and became its minister. This book is in itself a worthy memorial of the man.

WILLIAM LUNDY, Master of the British School, Rastrick (Common):

"An Outline of Natural History, or an elementary treatise on the classification of the Annual Kingdom, with questions, designed principally for the use of the above institution." Brighthouse, E. S. Keir, no date, 11 pages duodecimo.

"Geographical Class Book of Palestine, for the use of Sabbath and Day Schools." Huddersfield, R. Brook, 1849, small octavo, pages v. 55. The preface is dated Rastrick, January 1, 1849. He also printed a little French text book, "Le Lecteur Francais." A notice and portrait of him appear in the History of Brighthouse, as Dr. Lundy.

WILLIAM HORSFALL:

"A Small Help to the Study of English Grammar." Halifax. Whitley and Booth, 1849, pages iv., 68, duodecimo size. This book runs particularly on the conjugation of verbs. The author was a native of Hebden Bridge. I believe he had a school at Elland. His son conducted a school some twenty years ago at Baildon Bridge, and is now a clerk in the Rate Office, Bradford.

WILLIAM DYCHE, B.A. Halifax, was author of Lectures on the Teaching of Elementary Science. Halifax, 1892, 8vo.

MR. GREENWOOD, of Vale School, Todmorden, was a Yorkshireman, and his poetry has been previously mentioned. MR. MORGAN, another Todmorden poet, lived in Stansfield township.

"Arithmetical, Historical and Geographical Table Book" by J. Holt and W. Thornton, British School, Halifax, 18 pages. They were assistant-masters there to Wm. Corke, about 1865. W. Thornton died young. He was born at Well Hole, Rastrick.

G. C. HEWITT, of Ripponden, author of "Cardboard Sloyd," "Constructive Teaching," Diplome of the German Manual Training Association, was author of a large octavo book [about 1890.] entitled "The Swedish Course of Cardboard Modelling, containing diagrams and directions for making one hundred models," Halifax, F. King and Sons; 128 pages. He also wrote "Carton Work, a graduated course of modelling in paper, suitable for Standards I, II, and III. Halifax, F. King and Sons, [about 1830], square octavo, 93 pages.

TITUS BARRACLOUGH, Master of Shelf Board School, Halifax, afterwards of Idle. "How to Teach Arithmetic. Eclipse Mental." Book III. Parts A, B, in one volume, pages iv., 88, xii., crown octavo. Part C, pages iv., 84, xii. The three parts are also sold bound together.

CXV.—ETHICAL TOPICS, ETC.

ARTHUR T. LONGBOTHAM, solicitor, Clerk to the Guardians of the Halifax Union:—

"The English Poor Law and its Administration in the Halifax Union. Reprinted from the 'Halifax Courier,' February, 1902, 30 pages small octavo. This is both a general and local history of the Poor Law System, and forms the basis for a much-needed book on the subject.

"Modern Ethics, and Mental Philosophy; in a series of Letters to a Friend. By a PHYSICO-THEOLOGIST, Halifax." Halifax, J. Nicholson, Grove Street, 1843, large octavo, pages vii., errata slip, 1-123. I am not able to state who was the author of this thoughtful volume. I fear it has been too metaphysical for many to read it.

GEORGE M. RILEY, B.A., L.L.B.:—

Halifax Law Students' Society: Prize Essay Competition, 1885. An Essay upon "The Law of Libel and the Theory of Privilege." First Prize. Halifax, Whitley and Booth, Crown Street, 22 pages. The Society was established in 1881; prizes were given in 1883-4-5.

WILLIAM DIXON:—

"The Thinking Man's Friend; or a Series of Religious and Metaphysical Dialogues designed as a confutation of Infidelity, and to furnish motives to moral, religious and intellectual excellence. Halifax, Wm. Nicholson, Cheapside, 1852, 12mo., 192 pages. A few poems are appended, including Hebden Vale, 1830.

JOHN LORD, Halifax:—

"The Commercial Compendium, an Epitome of the Law of Bankruptcy, with full and copious abstracts of the Bankruptcy Act, 1861, and the Acts of Parliament preceding it, and the Schedules, &c., to which is added a Popular Treatise on the Law of Bankruptcy. 1s. Halifax, T. and W. Birtwhistle, (1862,) small octavo, pages vi., 70.

JOHN WALTON, Haley Hill, Halifax, January, 1815:—

"A Dialogue between a Little Drop Man and a Teetotaler," 12 pages, 1d., second thousand. In rhyme, nearly 600 lines."

SHAKES, EARE INN, HALIFAX.

Printed summons form, (no printer's name.)

West Riding of Yorkshire, To..... of..... in the said Riding.

We whose names are hereunto subscribed and seals affixed, two of his Majesty's justices of the peace in and for the said riding. Do hereby summon you, personally to appear before us, at the Shakespeare Inn, Ward's End, in Halifax, in the said riding, on the day of at the hour of ten in the forenoon of the same day to shew cause why you refuse to pay the overseers of the poor of the township of the rate or assessment made for the relief of the poor of the same township for year, otherwise we shall proceed as if you had appeared. Given under our hands and seals this day of in the year of our Lord, 182...

..... O

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JOHN EDWARD WAINHOUSE, v. Sir Hy. Edwards, 1873, &c.

"West Riding Law in Halifax."

"Smoke, its Vouchers and its Victims," 1880.

"A Letter to Sir Henry Edwards, Bart." 1880.

GENERAL SIR WILLIAM FAWCETT, K.B., born at Shibden Hall, translated from the French, "Count Sax's Reveries, or Memoirs of the Art of War," and from the German "Regulations for the Prussian Cavalry," "Regulations for the Prussian Infantry," "Prussian Tactics." He died in 1804.

YOUTH IN CONFERENCE:—

First Annual Report, Conference of Mutual Improvement Societies and Young Men's Classes of the West Riding of Yorkshire, Bradford, February 3, 1894. The Secretary was James W. Sutcliffe, 27, West View, Halifax. The papers read, and here printed were by E. J. Hartshorn, Huddersfield, Chas. E. Moss, Halifax, J. H. Heighton, Bradford. Demy octavo, 31 pages on hand made paper, without printer's name. 1894.

Second Annual Conference, Halifax, February 16, 1895. 2d., 31 pages. Papers read and 1-

ported—Uriah Bairstow, Halifax, F. L. Moorhouse, Huddersfield.

Yorkshire Conference of Youth. The Third Annual Report, February 8, 1896. 3d., 32 pages, demy octavo, hand made paper, no printer's name. The papers read and printed are by W. J. Beal, B.A., Huddersfield, and J. Hazell, Leeds. The Conference was at Huddersfield.

"Youth in Conference." Leeds, 1897; 31 pages, 3d. Mr. R. Whiteley, Brighouse, was the General Secretary, and Mr. James W. Sutcliffe, of Halifax, the Publication Secretary.

"Youth in Conference." Wakefield, 1893; 35 pages, 3d. One of the two papers printed bears the authorship of Mr. Robert Halstead, Hebden Bridge, on "Co-operation or Democratic Industry; the Hope of the Future." Jas. W. Sutcliffe, Treasurer. I believe the fifth pamphlet, 1898, was the last one printed, though the Society still exists. The last meeting under the old name was held at Bradford, February 18, 1899, and in February, 1901, it was succeeded by the Yorkshire Debating and Literary Union, established at the Huddersfield meeting.

JAMES HORSFALL, of Healey Nursery, Rochdale, and Robert Law, F.G.S., commenced to search for flints on the Halifax Parish Moors in 1879, and in 1882 they embodied the results in a paper for the "Yorkshire Geolog. and Polytech. Society." I am not sure whether we can claim Mr. Horsfall amongst Halifax authors.

DR. ASPINALL MARSDEN, Lightcliffe:—

"The New Medical Aspect of the Temperance Question. Being the Substance of a Lecture at Brighouse, October, 1903, and at Hipperholme." Octavo, 10 pages. Brighouse, J. Hartley.

ASPINALL MARSDEN, Surgeon, Medical Officer of Health, Lightcliffe; Feb. 1904. "Lead in Water v. Arsenic in Beer. A National Question," quarto, four pages, double columns; John Hartley, Limited, Brighouse.

EDWARD CROSSLEY, M.P.: Gymnastics without Apparatus, adapted from Ling's Swedish System. Halifax, 1882.

Who is the Man of Sin? tract, Ryde, 1892. 8vo.

What is the Atonement? A. E. Dimmer, 12, John-street, Ryde, 1892.

Tract on the Prophecies of Daniel; Arthur Andrews, George-street, Ryde, 1892.

Christ the Bearer of our Sins, 2nd edition.

The Witness of the Stars, by Dr. E. W. Bulfinger, refuted in a letter by Edward Crossley. 1891.

Yorkshire Geological and Polytechnical Society:

Paper on Lime and its Uses in Agriculture, read at Halifax, March 12, 1815, by HENRY

BRIGGS, Overton, near Wakefield. 3d., Wakefield, 1815, 11 pages demy octavo.

J. W. GARLICK, &c.:—

Surgical Pathology: A Thesis by Julius Cloquet. Translated from the French by J. W. Garlick, M.R.C.S., and W. Cotterthwaite, M.R.C.S. London, 1832, 12mo.

THOMAS HEY GARLICK:—

An Introductory Lecture on Geology delivered at the Halifax Mechanics' Institution, Jan. 16, 1833. Halifax, Whitley and Booth, 1833, 32 pages small octavo. Dedication to Christopher Rawson, F.G.S., President of the Lit. and Phil. Society, and to John Waterhouse, junr., President of the Halifax Mech. Inst.

The preface refutes the charge of atheism attributed to the author by the "Halifax and Huddersfield Express" reporter.

FREDERICK SMITH GARLICK, M.R.C.S., for Twenty Years Medical Officer and Public Vaccinator for the Halifax District of the Halifax Union:—

"An Essay on Vaccination." Vaccination was discovered and first practised by Dr. Edward Jenner, 1796. Halifax, Wm. Nicholson and Son, 1868, 48 pages octavo. This is an interesting history.

THOMAS M. DOLAN, M.D., L.R.C.P., F.R.C.S.E., Medical Officer Halifax Union Infirmary:—

"Pauperism and Drink, with some Remarks on the Medicinal Value of Alcoholic Beverages, and the Mortality from Alcohol in Workhouses. London 1880, 1s. Reprinted from the 'Medical Press and Circular'; large octavo, 28 pages." Several pamphlets on Medical and Sanitary Sciences by Dr. Dolan may be seen at the Halifax Free Library.

Medical Reform; Halifax, 1881.

Vaccination, its Place and Power; London, 1883.

Poor Law Medical Service.—Past, Present, Future. 1885, Hydrophobia; M. Pasteur and his Methods, 1886.

CCXVI.—MEDICAL, SCIENTIFIC, &c.

The "Rocks" of Stansfield Moor are shewn in a series of engravings published at Manchester in 1831 by THOMAS STACKHOUSE.

A Life of ABRAHAM STANSFIELD, President of the Todmorden Botanical Society, was announced as preparing for publication by his son. He was born at Hudgeon Croft, near Kebleton in Stansfield, on January 12, 1802, and lived in a rock house at Fastends, (hence its name.) Abraham, senior, edited the "Todmorden Comet," which had a very flitting existence, and later, for a short time, the "Ancient Free Gardeners' Magazine," (c. 1814).

In 1844 he set up as Nurseryman at Ecclestone, Vale. With his sons, and John Nowell and others, he started in 1852 the Todmorden Botanical Society. He and Nowell compiled a Flora of Todmorden, still in manuscript. He died August 12, 1880.

ABRAHAM STANSFIELD, (Kelsall, son.)

"Moss Gatherers: A Lancashire Specimen." Reprint from "Manchester Quarterly," July, 1882. Good description of Todmorden District, and notice of John Nowell, of Stansfield; pages 205-218, with special cover.

"Rambles in the West Riding, with a glance at the Flora." Reprint from the "Manchester Quarterly," April, 1884; pages 155-172, with cover.

"A Difficult Lancashire Place Name (Todmorden.)" Reprint from "Manchester Quarterly," October, 1884, 16 pages.

"A Summer Call to the Mountains." "Manchester Quarterly," 1886, 3 pages, and covers; poem.

"The Last String." "Manchester Quarterly," 1888, 4 pages, and covers; poem.

JOHN HENRY TURNER. My namesake is a native of Hill Top, Warley, where he was born in 1863, but has resided many years in Brighouse, and has made himself generally useful as a Councillor of the Borough, a Sunday School worker, &c.

"A Tour in Athens, Palestine, and Cairo." Reprinted from the "Brighouse News." Brighouse, 1904, 94 pages, with inserted illustrations.—Mr. and Mrs. J. H. Turner in eastern costume, Parthenon, Nazareth (2), Jezreel, Dragomen, Bethlehem, Wailing Place, Sphinx, Bethel (new) Chapel, (Brighouse). The profits from the sale of this pleasant memorial were given to the building fund of the new Bethel Chapel.

JOHN BLACKBURN, born at Hebden Bridge, June, 1837, died June, 1898, prolific writer to the "Todmorden Advertiser"; including natural history, poetry. He lived at Cornholme for some years, but was buried at Mytholm Church.

HARRY HOYLE, Ripponden, who died October 8, 1809, aged 31, was a painter of natural history subjects of extraordinary merit.

SAMUEL GIBSON, an eminent naturalist, born at Sowerby Bridge, died at Hebden Bridge, May 21, 1849.

"Hooks and Eyes, or Scraps for the Curious." Halifax, Cooper Brothers, "Times" Office, no date, 24 pages. Publishers of the "Halifax Times" and the "Brighouse and Elland Express"; no author's name is given.

S. THOMPSON: "Invaluable Remedies," 1d., 12 pages, 12mo. John Copley, printer, Waterhouse Street, Halifax.

"LEX VALERIA," 13, George Street, Halifax: "A Voice from the Main Drains, being an Epitome of the Mysterious Procreation, Embodiment and Accouchment of a Drainage System: translated from an MS. recently discovered near the Old Town Hall; Dedicated to Committees. 12pp., (c. 1863.)

J. I. IKIN, Surgeon, &c., Halifax:

Eloge upon Baron G. Dupuytren, late Surgeon-in-Chief, &c., to Charles X., by L. Pariset. Translated, with Notes by J. I. Ikin. 1837. Whitley and Booth, Halifax, 60 pages.

WILLIAM SOTTANSTALL, of Sowerby, Yorkshire:

"Elements of Campanalogia; or an Essay on the Art of Ringing; containing in addition to the author's own works, the latest discoveries in the Art of Ringing communicated by the most celebrated composers in the Kingdom, whose names are attached to their various productions." Part Second. Huddersfield, G. and J. Brook, Westgate, 1867. Small octavo, pages vii, i-xiii, i-xx., 12-962. My copy has a mounted photo of the author, surrounded by handbells, as a frontispiece.

I have not seen Part One, and am not aware of any more. Behind the title are verses on All Soul's Church Bells, Halifax, by L. A. H. (Horsfield), Booth Town, 1864, and on next leaf a lithograph view of the Church. The following leaf bears a dedication to Lieut. Col. Akroyd, M.P., 4th West Yorks. Rifle Volunteers. It is to be regretted that Mr. Sottanstill adhered to the corrupted way of spelling his name SALTONSTALL. The introductory remarks on the antiquity of bells and the origin of change ringing are of general interest, as also the chapter on bell-inscriptions, many of them being Yorkshire examples. My friend Mr. Eyre Poppleton has almost finished the list of West Riding bells in the "Yorkshire Archaeological Journal." Mr. Sottanstill was born July 9th, 1800. The rest of this bulky volume is taken up with masses of figures, a wonderful collection of permutations, and occasional notes on ringers and contests.

WILLIAM ALEXANDER, M.D., Senior Physician to the Halifax Infirmary and Dispensary, and Consulting Physician to the Union Fever Hospital:

"The Adulteration of Food and Drinks; published at the request of the Halifax Literary and Philosophical Society." Caveat emptor. Halifax, William Nicholson, Cheap-side, 1856, demy octavo, 32 pages, copiously illustrated.

Dr. Alexander's little book on "The Horley Green Mineral Water, its new Chemical Analysis and Medicinal Uses," 5s., has been previously mentioned. He was author also of—

"A Treatise on Dyspepsia."

"The Mineral Waters of Scarborough."

"The Vital Statistics and Sanitary Condition of Halifax."

"The Horley Green Spring."

"On Disinfecting Agents," &c.

J. W. MILLER, Rastrick:

"Money and Trade: A Plea for Bi-Metalism." Brighthouse, John Hartley, "Echo" Office, 1891, 23 pages, duodecimo.

"SURGEON SNYPE":

"Remarks on Physicians, Surgeons, Druggists and Quacks; addressed to Members of Parliament, the Medical Profession, and the People of Great Britain." Halifax, H. Martin, 1845, 2s. 6d., 65 pages, demy octavo.

H. LING ROTH, Hon. Curator of Bankfield Museum, Halifax; author of an elaborate, famous and highly illustrated work on Sumatra, &c.:—

"County Borough of Halifax: Bankfield Museum Notes"; demy octavo.

No. 1. The Fijian Collection, 3d., reprinted from the Halifax Naturalist, 1900-1, profusely illustrated, 27 pages, F. King and Sons, Ltd., printers. The articles were given to the Halifax Literary Society in 1868 by Mr. George Boyne, a native of Halifax, from Fiji and California.

No. 2. The Burmese Collection, 2d., reprinted from the Halifax Naturalist, 1901, profusely illustrated, 18 pages, F. King and Sons, Ltd.

No. 3. The Dean Clough Mosaics, 1d., 8 pages, well illustrated. This is a specially interesting local note book; interesting to manufacturers as well as artists.

In the Halifax Free Library there are specimens of the following publications:—

DAVID SMITH: Dyer's Instructor, comprising Practical Instructions in the Art of Dyeing Silk, Cotton, Wool, and Worsted and Woollen Goods. Wakefield, 1876, 12mo.

"Atonement of Jesus Christ," a sermon: Halifax, 1889, by D. Smith.

W. BINNS: Elementary Treatise on Orthography Projection, being a New Method of Teaching Mechanical and Engineering Drawing. 2 Vols. 1876.

HALIFAX Scientific Society; Botanical Section. Tenth Session.

Plain Statement of Facts in favour of the Cow Pox, by JOHN THOMSON, M.D. (See Poets). Halifax, 1809.

FANNY MARY THOMSON (Frances Greenwood, of Northgate.) Memoranda of a Journey to Moscow in 1856. Liverpool, 1859.

J. L. CLIFFORD SMITH: (? Halifax man.) Narrative of the Discovery of the Great Central Lakes of Africa. Halifax, 1877.

H. FRANKLIN PARSONS: (? Halifax man.) The Trias of the Southern Part of the Vale of York. Leeds, 1880.

YORKS. GEOLOGICAL, &c. Proceedings of Geological and Polytechnic Society of West Riding of Yorkshire at the 13th quarterly meeting, held at Halifax, March 3, 1841.

ALVAN MILLSON, M.A., F.R.G.S.: Yoruba, addressed to the Members of the Manchester Chamber of Commerce, 1891. Reprinted from the Manchester Geographical Society.

FREDK. H. BOWMAN, F.G.S., F.C.S., Halifax, now D.Sc., F.R.S. Edin., Consulting Engineer (Civil, Mechanical, Electrical), Chemist, &c. of Manchester. Two of his works are in Halifax Free Library, namely "The Scientific Aspect of Prayer," 1875, and "Intermediate Text Book of Physical Sciences," 1886. He is author of "The Structure of the Cotton Fibre," and "The Structure of the Wool Fibre," two thick octavo volumes, well illustrated, upon which most of the technical education in regard to cotton and wool industries is based. Mr. Bowman's services as Lecturer on The Generation of Power from Fuel, and similar subjects are in special demand at Universities and Technical Colleges. His articles in Scientific Journals are numerous.

WILLIAM ACKROYD, F.I. Chemistry, M.Ph.S.: "The History and the Science of Drunkenness. With Illustrations." Manchester, 1883, pages v., 128 octavo, four plates. Having written many articles on Ancient Drinking Customs for the "Good Templar" (London) and "Templar Messenger" (Bradford) I very highly appreciate the two-thirds of Mr. Ackroyd's book that treats on the History, and not less the third that deals with the Scientific aspect.

Colour Matching by WALTER EMMOTT, "The Origin of Colour, by W.A.," 15 pages, 1893.

"Elementary Chemical Analysis Tables," 2nd edition, 8 pages, cardboard, 1894.

"Marsh-Berzelius Arsenic Deposit," 1902.

"Radium Compounds: The Colours of Iodides," 8pp., 1903.

"Radium Rays on Alkali Metals, &c.," 6pp., and cover, 1904.

Colour Matching by WALTER EMMOTT, Wm. Ackroyd, and HERBERT CROSSLEY, 1887. Mr. Ackroyd published "The Old Light and the New, or Colour and Photography," illustrated, 102 pages, 1896. This was printed at Bradford, and in it he announced "Analysis and Balance Work for Students of Elementary Inorganic Chemistry." Articles by Mr. Ackroyd appeared in the "Chemical News," 1876, 1877, and a series in 1893; in the "Phil. Mag.," 1876, and in the "Journal of Soc. of Dyers," April and August, 1887.

"Researches on Moorland Waters, (I. Acidity,) by William Ackroyd, was published 1899.

Selective Absorption; 8 pages, with cover, from the "Philosophical Magazine, December, 1876.

Transverse Absorption of Light; 8 pages, cover, from the "Chemical News," October, 1877.

In Cassell's Science for All, and their Recreative Science (160 pages, Sports and Pastimes), are signed articles by him, whilst in their Popular Educator, and in Ward Lock's Child's Instructor, he has supplied anonymous articles.

He was born at Sowerby Bridge in 1852, and received his special training at the Normal School of Science, London, 1871-8, under Huxley, &c.

Mr. Ackroyd held several public offices in Halifax. He contributed papers to the British Association, including one in 1901 on "Salt Circulation and its Geological Bearing," given also to the Yorks. Geol. Soc., reprinted, with plates, pp. 401-421, 1902. Mrs. Ackroyd is now principal of the Pupil Teachers' Centre, Brighouse.

DR. JOHN WOOD is credited, assisted by others, as the author of "Flora Mancuniensis, or a Catalogue of the Flowering Plants, Ferns, &c., within fifteen miles of Manchester, but Richard Buxton, of Manchester, and James Crowther were the principal contributors. The book is octavo size, printed in 1840 at Halifax by Leyland and Son. I am not sure that any of the three writers were natives of Halifax parish.

JOHN SUTCLIFFE, C.E., was author of "A Treatise on Canals and Reservoirs, and the best mode of designing and executing them; with observations on the Rochdale, Leeds and Liverpool, and Huddersfield Canals, &c., &c. Printed at Rochdale for the author by J. Hartley, and sold in Bradford, Halifax, &c., 1816, octavo, pages xiv., 413.

Mr. Ling Roth had an article in the "Halifax Courier," November 12, 1904, on "Some Unknown Halifax Explorers," wherein he gives evidence that JOSEPH FROBISHER, American traveller, was born at Halifax, Old England. He found the statement as a marginal note in Mackenzie's Voyages, 1789-93, a book printed in 1801, to be seen in the Halifax Literary Society's Library. Joseph Frobisher was a fur trader in 1775, and his brother Benjamin, who had resided at Montreal from 1759, became also pioneer in the same trade. Joseph married a French lady, and they became very wealthy, and had a large family. Joseph died September 10, 1810, aged 62. BENJAMIN had died April 15th, 1787, and his funeral sermon,

preached by the Rev. D. C. Delisle, was printed and published. It is dedicated to Messrs. Frobisher, merchants, though "To perpetuate the memory of your late Brother demanded not the exertions of my pen." This was addressed to Joseph and Thomas. The latter died September 12, 1788, aged 41, at Montreal. Mr. Ling Roth found in the Halifax Registers the records of the baptisms of these three Canadian travellers:—

1740, February 18, Benjamin.

1741, March 24, Sally.

1744, June 6, Thomas.

1746, December 29, Eliz.

1748, April 18, Joseph.

1749, December 26, William.

These are all entered as children of Joseph Frobisher, ropemaker, Halifax. To this information, Mr. Hargrove, J.P., Clifton, York, supplied the dates of birth of the four sons, and added that of Nathaniel, born December 2, 1752, who died December 13, 1799. William died July 19, 1830. NATHANIEL, whose name appears on some of the title pages of Watson's Halifax, pirated edition, became an eminent bookseller in York, before 1789, and left descendants. William remained at Halifax until his mother's death in April, 1790, when he settled at Aberford, where he is buried. His grandchildren now reside at Headingley. Mr. Joseph H. Frobisher, parish church organist, Halifax, was son of Richard, of Southowram, whose grave may be seen there, dated August, 1825. His connection with the Halifax family has not been made out.

CXVII.—SOCIETY REPORTS.

ELLAND CLERICAL SOCIETY.

My friend the late Canon Hubert printed a history of this Society, pamphlet size, but I have not seen one. The Society was started in the time of the Rev. George Burnett, incumbent of Elland, who had been curate with the Rev. Henry Venn, Vicar of Huddersfield, and they were anxious to aid young men who were likely to turn out evangelical clergymen. The meetings were always held at Elland until a Vicar of Elland arose, long after Mr. Burnett's death, whose theological sympathies were not supposed to have been deeply evangelical.

I have only two of the annual reports at hand, namely: "Elland Clerical Society. Annual Report for the year ending April, 1877. Leeds, 1877, 23 pages, demy octavo. During the year fifteen young men received help from the Society; three at Oxford, twelve at Cam-

bridge; the sum amounting to £610. This society aided Samuel Marsden, who became the first missionary to Australia and New Zealand, and Thomas Thomason, who laboured in India, and translated the Bible into Hindustani. These, and many since, returned to the Society all that had been expended upon them. Canon Crosthwaite, Knaresborough, was the Treasurer in 1877. The donation list from 1777 is printed and includes the names of famous philanthropists of long ago, including Rev. W. Romaine, Hy. Thornton, Wm. Wilberforce, the Earl of Dartmouth, John Thornton, of London, Rev. Geo. Burnett, Mrs. Boverie, Rev. T. T. (£400 returned expenses), Rev. Samuel Settle, Rev. J. W., India (£150 returned), Miss Harrison, Sheffield, and many more down to 1875, Mrs. Elizth. Kershaw, Halifax, £100. The list of past members, from the time of Henry Venn, and his curates John Riland and George Burnett is very interesting and includes several Halifax Ministers and natives, such as John Crosse, Vicar of Bradford, Joseph Atkinson, Cross-stone, Richard Ramsden, D.D., Prof. at Cambridge, Joseph Ogden, Sowerby, Dr. Coulthurst, Halifax, James Franks, Sowerby Bridge, Samuel Knight, Halifax, Chrstr. Atkinson, Elland, James Knight, Sheffield, Charles Rogers, Sowerby Bridge, J. C. Franks, Huddersfield, John Hope, Southowram, Fredk. Russell and J. Gilderdale, Halifax, John Boyle, Brighouse, Joseph Birch, Brighouse, T. Ridley, Sowerby, D. Meredith, Elland, Jas. Gratrix, Armitage Bridge, W. R. Morrison, Islington, Archdeacon Musgrave, Alfred Brown, Calverley, &c. John Ellison, Sowerby Bridge, is the only Halifax name then in membership.

The 1879 Report, Leeds, 23 pages, states that £186 had been paid towards the fifteen students.

The above-named MR. BURNETT, Elland, was author of a Catechism, but I have not got a copy.

"Articles of a COW CLUB, established the 13th day of May, 1805 at the house of Mr. John Lancaster, Inn-keeper, in Brighouse. The Lord protect us and Reason be our guide. Halifax, printed at Jacob's Office, near the New Market," 1816; 8 pages, small octavo. The Society or Club was established to raise a fund for the relief of those members who may suffer losses (by death, we assume), in keeping cows. All had to attend the half-yearly meetings at the Black Swan to pay the half-yearly dues, and 3d. each for liquor for the good of the house. A cow-leech was paid to examine the cows, and attend them in illness.

RASTRICK SOCIETY FOR PROSECUTING FELONS. Established November 17th, 1806. The following Rewards will be paid by the Treasurer of this Society, out of their Fund,

to any Person not being a Member thereof, who shall give Information, or apprehend any Person or Persons guilty of the following Offences, against any Member of this Society, or conviction of the Offender or Offenders, viz.:

	£	s.	d.
For Burglary	3	3	0
Highway or Footpad Robberies ...	3	3	0
Stealing or Maiming any Horse, Mare, or Gelding, Cow, Sheep, Lamb, or Hog	3	3	0
Wilfully setting Fire to any House			
Outhouse, &c.	5	5	0
Cutting Tenters, or taking Wool out of Yards, &c.	3	3	0
Stealing Potatoes or Turnips	0	10	6
Robbing Orchards or Gardens	0	10	6
Breaking Gates, destroying Fences, &c.	0	10	6

The following Persons are appointed a COMMITTEE to conduct the Affairs of the Society for the ensuing Year:—Thomas Aspinall, senior, Wm. Avison, John Clay, Wm. Earnshaw, John Fryer, Jonas Gledhill, Thomas Helm, John Hanson, Jonas Wilkinson. Jacobs, Halifax, Printer.

This quarto poster, 11 inches by 9, required a journey to Halifax to find a printer.

BIBLE ASSOCIATION, Brighouse. Rules. At a Meeting of several friends of the British and Foreign Bible Society at Brighouse, March 10, 1819, resolved that a Ladies' Bible Association of Brighouse, Rastrick, Southowram, Lightcliffe and Clifton be formed, &c., &c., that Mrs. Holland and Mrs. Clay be presidents, &c., (fifty eight other Ladies as a Committee); eight pages, octavo, Holden, printer, Old Market Place, Halifax. Bibles cost from 5s. to 13s. 4d., New Testaments 1s. 4d. to 3s. 4d.

"The First Report of the Ladies' Bible Association for Brighouse, Rastrick, Southowram, Lightcliffe, Clifton, &c." Halifax, P. K. Holden, 1819, 12 pages; 98 names of ladies, headed by Elizabeth Clay, and Elizabeth Holland, date October 28, 1819."

The list of subscribers is of local interest. I have to thank Mr. J. J. Lane for this local pamphlet.

"Rules and Regulations of the Loyal GEORGEAN SOCIETY established for the purpose of aiding and assisting the members thereof in sickness, old age, and infirmities." Halifax, April, 1814, Jacobs' Office, 20 pages octavo. The Society had been established February 7, 1779, for mutual sick-aid under the name of the Friendly Society, and new rules made September 9, 1793, when the name was changed as above. The sick grant was nine shillings per week, and a death or burial fund existed.

Rules revised November, 1835. Halifax, 1836.
BRIGHOUSE YOUNG MEN'S CHRISTIAN ASSOCIATION. 1st Year's Report, 1871, Brighouse, 10 pages. Geo. Healey, Treasurer; J. Horsfall Turner, Secretary. Founded by the Secretary, October, 1870. Receipts £37, all raised by Tea and Lectures, except £1. Expenses £21 10s. 0d. Bible Study, Lodging House Mission, Lectures by John Ashworth, of Rochdale, and Arthur Mursell, Sunday Closing of Public-Houses, &c.

Second Report, 1872, 12 pages, Brighouse. Jowett. Lectures were given by Lord Wm. Pitt Lennox and the Rev. Arthur Hall.

Report, 1873, 11 pages, Brighouse, J. S. Jowett.

BRIGHOUSE TEMPERANCE and BAND OF HOPE SOCIETY. Fourth Annual Report, Shrove Tuesday, 1867; 8 pages, J. Yates, printer.

Report, 1869; 8 pages, Jowett, printer.

Eighth Annual Report of the Brighouse Temperance Society; February 21, 1871. Brighouse, J. M. Jowett, 1871, 8 pages.

Brighouse Temperance Festival: Hymns for Shrove Tuesday, February 13, 1872, 4 pages. Jowett, printer.

Ninth Annual Report, same date, 1872, 8 pages, J. S. Jowett, printer, Commercial Street.

Tenth Report, 1873, 8 pages. Jowett, printer.
BRIGHOUSE MECHANICS' INSTITUTION. Established October, 1846. Rules, revised and corrected May, 1870. Brighouse, J. Yates, Commercial Street, 1870, 8 pages.

Rules, revised and corrected December, 1851. Brighouse, J. Yates, 1853, 10 pages.

Report, &c., 1870. Brighouse, Jonas Yates, 1871, 12 pages.

BAILIFFE BRIDGE Sunday School Anniversary Hymns, August, 1849, four pages, Brighouse, W. Siddall.

RASTRICK. Form of Consecration of the New Burial Ground; Monday, September 3, 1860. Halifax, Whitley and Booth, Crown Street, 1860, 8 pages.

BRIGHOUSE WORKING MEN'S READING ROOM. The Committee will hold a Dog, Pig, and Poultry Show, September 7, 1867, behind the Black Bull Inn. Prize list, &c., 3 pages quarto.

ROYAL INSURANCE VOLUNTEER FIRE BRIGADE for Brighouse and District. Report for 1872. H. J. Barber, 3 pages.

BRIGHOUSE HEALTH: Annual Report on the Health of the Borough of Brighouse, in 1893, by Meredith Young, M.B., C.M., M.O.H. Brighouse, 1894.

ANCIENT ORDER of FORESTERS, Court Copy, Friendly Society. Report of thirtieth Executive Council, 1863, Halifax Lodge. Halifax, 1864.

Fifty Fourth Annual Report of the British Schools for Children of All Religious Denominations, Great Albion Street, Halifax. Halifax, T. and W. Birtwhistle, 18, Northgate, 1867, 12pp. demy 8vo. Wm. Corke, John Holt, masters. Gives a list of Donors from 1813.

Forty-Fifth Report of the **HALIFAX SUNDAY SCHOOL UNION,** April, 1865. Halifax, T. and W. Birtwhistle, 1865, 4pp. demy 8vo. A set of such reports ought to be preserved at the Free Libraries.

In Halifax Free Library there are:—

(1.) **HALIFAX SUNDAY SCHOOL UNION:** 77th Report, March, 1897.

(2.) Boys' Camp at Filey: Report, 9th year, 1897.

(3.) First Annual Report of the Committee of the **RAGGED SCHOOL,** Winding Road, Halifax, established March, 1857. Halifax, 1858.

(4.) **WAKEFIELD DIOCESAN Conference,** 1896. Meeting at Halifax, October 21. Report.

(5.) Independent Order of **RECHABITES;** Salford Union, Seventh Annual Report, &c. 1896. Halifax.

(6.) **YORKSHIRE AGRICULTURAL SOCIETY:** Catalogue of Halifax Show, 1882.

(7.) **HALIFAX ART SOCIETY:** Catalogue, 1884, Sixth Exhibition, illustrated.

"	1885, Seventh	"	"
"	1886, Eighth	"	"
"	1888, Tenth	"	"

Secretaries would oblige by collecting sets of such Reports for the public libraries.

BRIDGE END CHAPEL, Brighouse.

" Rules of the Funeral Society belonging to the Bridge End Independent Sunday School, Brighouse," four pages, Brighouse, Samuel Eaton, 1834. I believe Eaton was the first Brighouse printer. " Rules of Bridge End Young Men's Mutual Improvement Society"; 1 page, J. M. Jowett, Commercial Street, Brighouse. John Marshall Jowett, of the "Advertiser," Bradford, never resided at Brighouse. His son John Samuel Jowett worked up, and succeeded to the business.

"Whitsuntide Dialogue," 7 pages, about 1855, on Acts xvii. W. Siddall, printer, Brighouse.

"Sunday School Anniversary Hymns, Whitsuntide, 1840," 3 pages, Keir, printer; ditto, 1841; 1851, 4 pages, W. Siddall; 1854, Whit-Monday, four pages, J. Yates, Brighouse. Hymns for the Opening of the New Independent Chapel, Wednesday, January 16th, 1856. Morning, 4 pages; Evening, 4 pages; Mrs. Sunderland, soloist, at both services. Revs. Enoch Mellor, M.A., Halifax, and J. R. Campbell, M.A., Bradford, preachers. Opening Hymns, three sheets, four pages each, January 20th, 1856: Revs. Hy. Allon, Prof. Fraser,

Hy. Allon, J. Yates, printer of these five papers. Sheets for Whit-Monday and the October Sunday School Anniversary appear continuously.

"Bridge End Sunday School, Brighthouse; Catalogue of Books in the Library." Brighthouse, J. Yates, 1866, 27 pages.

Bridge End School. Catalogue of Jubilee Exhibition; March, 1887. Brighthouse, J. Hartley, 32 pages octavo, mostly advertisements. The Schoolroom and class-rooms were well filled with curiosities, models, natural history, handicraft old and modern, pictures, crockery, ornithology, photographs, portraits, autographs, Bridge End Chapel and other local relics, &c., &c.

CXVIII.—NEWSPAPERS AND MAGAZINES.

"The UNION JOURNAL or Halifax Advertiser," was first issued on February 6th, 1759. It existed about two years, and was a weekly paper.

"The HALIFAX JOURNAL" began June 6th, 1801, and expired February 23, 1811. Its full title was "The Halifax Journal, and Yorkshire and Lancashire Advertiser," printed by Holden and Dowson, Hall-end, four pages folio, double crown, 6d., the stamp duty being 1½d. on each paper. The first issue is dated June 6, 1801. There were five columns on each page. It mentions the death of John Milner, bookseller, and J. and W. BUTTERWORTH ask for orders as engravers and copper plate printers of Buil Green. I assume they are the same as the firm afterwards at Leeds, one of whom published a portly volume entitled "Adventures of a Minor," and therefore an author that comes within our range. On July 4, 1807, J. and B. K. Rogers became the publishers at 6, Lord Street, Halifax. A copy of the 1801 Journal is in the Halifax Literary Society's Library.

There was a WAKEFIELD and HALIFAX JOURNAL in 1812.

HALIFAX COMMERCIAL CHRONICLE commenced July 4, 1829, printed and published by N. Whitley, Crown Street, four pages, of five columns, about 2 feet by 18 inches, 7d., the Newspaper Stamp Duty being 4d. Messrs. Whitley and Booth preserve the handpress on which the paper was printed. The paper only survived about 79 numbers, or about eighteen months; to December 24, 1830. Its full title was "The Halifax Commercial Chronicle, and Yorkshire and Lancashire Advertiser."

The HALIFAX and HUDDERSFIELD EXPRESS was started in 1831, a weekly paper issued on Wednesdays by Wm. Gawthorpe and Henry Martin. It existed several years.

HALIFAX GUARDIAN, 1st number, Dec. 1st, 1832. MR. HOGARTH, a Halifax resident, was asked to undertake the editorship. He was author of a "History of Music" and "The History of a Village Festival" (Illingworth Oratorio). The full title of the new paper was "The Halifax Guardian, and Huddersfield and Bradford Advertiser," four pages, six columns each, hand printed by Elizabeth Whitley and John Booth, Crown Street; price 7d., including 4d. for Stamp Duty, and advertisements were taxed. Mr. Hogarth removed to London in 1834, and Mr. F. A. Cronhelm (father of F.W.C.) took his place as editor.

In 1838 Mr. James Uriah Walker got possession of the paper, and his brother Mr. Edwd. Johnson Walker became editor. Mr. R. Leyland printed the paper about 1836, and in 1837 it was printed in Leeds. Mr. J. U. Walker died in January, 1864, and his brother Edwd. J.W., in May, 1880, aged 62. In August, 1841, the paper was increased in size to eight pages of six columns each, and still further enlarged in January, 1847, though the price was reduced from 7d. to 4½d. In June, 1855, the cost was 3d., afterwards reduced to 2d., and in February, 1891, to 1d. In 1864 Mr. Thos. Jas. Walker became proprietor, his uncle being editor. Mr. T. J. Walker died in July, 1888.

There was a HALIFAX REFORMER in 1848, and I have seen a HALIFAX GAZETTE mentioned as an early newspaper.

September, 1842, No. 1. HALIFAX FREE PRESS, published by Henry Martin, four pages of three columns each. Price one penny monthly. A copy of the announcement of this serial, in form a humorous proclamation by the Hermit of Beacon Hill, the Monk of Clark Bridge and the Knight of Skircot Moor, dated August 11th, is given in Leach's Halifax Almanack, 1866. Next month it was announced as a weekly paper.

The HALIFAX COURIER dates from January 8th, 1853.

The first issue of the TODMORDEN ECHO was on March 16, 1887, and the last on September 18, 1889.

The TODMORDEN ADVERTISER was established on November 5th, 1853, and after 46 monthly issues became a weekly, as the TODMORDEN and HEBDEN BRIDGE ADVERTISER, August 8th 1857.

The TODMORDEN TIMES was commenced in 1858, but elsewhere stated as June 14, 1862, for the first number.

Todmorden had a newspaper for a few months about 1803 entitled "PLAIN SPEAKER." About 1834 J. N. Walton printed The TODMORDEN OMNIBUS, but this died in a few months. In 1840 J. N. Walton printed the COMET, a satirical paper, which

only lived for thirteen issues, fortnightly, the last one being dated January 30, 1811. The TODMORDEN POST, afterwards called the TODMORDEN TIMES, was started, and also another HEBDEN BRIDGE CHRONICLE; all short-lived. The TODMORDEN AND DISTRICT NEWS had a better fate. Its first issue was July 2, 1869. On January 7, 1854, the HEBDEN BRIDGE CHRONICLE was first issued, the Rev. Sutcliffe Sowden being the chief literary contributor. It was issued monthly by W. Garforth, printer, and died with the issue for December 6th, 1856. Sutcliffe Sowden was brother of his successor Canon George Sowden, both natives of Sutcliffe Wood Bottom, near Hove Edge.

The BRIGHOUSE and RASTRICK CHRONICLE was a monthly paper, one penny, first issued in January, 1859, by Jonas Yates, quarto size. I foolishly allowed my copies to be destroyed when I went to reside for two years in London in 1865. The newspaper had been defunct a few years then probably.

I have before me a copy of Vol. II. of the HEBDEN BRIDGE TIMES and CALDER VALE GAZETTE, July 5, 1832, to June 27, 1833. The first number was issued July 6, 1831. The publisher was John Firth Ashworth; 12 pages, four columns each, 1d., the first 52 numbers were 3d. each. It is replete with matters of local interest, poetical, historical, topical.

The BRIGHOUSE NEWS was established by John Samuel Jowett, but bore his father's imprint John Marshall Jowett. It was issued as a half-penny paper, monthly in 1868, when my set starts Numbers 1 to 14 I have not got, nor numbers 136-7-8. Number 139, July 2, 1870, begins the weekly series, one-halfpenny, four pages of four columns each. After August 19, 1871, the size of the paper was enlarged.

The BRIGHOUSE ECHO was established by Mr. John Hartley on June 21st, 1887.

The BRIGHOUSE GAZETTE was started by A. B. Bayes, printer, 80, Briggate, Brighouse. He also issued Brighouse Time Tables. Monthly, small octavo. No. 1, July, 1872; mostly advertisements; 16 pages, gratis. From No. 3 I contributed to a page monthly of Memorabilia. Mr. Bayes, and his brother A. W. Bayes, artist, London, are natives of Langfield, and were formerly supporters of the Friends' Meeting, Todmorden.

Jowett's Brighouse Railway Guide and Monthly Diary. 37, Commercial Buildings, Brighouse, December, 1886.

Brighouse Free Press; Messrs. Ashworth.

CAWTHRA WOODHEAD was born in Eiland Road, Brighouse, in 1859. I knew him as a scholar at the Church Day School and as an apprentice at the "Brighouse News" Office.

In 1881 he went to Natal, where he eventually rose to the post of editor of the "Natal Mercury," in succession to Sir John Robinson, who became the first Prime Minister of the colony.

SIR THOMAS BROOKE-HITCHING, born at Halifax in 1859, was apprenticed to the printing trade at Eiland. He removed to London and has served as Sheriff of the city.

THE COMMERCIAL COLLEGE MAGAZINE; June and July, 1861. Walker, printer, George Street, Halifax; demy octavo, 32 pages, with plate of fanciful autographs of Dickens' characters, and a plate of marching music. It seems that two ephemeral publications preceded this Magazine, as the "first part of a history of Making Place Hall Commercial College appeared in a recent number of our Magazine." In the second part given in this number we have notices of Soyland (Southland), Baytings, Rippenden, Making Place (1713), Tim Bobbin and the Queen of the Booth, Sammy Hill, Jonathan Akroyd.

No. 10, December, 1862, and January, 1863. 3d., with illustrated lithographed cover; pages 219-234, and eight lithographed plates, also, prospectus, 16 pages; printed by Walker, "Guardian Office," Halifax. William Dove, principal, with twenty resident masters. Terms, ten to twelve guineas quarterly; with some extra charges. There were no 'day scholars,' and the accommodation provided for 170 resident pupils. The boys formed themselves into captains and managing committees.

No. 16, December, 1863, and January, 1864. 3d., 48 pages, with seven lithographed plates and Prospectus, 16 pages. Walker, George Street, Halifax, printer. Mr. Dove's name will be written large when the history of education is written for Halifax parish. He was buried at Hartshead many years after the date of this number, and Mr. T. K. Holdsworth, who had a private school at Brighouse in succession to Mr. Lundy, removed to Making Place.

ST. ANNE'S, SOUTHOWRAM, QUARTERLY MESSENGER AND RECORD. I have only two numbers of this serial, No. 12, July, 1873, and No. 13, October, 1873, 1d. each, 8 pages, demy octavo. The Rev. Wm. Laycock, incumbent, was the editor. My article was entitled "St. Anne's and Two of the Curates,—Gamaliel Marsden and Christopher Taylor. It was printed in Brighouse. My friend, the aged incumbent, was a very broad-minded man towards Nonconformists.

"JACOB HALIFAX." No. 4, August, 1871, 1d., quarto, pages 49-64. Halifax, J. Simpson, printer, Crossley Street. A local skit.

LIGHTCLIFFE PARISH MAGAZINE. Vol. viii., June, 1892, 1d., quarto, Halifax, Whitley and Booth, 1892, four pages besides advertise-

ments. Rev. Alex. J. Harrison, B.D., Cantaur, Vicar, John S. Barry, M.A., John Berry, M.A., curates.

THE NONCONFORMIST MONTHLY. Vol. v., No. 54. Brighthouse, March, 1897; quarto 16 pages. Mr. Caldwell condensed from my Heywood's Diaries, &c., a life of Oliver Heywood, in a series of Chapters. John Hartley, printer, "Echo" Office, Brighthouse and Elland. I would like to see a complete set of this serial.

THE HALIFAX AND DISTRICT CONGREGATIONAL MAGAZINE. Vol. I., 1883-4. Halifax, F. King, demy octavo, (monthly numbers from March, 1883,) iv., 288 pages. Rev. G. S. Smith, editor.

Vol. II., 1884-5, iv., 288 pages. F. King.

Vol. III., 1885, iv., 266 pages. F. King.

Vol. IV., 1886, iv., 284 pages. F. King.

Vol. V., 1887, iv., 288 pages. F. King, printer; Rev. A. Craven, Wyke, editor.

Vol. VI., 1888, iv., 288 pages, Rothera and Tattersall, printers, Crown Street.

Vol. VII., 1889, iv., 284 pages, Rothera, printer. This was the last issue.

THE NORTHGATE-END CHAPEL MAGAZINE. No. 1, January, 1886. Rev. F. E. Millson, editor. No. 7, July, 1886. None others issued, 112 pages, demy octavo. Printed by John Nicholson, Northgate, Halifax.

LOCAL MAGAZINE, two numbers only, see J. Horsfall Turner.

"THE HALIFAX GOOD TEMPLAR'S GUIDE," August, 1875, 1d., W. B. Woodrow, Hanson Lane, printer, 24 pages, 32mo, quarterly.

JOHN HARTLEY'S YORKSHIRE CHRISTMAS ANNUAL, 1879; imperial octavo, 6d., Wakefield, W. Nicholson and Sons, 66 pages; prose and verse. I am not aware whether any more appeared after this first Annual.

I would like to hear from anyone who will amplify the descriptions of this article.

XCIX.—ALMANACKS.

HENRY LEACH, Registrar of Births and Deaths, Halifax, was editor of a very useful Almanack, which commenced before 1865. I regret I have only two of his issues, and should be pleased to learn where others may be seen.

"The Halifax Almanack and Parish Year Book for 1865. Contents, fifty headings. Published by Hy. Leach, 3, Stannary Road, Halifax. 3d., 144 pages including advertisements. The permanent value of this Year Book is the historical or chronological matter that crowds its pages. It forms the basis of a much-desired volume—The Annals of Halifax Parish. The printer's name does not appear.

The 1866 issue, 141 pages, Compiled by Hy. Leach, was printed by Copley Ramsden, Northgate, 3d.

THE HALIFAX PARISH ALMANACK was first issued in 1870, but I have only the one for 1873, being the Fourth Year of Publication, Halifax, F. King, Northgate, 3d. Only pages i.—xxiv. are local or of local value, the rest being a London Almanack.

ARTHUR W. BICKERDIKE.

Th' Beacon Almanack for 1873, in the Yorkshire Dialect. Halifax, Ashworth, 1873, 56 pages. This is announced as the first issue, and in it Th' Beacon Christmas Annual in the Yorkshire twang, 1872, by Arthur W. Bickerdike, Prescott Street, was advertised. Prose and verse are interspersed. The 1874 issue I failed to get; 1875 has 48 pages, printed at the "Times" Office, Halifax, 3d. 1876, 49 pages.

The Dewsbury BACK AT MOOIN OLMENAC, an t'West Ridin Historical Calendar for t'year 1865, (Yorkshire Dialect) be Mungo Shoddy, Esq., B.M.A. Price a penny. Dewsbury, Wm. Bentley, 46 pages. This serial began with 1863, I presume, as the issue for 1872 is given as the 'tenth year of publication.' Dewsbury, Bentley, 16 pages.

1875 was the next issue, 'the eleventh year' so it seems there were no publications for 1873-4. Brighthouse, printed for the proprietor by J. S. Jowett, 37, Commercial Buildings, 16 pages. For 1876, the twelfth year, the word Dewsbury disappears from the title; Brighthouse, wholesale at the "News" Office, 16 pages.

1877, thirteenth year, published at Brighthouse, yet bears the imprint of Edgar Barker, Cleckheaton, 1878, fourteenth year, wholesale at the Brighthouse "News" Office.

"THE BRIGHOUSE ECHO HISTORICAL ALMANACK," the title on some copies being "The Elland Echo." First Year of Publication 1899. 1d. Published by John Hartley, "Echo" Office, Brighthouse. Mr. Hartley, my old schoolmate, was apprenticed to Jonas Yates, printer, at the "Chronicle" Office, Brighthouse. After working some years in Spen Valley he returned to Brighthouse and established the "Echo," a weekly newspaper. Besides the London printed Almanack inserted, there is the new feature of zincograph portraits of the district councillors, &c., and views of buildings. With these portraits the permanent interest of each issue is maintained. I presume the Elland edition will have different portraits from the Brighthouse one. I have the Elland edition for 1899, and the Brighthouse editions for 1900-1-2-3-4-5-6, each year the local matter, including a chronology, increasing in bulk and value.

CLOCK ALMANACK.

Next to the Pogmoor Almanack by Tom Treddlehoyle, of which I have a fairly good set, no Yorkshire annual has achieved such popularity as the Clock Almanack, indeed for some years it has placed Tom Treddlehoyle (C. Rogers, of Barnsley,) in the shade.

"Time works wonders. The Halifax Original Illuminated Clock Almanack, 1865, containing a Chronological Table in rhyme, &c., &c., edited by JAMES BLAND." 2d., printed for Alfred Wilson, hatter, at the Illuminated Clock, 14, Corn Market, by T. J. and F. Walker, George Street, Halifax. Rhyme is the predominant feature of James Bland's efforts. Whether one was issued for 1866 or not, I do not know.

"The Halifax Original Illuminated Clock Almanack, 1867, in the Yorkshire Dialect, by JOHN HARTLEY." I have an imperfect copy of this—the first issue of Wilson's Clock Almanack by John Hartley, the Yorkshire Dialect Writer, prose and verse, printed by Walkers (T.J. and F.) at the "Guardian" Office, Halifax, and I lack a copy of the second, issued for 1868. The 1869 Almanack, price 3d., to be had of Mr. C. Wilson, Illuminated Clock, 14, Corn Market, was also printed by Walkers, 48 pages. The cover for 1870 has the well-known coloured illustrations with the clock bearing the words "Wilson, Hatter," 56 pages, printed by Walkers. That for 1871 was printed by Walkers, but the one for 1872 by W. Nicholson and Sons, Halifax, for Charles R. Wilson, The Illuminated Clock, Corn Market, 52 pages. Wm. Byles and Son, Bradford, printed the 1873 issue, and EDMUND HATTON was the editor, 52 pages. His name appears on the 1874 Almanack as editor, 52 pages; Byles, Bradford, Mr. Hatton resided at Bradford. The 1875 issue bears not the name of an editor; 52 pages, Byles, Bradford. The same applies to the 1876 Almanack.

In 1877 the same illustrated cover appears but the clock reads "John Hartley's," instead of "Wilson, Hatter," and is given as "by John Hartley," 52 pages, but still printed at Bradford. This was the 11th year of publication, but they ignore Bland's issues. The printers for 1878 were W. Nicholson and Sons, Wakefield, who acquired the proprietorship and issue the serial annually, at the same price, 3d. The associations of John Hartley and Nicholsons with Halifax ceased about 1873. I have copies for the years 1879 to 1885, but I lack the one for 1886. From 1887 Almanack to the present, I have failed to get 1889, 1890, 1892, 1894-5-6, and all after 1897 except 1902, which contains 64 pages.

TODMORDEN AND HEBDEN BRIDGE HISTORICAL ALMANACK. This is the most complete Almanack series, covering thirty-six issues, of which I have a full set, that Halifax parish has produced. The first number is announced to the public from Todmorden, Dec. 1, 1865, by W. Barker and J. Firth. They were associated in publishing a Guide to Hardecastle Craggs, as well. This first issue has sixty pages, and is replete with local information including a historical chronology. The second issue,—for 1867, sixty-three pages, printed at the "Advertiser" Office, Todmorden, for W. Barker and J. Firth, 31. [The Todmorden and Hebden Bridge Advertiser, after an existence of forty-six monthly issues, that is from 1853, became a weekly journal in August, 1857.] The Almanack for 1868, third year, was the same size, price; and had the same printer and proprietors. The fourth issue, for 1869, has a frontispiece of the Fielden Monument. The sixth issue, 1871, bears the names of Barker and Dawson, Rise Lane, for Barker and Firth. There were no issues for 1872 and 1873; the seventh, (that for 1874), was printed by T. Dawson, Rise Lane, for Firth and Dawson. Mr. Barker had meantime died, March 4, 1873. He learnt printing under Mr. R. Chambers, Todmorden, and was the moving spirit in establishing the "Advertiser." He also gave the practical energy in printing the Almanacks, but took no part in their literary production. The 1875 issue bears the same publishers' names, but 1876 simply says T. Dawson, and has a frontispiece portrait of James Hardman, and the issues grow gradually thicker. The frontispiece for 1877 is a portrait of Thomas Fielden, engraved plate copy; T. Dawson, Rise Lane, Grimston Park is the subject of the plate for 1878; T. Dawson, Oxford Street. For 1879 issue the plate represents Edwd. Lord. The Almanack for 1880, and some, if not all afterwards, were also sold in a better binding, with cloth covers, 144 pages including advertisements. This is specially a Bronte volume, with illustrations. Most of the succeeding volumes have frontispiece portraits. In 1885 the pages were increased to 160. In the 1897 volume there are several plates of excellent portraits, and this was continued up to the 36th year of publication, 1903, price 3d. I am told that the Almanacks for 1904 and 1905 have not been issued. The 37th issue appeared for 1906. To indicate the numerous Yorkshire historical items and biographies would take much space.

The chief feature of the Todmorden and Hebden Bridge Almanack was the biography of local public men; that of the next series of Almanacks, as follows, is local history.

"The 'Halifax Guardian' Historical Almanack and Illustrated Literary Companion, price 2d. Printed at the 'Guardian' Office, Halifax, George Street. I am sorry I have not a copy of the first number, 1822, but I have the rest, with some duplicates, to 1905. If not the editor, Mr. J. H. Ogden is a considerable contributor to its pages, especially the local history topics. Of the 136 pages, for 1893, 56 of them are London printed matter. The speciality of this issue is in the local subjects ranging between 1800 to 1810; that for 1894 ranges from 1829 and 1830; for 1895 the chief items date 1831 to 1833; and a few local portraits, with local historical notes are found in the 1896 issue; 1897, the principal subjects, locally, are the charities, and population statistics; 1898, although the local matter has doubled in bulk, and a special Jubilee pamphlet is added to the London Literary Companion, the price remains at 2d. Local articles now appear, such as the political history of the borough, the yeomanry families of Elizabeth's reign, and chronological record of events. The issue for 1899 is a distinct advance to book form, with special articles of the Civil War time, and Daniel De Foe; and fairly well illustrated. Each year from 1900 to 1906 the size as well as the local historical sketches increase. It now reaches 300 pages including advertisements and London printed matter.

CXX.—HALIFAX PRINTERS.

P. DARBY:

A Treasury of Maxims and Proverbial Sayings, Divine and Moral; extracted Partly from the Sacred Scriptures, and the Writings The whole so modell'd as to become a Proverbial Catechism for Youth, and a Common Directory of Converse and Conduct to All. Halifax: Printed by, and for P. Darby, and sold by Messrs. Edwards and Binns, Booksellers, in Halifax; Mess. Scofield and Bamford, Booksellers, in Rochdale; Mess. Lord and Meggot, Booksellers, in Wakefield; and Mr. Wood, in Bradford. Mdcclix. 12mo., 51 pages. Introduction dated July 9, 1759. There is no indication of the Author, but Dr. Doddridge's "Rise and Progress" is highly commended. Bound up with "A Treasury," and certainly printed also by Darby, for the type and ornamental leads are identical, there is a volume of 100 pages:—"Invisibles, Realities, Demonstrated in the Holy Life and Triumphant Death of Mr. John Janeway, Fellow of King's College in Cambridge. By James Janeway, Minister of the Gospel. The Tenth edition. To which is added

the Life of the Revd. Mr. James Hervey, Author of Meditations among the Tombs, &c. London: Printed and Sold by the Booksellers in Town and Country.

There is no date affixed, but we may safely give 1759, for Mr. Hervey died on Christmas Day, 1758. Sheet B is the first, beginning with page 3, and the title is a fly-sheet, so it is possible a separate volume may have been issued with sheet A. and some variation.

E. JACOBS' Commercial Directory, 1752, see T. Turner, in "Halifax Almanack." Also the "History of Halifax," and "Halifax Journal."

PETER KENYON HOLDEN, buried at Undercliffe, Bradford: Independent Academy, Idle. Report, June, 1816, to June, 1817. Tutor Rev. William Vint. Halifax, P. K. Holden, Old Market Place. 1817, demy octavo, 20 pages, and West Riding Map of Independent Congregations. This shows two at Halifax, two at Northowram (a temporary split), Eastwood, Booth, Mixenden, Sowerby, Warley, Stainland, Elland, Brighouse. The precursor of this Academy was at Northowram from 1782 to 1797.

Report, 1818, Halifax, Holden.	29 pages.
Report, 1819	33 pages.
Report, 1820,	27 pages.
Report, 1821,	29 pages.
Report, 1822,	29 pages.
Report, 1823,	31 pages.
Report, 1824,	31 pages.

Report, 1825, was printed by J. Vint, Idle.

There was an addenda of four pages to the 1824 Report bearing on the continuity of the Rotherham and Idle Colleges from the Northowram Institution.

An Address delivered to the Students in the Independent Academy at Idle, June, 1823, by Edward Parsons, Leeds; Halifax, P. K. Holden, 1823, demy octavo, 24 pages. Mr. John Holland, Slead House, during these and the following years up to 1845, was the chief supporter from Halifax district. Mr. Adam Holden, bookseller, Liverpool, and Mr. W. Byles, printer, Bradford, claim relationship with Mr. P. K. Holden.

HOLDEN AND DOWSON:

"The Saints' Everlasting Rest, or A Treatise of the Blessed State of Saints, &c., by Richard Baxter, with Allein's Alarm." Halifax, Holden and Dowson, Hall-end, 1805, demy octavo, 317 pages, Baxter's portrait, by Ridley, as frontispiece. Another edition bears date 1809. "A Call to the Unconverted, &c., designed as an Appendix to the Saints' Rest," by Richard Baxter. Halifax, Holden and Dowson, Hall-end, 1806, demy octavo, pages iv., 104.

"A Crumb for a Soldier, or a Stroke in the King's Defence," by T. ALLEN. Halifax, Holden and Dowson, Hall-end, 1807, demy octavo, 10 pages. Allen was a Wesleyan minister in Halifax.

"An Alarm to the Unconverted Sinners," by Joseph Alleine. Halifax, Holden and Dowson, 1807, demy octavo, 94 pages.

Davies and Booth, Leeds, issued the *Saints' Rest*, 1814, and *A Call to the Unconverted*, 1815, and the *Alarm*, 1815, with the same frontispiece by R. Baker, Leeds, as one book, demy octavo, 608 pages.

Other books printed by Holden were:—

Richard Baxter's *Treatise on Conversion*. Halifax, P. K. Holden, Hall-end, and J. Walker, 16, Old Market Place, 1812, 8vo.

Richard Baxter's *Now or Never*. 91 pages, 8vo.

Richard Baxter's *Fifty Reasons why a Sinner ought to Turn to God*. 1812, 30 pages, 8vo. Also an edition bears date, 1808, 22 pages.

Thomas Doolittle's *Call to Delaying Sinners*. 1812, 72 pages, 8vo.

J. LISTER:

"The Wars of the Jews, with the most deplorable History of the Siege and Destruction of the City of Jerusalem, and the Burning of the Temple by the Romans under the command of Titus Vespasian, &c., and the strange apparitions. Epitomized from Josephus. In two books." Halifax, J. Lister, near the Old Church, 1809, demy octavo, frontispiece plate by Lawson, pages iv., 216, rude printing, and two colours of paper.

From the Halifax press, probably Holden's, there were issued at this time:—

The *Christian Preacher, or Discourses on Preaching, by Several Eminent Divines, English and Foreign, revised and abridged, with an Appendix on the Choice of Books*, by Edward Williams, D.D. (See Dr. John Fawcett.) Halifax (1800.) 12mo.

Meditations and Contemplations by the late Rev. James Hervey, A.M. Halifax, 1801, 12mo.

Naval Recorder, containing Authentick Memoirs of the late Lord Viscount Admiral Nelson, Baron of the Nile, Duke of Bronte, &c. also *Memoirs of the most illustrious British Admirals and Naval Officers, &c.* Halifax, 1806, 8vo.

Infernal Conference, or Dialogues of Devils, by John Macgowen. Halifax, 1806, 8vo.

T. WALKER, Silver Street, printer:

An *Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, Newchurch in Rosendale, and other places formerly in connexion with the late Rev. Joseph Cooke in ten Letters to a Friend*; by John Ashworth, Rochdale. Halifax, T. Walker for the Author, 1817, 78 pages, octavo.

This pamphlet had its origin in controversy respecting grants from Lady Howiey's trustees, Wakefield, to followers of the Rev. Joseph Cooke, an expelled Wesleyan Minister of Rochdale district, who died in 1811, aged 35. Dr. Disney Alexander, of Wakefield in 1817, previously of Halifax, adds a letter to this pamphlet, addressed to Dr. Thomson, author and poet, (see Halifax Unitarian Chapel notice,) in commendation of Mr. Cooke. The work is more theological than historical. M. GARLICK, printer, Halifax:

A Remarkable Narrative of the Murder of a French Lady, to which is added Religious Sketches from the Prison and the Convict's Tale. 1817, 32 pages, demy octavo.

Michael Garlick succeeded to the business of Jonas Nicholson, bookseller, Crown Street, Halifax, who died on June 30th, 1808, aged 38.

There were issued from one or other of the Halifax presses at this period the following books, all in the Free Library at Halifax:—

Meditations and Contemplations. By James Hervey, A.M. Halifax, 1811. Edition 1815.

Lectures for the Benefit of those Children who are educated at Sunday Schools. Halifax, 1810, 12mo.

Life of Gustavus Vassa, with Poems. Halifax, 1812.

New Testament with Explanatory Notes by the Revd. John Wesley, A.M. Halifax, 1822.

Discourse suitable for Young Christians, by the late William Paley, D.D. Halifax, 1821.

Lectures on Modern Socinianism, delivered in Duke's Alley Chapel, Bolton, Lancashire, by JOSEPH FOX. Halifax, 1824. [Mr. Fox has been mentioned as a local author previously.]

Dialogue between a Pilgrim, Adam and Noah, and Simon Cleophas, containing the History of the Bible and the Jews. (See Asa Moor.) Halifax, 1826.

Meditations of the Emperor Marcus Aurelius Antoninus, translated from the original Greek, with Life, Notes, &c. by the late Rev. R. Graves, M.A. Halifax, 1826, 12mo.

HARTLEY AND WALKER:

Watts' Logic, or the Right Use of Reason in the Inquiry after Truth, &c. 1838, 32mo., pages viii., 352; frontispiece and vignette title.

Life of Lord Nelson, 344 pages, 32mo. Halifax, J. Hartley, printer, Old Market.

N. WHITLEY:

Reasons for Contentment, addressed to the Labouring Part of the British Public, by the late Rev. Wm. Paley, D.D., Archdeacon, &c. Halifax, N. Whitley, Crown Street, 1831, 16 pages, duodecimo.

WALTON, Todmorden:

The Trial of the Witnesses of the Resurrection of Jesus; by Bishop Sherlock, with *Memoir of the Life of the Author*, and an

account of the controversy that gave rise to the Tract. Printed for H. Pohlman, Halifax, by Walton, printer, King Street, Todmorden, 1838; 32mo, pages xviii., 87.

NICHOLSON and WALKER. Bunyan's Pilgrims Progress, New edition, 1800, pp. viii., 460.

J. AND J. NICHOLSON, Halifax:

Dialogues between a Pilgrim, Adam, Noah, and Cleophas, containing the History of the Bible, &c., from the Dutch, 1806, vii., 337 pages. Also, A New Historical Catechism, 30 pages, and The Christian Economy, 30 pages. (See Asa Moor.)

Macgowan's Infernal Conference, or Dialogue of Devils, 1807, 324 pages, octavo.

J. NICHOLSON AND CO.

A Narrative of the Life of John Marrant of New York, in North America, giving an account of his conversion when only fourteen, &c., &c., authenticated by the Rev. W. Aldridge. Halifax, J. Nicholson and Co., 1813.

JOSEPH NICHOLSON:

"The Constitution of England; or an Account of the English Government; in which it is compared with the Republican Form of Government, and the other Monarchies in Europe. By J. L. de Lolme, advocate, citizen of Geneva." Halifax, Joseph Nicholson, 1822, demy octavo, pages xvii., 1-516, with frontispiece portrait. This is a good specimen of Joseph Nicholson's press. "News from the Invisible World;" demy octavo, pages viii., 468. There is an edition also in the Halifax Free Library dated 1840, octavo.

"A Remarkable Narrative of the Murder of a French Lady; to which is added Religious Sketches from the prison and the Convict's Tale." Halifax, J. Nicholson, 1824, demy octavo 32 pages.

"Nixon's Original Cheshire Prophecy, in doggerel verse, published from an authentic manuscript, to which is now added the prophecy at large, &c., &c." Halifax, J. Nicholson and Co., 6d., 48 pages, 12mo.

"The Servant's Companion, comprising the most perfect, easy and expeditious methods of getting through their work; rules for setting out tables and sideboards, for conducting large and small parties, with an Appendix of useful Receipts and Tables." Halifax, J. Nicholson, Grove Street, 1835, 48 pages.

Presumably from Nicholson's press, there are in the Halifax Free Library:—

The Truth of Revelation demonstrated by An Appeal to Existing Monuments, Sculptures, Gems, Coins, and Medals. By a Fellow of several Learned Societies. Halifax, 1831.

Voyages round the World, by Capt. Jas. Cook, with Life, and Appendix, 32 mo. Halifax, 1837.

Pilgrim's Progress from this World to that which is to come, delivered under the similitude of a dream, &c. with the pilgrimage of his wife and children, by John Bunyan. In Three Parts. Halifax, 1837, 8vo.

Pilgrim's Progress by John Bunyan, with Notes by Mason. Halifax, 1837, 12mo.

Cabinet of Jewels for the Children of God; by S. Deacon. Halifax, 1838, 48mo.

Trial of the Witnesses of the Resurrection of Jesus, by Bishop Sherlock, with Life of the Author. Halifax, 1838.

Call to the Unconverted, by Richard Baxter. Halifax, 1839, 48mo.

CCXI.—HALIFAX PRINTERS, Continued.

NICHOLSON AND WILSON, Cheapside.

"Hydropathy, or the Effectual Cure of Acute and Chronic Diseases by the use of Cold Water only, with directions for its application, as practised by the Inventor Vincent Priessnitz. Halifax, 1842, octavo, 60 pages, small print.

"The Young Man's Self-teaching Grammar of the English Language, with very copious exercises, and a systematic view of the derivation of words, comprising Anglo Saxon, Latin, and Greek lists, with the English, Latin and Greek prefixes and affixes which explain the etymology of about 7,000 English words; also punctuation, style, rhetoric, and a complete elementary system of composition. By W. NICHOLSON. 3rd edition, Nicholson and Wilson, Cheapside, Halifax, 1844, 176 pages, duodecimo. The preface is dated Halifax, 1843. Mr. W. Nicholson's name will be found amongst the Baptist ministers.

WILLIAM NICHOLSON, Cheapside, Halifax, Frontispieces to most of these little books:

"The Babes in the Basket, or Daph and her Charge. 32mo., 1861, pages 160. A Catalogue of books at the end, eight pages, including "FIDDLER THOMPSON," "FAWCETT'S JOHN WISE," and some of NICHOLSON'S own editing such as Ready Reckoner, Walkington's Arithmetic, &c.

"The Book to suit the Young, prose and poetry," no date, 128pp., 64mo.

"The People's Handbook of Phrenology, comprising a short account of its history and principles, with plain directions for readily attaining a knowledge of the science; illustrated, 12mo., no date, 72 pages.

Dream Book, 160 pages, 64mo.

Divine Breathings; 100 meditations, with account of James Waddell. Preface signed W. NICHOLSON; author unknown, 128 pages, 64mo.

W. NICHOLSON AND SONS, Halifax.

"Jesus Calls, or Youth invited to Heaven; to which is added The Three Roses, or The Way that Children enter the Heavenly Jerusalem. By W. NICHOLSON, 1861, 158 pages, 32mo., beautifully printed and bound. List of Books, 2 pages.

"The New Family Herbal, comprising a description and the medicinal virtues of British and Foreign Plants founded on the works of eminent modern English and American writers on the medical properties of herbs; to which is added, The Botanic Family Physician, Valuable Medical Receipts, and important directions on diet, clothing, bathing, air, exercise, &c., by Matthew Robinson, 10th edition, 1869, 489 pages, 24 coloured plates.

"Nicholson's Walkingame's Arithmetic, simplified and improved according to modern advancement in Arithmetical Science, &c., by Francis Walkingame; improved by W. NICHOLSON. Halifax, 1865. Preface dated by W.N., 1852, pages 172 and 20.

"Home Thoughts and Public Utterances, on Entertaining and Practical Subjects, by William Affleck, Minister of the Gospel, 222 pages. Dedication to Charles Watson, Halifax, a great disseminator of temperance tracts; preface dated Yeadon, June, 1866. My good friend and neighbour was a wonderfully eloquent man, who came from a coal pit to adorn the pulpit. The following items are in the Halifax Free Library, and belong to one or other of the Halifax printers of this date.

Bruce's Travels through part of Africa, Syria, Egypt, &c. Halifax, 1840, 32mo.

Life of Col. Jas. Gardiner, with the Christian Warrior, animated and crowned; by Philip Doddridge, D.D. Halifax, 1841.

Sermon on Entire Sanctification as preached by Samuel Hick, Halifax, 1844.

Practical View of the prevailing Religious Systems of Professed Christians, by Wm. Wilberforce, Halifax, 1846.

Life of Our Blessed Lord and Saviour Jesus Christ by the Rev. John Fleetwood, D.D. Halifax, 1846.

Simple Sketches, by the Rev. John Todd, edited by J. Brace, junr. Halifax, 1846, 32mo.

Sturm's Reflections on the Work of God, and of His Providence throughout all Nature. Halifax, 1847.

Memoirs of Mrs. Susan Huntington, late of Boston, America, consisting of Extracts from her Journals, &c. Halifax, 1847.

Holy Dying, by Jeremy Taylor, D.D. Halifax, 1852, 32mo.

Gathered Rose, or the Young Disciple taken to Heaven, being the Life of Caroline Smeldh, America; A Narrative of Facts. Halifax, 1852.

Life of Napoleon Bonaparte, selected from the most authentic sources. Halifax, 1853, 32mo.

History of the Russian War from its commencement in 1853. Halifax,

Good Seed for the Lord's Field, by James Smith, Cheltenham, Halifax, 1857.

Life of Joseph, in eight books, by John Macgowan, Halifax, nd.

Richardson's Natural History, an Introduction to Animated Nature. Halifax, nd.

Some of the foregoing items are probably specimens of Milner's press, as well as Nicholson's. I am not aware that any one has yet written a history of our Yorkshire Printing Press, although Mr. Davies has set a good example in his book on the "York Press."

P. DARBY, mentioned in our last article, printed:—

"A Pocket Companion for Harrogate Spaw, or a particular account of the several Medicinal Springs at or near that place, shewing their different nature and use towards restoring health and strength, with directions how to use the waters with advantage. Published originally by J. French, M.D., and now revised by one who has received great benefit by using the waters," 56 pages, 12mo. Halifax, printed by P. Darby for J. Wood in Ivegate, Bradford, 1760. Bradford's earliest printers were also named Nicholson, 1785, and no one has elucidated their genealogy. We find that "Fairfax's Memoirs," printed at Leeds by Bowling, in 1776, was sold by J. Hartley and G. Nicholson in Bradford. Both Hartley and Nicholson are names of Halifax printers. In 1781. John Nicholson, of Keighley, opened a shop in Bradford as a bookseller. Nicholson and Son printed a Sermon by the Rev. T. Lillie, preached at Keighley in July, 1784, 52 pages, printed at Bradford (presumably), in 1785. Medley's Hymn Book, 2nd edition, was printed at Bradforth, by George Nicholson, 1789. This George is said to have been the son of John Nicholson, Keighley, and was born in 1760. I have not tested this when examining the Keighley Church Register. He moved his press to Manchester about 1797. Ludlow 1799, Poughnill 1801, Stourport 1808, and probably Halifax in 1810," and died at Stourport in November, 1825. Yet there was a firm in Bradford in 1829 bearing the name G. and E. Nicholson, printers. Besides the Halifax variations we have at Bradford—John and Son 1783, Nicholson 1788, George 1789, John 1794, J. 1816, G. and E. 1829, and at Manchester G. and Co., 1797. The Halifax names run—J. and J. 1806, J. and Co. 1813, Joseph 1822, J. 1824-1835, Nicholson and Wilson 1842. Wm, 1861, Wm. and Sons 1864.

George was the author or editor of several works, and he is noticed in a paragraph in the *Diet. of National Biography*, by C. W. Sutton. I hope any reader, who knows the addresses of the Nicholson descendants, will place me in communication with them. It does not follow that they are all of one stock, but it is very probable. Perhaps Mr. Wm. Nicholson, at one time Baptist Minister, also author and printer, was of another family, or the Milners were marriage relations.

WM. MILNER, Cheapside.

Lectures on Revivals of Religion, by Charles G. Finney. Complete edition. 1849, 32mo., pages xvi., 560. It also advertises "Burnham's Pious Memorials," "Triumphs of Faith" published by Milner, and two Books by MR. W. NICHOLSON, namely, "The Sacred Garland," 1838, and "Pearls of Great Price, or a Book that will suit you. Mr. Nicholson became a Baptist Minister in Halifax parish. Why Milner should print for Nicholson I cannot understand unless Wm. Nicholson had no relationship to the Nicholsons, printers.

"The Life of Jesus Christ," by the Rev. John Fleetwood, D.D., 1845, 640 pages, 32mo. Very neat and cheap work, with frontispieces and double title pages.

"The Death of Abel, in Five Books. From the German of Gessner." 1845, pages xvi., 144.

"The Arabian Nights' Entertainments, consisting of One Thousand and One Stories. 1-39, pages viii., 566

"Todd's Lectures to Children, familiarly illustrating important truth, by John Todd. Northampton " 1815, 128 pages.

"Divine and Moral Songs for Children, by I. Watts, D.D., 1845, 32 pages.

"Tiler's Natural History of Birds, Beasts and Fishes; pages viii., 476, with Gelder's woodcuts. Mr. Tiler was Independent Minister at Ossett.

"Sturm's Reflections on the Works of God, and of His Providence throughout all nature," 1845, pages xvi., 672.

"The Pastor's Stories," 158 pages, Bewickian woodcuts.

"A Golden Treasury for the Children of God, consisting of select texts of the Bible, with practical observations in prose and verse, for every day in the year. By C.H.V. Bogatzky." New edition, revised and corrected, 1845, pages xv., 384.

The Young Man's Own Book; a Manual of Politeness. Intellectual Improvement, and Moral Deportment. Halifax, Wm. Milner, Cheapside, 1845, pages xii., 372, 32mo., frontispiece.

Wesley's Christian Perfection. Halifax, W. Milner, 1845, 125 pages.

MILNER AND COMPANY, Halifax.

"The Birthday Present, and other Stories; by Maria Edgeworth; Halifax, no date, 160 pages.

MILNER AND SOWERBY, printers, Halifax.

Dainty, cheap volumes; frontispieces, and double title pages:

"True Riches, or Wealth without Wings, a Tale for the Rich and Poor," by T. S. Arthur, no date, 32mo., pages viii., 152. A Catalogue, 18 pages, is added of books printed by this firm.

"The Cottager's Kitchen, Fruit and Flower Gardens; directions for management, by J. H. Clark"; 1866, pages 446; and an eight-page list of books.

"Scientific Dialogues, for Young People, in which the Natural and Experimental philosophy are fully explained, by the Rev. J. Joyce, complete, with 200 woodcuts, 1866, 576 pages.

Dairymen's Daughter by Legh Richmond. 1851, Wm. Milner, printer, 128 pages, 64mo.

Heart and Hand, or Triumphs of Mutual Love, 1862, 128 pages, 64mo.

Religious Courtship. 1859, pages viii., 312.

History of the Russian War, 1853-6, 1856; Milner and Sowerby, printers, 448 pages, 32mo. The compiler dates the preface from Halifax, June, 1856. Besides the usual title there are the engraved frontispiece and title page.

Emblems Divine and Moral by Francis Quarles. 1857, 319 pages, 32mo., numerous vignettes; poetry.

"Buffon's Natural History," 384 pages, with woodcuts. "The Cottage Library" Series. In the list of books issued by them appear some Halifax works, e.g., HOYLE'S Games, FAWCETT'S Advice to Youth, NELSON'S Journal, FAWCETT'S Christ Precious, ROBINSON CRUSOE, &c.

"Paul and Virginia, from the French of St. Pierre." 1853, 115 pages.

"Infernal Conference, or Dialogues of Devils, concerning the many vices which abound in the social, civil and religious world, by the Rev. John Macgowan, V.D.M., London." 1865, 336 pages, portrait.

"Token for Children; the Lives of Young Children," by Rev. Jas. Janeway. Halifax, 1860, 128 pages, 64mo.

"The House of the Seven Gables, by Nathaniel Hawthorne," 1855, pages vii., 376; list of books, six pages.

"Solitude; by Zimmerman, with Life of the Author," 1853, 451 pages.

"The Book of Family Worship, by the Author of 'The Sacred Harp.'" &c., Dedication dated Dublin, 1834, J.M.L.; pages xv., 236; list of books, 3 pages.

"The Young Man's Book of Amusements, containing the most interesting and instructive experiments, popular tricks and changes in cards, and the art of making fireworks; 1852, 384 pages, Wm. Milner only on the Colophon.

"The Works of Flavius Josephus, the learned and authentic Jewish Historian, and celebrated warrior; to which are added Three Dissertations concerning Jesus Christ, John the Baptist, James the Just, God's Command to Abraham, &c., translated by William Whiston, A.M., Cambridge. Complete in one volume 1852, imperial octavo, pages vii., 719, in double columns, a fine specimen of the Halifax press.

Fenimore Cooper's "Last of the Mohicans; a narrative of 1757," 448 pages, 32mo., with catalogue of books printed by them, 32 pages, amongst which I only notice Murray's Grammar, ROBINSON CRUSOE (octavo), Tiler's Natural History, Walker's Dictionary with 10,000 additional words, by Francis R. Sowerby, ROBIN HOOD'S Garland, Cook's Voyages, Rokeby, FAWCETT'S Christ Precious, Hoyle's Games, NELSON'S Journal, W. NICHOLSON'S Book that will suit you, Life of Mrs. Fletcher, Rays of Gold, by REV. W. WALTERS (of Halifax), and FAWCETT'S Advice to Youth, that may be classed amongst Yorkshire books.

"The Tutor's Assistant: being a Compendium of Practical Arithmetic, and a complete question book, containing, &c." By Francis Walkingame, 179th edition, corrected. Halifax, Milner and Sowerby, 1854, octavo, 192 pages.

"Elisha, by the Rev. F. W. Krumphacher, D.D., Elberfeld, translated by J. D. Haas;" with portrait. Halifax, Milner and Sowerby, 1874, pages iii., 377, octavo.

CXXII.—METHODIST LITERATURE.

WILLIAM HATTON (Lightcliffe).

"A Brief Account of the Rise and Progress of the Local Preachers and local preaching among the Methodists; with their abilities for the work and general usefulness; together with a few thoughts addressed to those who are about to engage or who have lately engaged in that important work: by William Hatton. The profits, if any, will be given to the Methodist Missionary Society, Leeds, Edward Baines. One Shilling, octavo, 72 pages. The preface is dated Prospect House, near Halifax. November 10, 1817. There is an "Addenda to W. Hatton's Local Preacher, occasioned by Remarks made upon that pamphlet," 8 pages, printed by R.

Sugden, Halifax. This is dated six weeks later than the former. In the preface to the first pamphlet Mr. Hatton states that he wrote more largely on the subject some years before, and this is the substance of the manuscript. The pamphlet is exceedingly rare.—I do not remember seeing another copy, but the pamphlet I shall describe next is probably rarer still. I sought it incessantly for forty years, and at last met with a copy at Preston for 2s. 6d. It was "A Sketch of Methodism in Halifax and its Vicinity, from its commencement in the year 1741, to the present period, 1821. 'Better late than never.'" By W. Hatton. Halifax, Thomas Walker, 1824, 12mo., 36 pages. The preface is dated Halifax, May 30, 1824, in which he states he got the idea from Everett's "Methodism at Sherfield. John Wesley's first visit to Halifax was on June 2nd, 1742, at the invitation of Mrs. Holmes, Smith-house, in Lightcliffe, where he preached. She built a house for the Moravians, adjoining Smith House. Mr. Wesley visited Dr. Legh, Vicar of Halifax, and returned to Smith House. His other visits are recorded, namely February, 1746, to Skircoat at the invitation of a society established by Chrstr. Hopper and John Bennet; 1747, Skircoat; 1748, Skircoat and Halifax Cross; 1753, Heptonstall; 1755, Todmorden and Heptonstall; also Ewood; 1757, Halifax and Heptonstall; 1759, Stainland and Halifax; 1761, Ewood and Halifax; 1764, Heptonstall and Halifax; 1766, Ewood, Halifax, Heptonstall; 1770, Halifax, and Hoohole, near Mytholmroyd; 1772, Ewood, Heptonstall and Halifax; (He states that Mr. Grimshaw's widow had married Mr. Lockwood, and her sister was the relict of Mr. Sutcliffe. The statement is different in the life of the Rev. John Crosse;) 1774, Halifax Church, Heptonstall Church, Ewood, Smith House; 1776, Halifax; 1779, Halifax, Heptonstall, Ewood; 1781, Greetland; 1782, Heptonstall, Halifax; 1784, Greetland, Halifax, Heptonstall; 1786, Halifax, Heptonstall, Greetland; 1788, Halifax, Sowerby Church; 1789, his last visit to Halifax. Mr. Wesley was in Yorkshire at many other times when he did not include Halifax in his rambles. In August, 1767, he preached in White Chapel yard to a vast crowd, and proceeded to Daw Green, Dewsbury, where twenty thousand are said to have been present to hear him. The incumbent of White Chapel, Cleckheaton, Mr. Eastwood, was one of several clergymen in the district between Haworth, Keighley, and Bingley on the north and Dewsbury and Huddersfield on the south, who assisted the Methodists. MR. EASTWOOD, a Halifax man of whom little is known, extended his preaching excursions

to Methodist Societies as far as "Mr. Priestley's, Binroyd, Norland, where every Whit-Monday for some years he preached to multitudes in the early part of Methodism." At and near a house in Ward's End, Halifax, Geo. Whitefield preached once or oftener, and Miss Bosanquet, of Batley, afterwards the wife of the Rev. J. W. de la Fletcher, held meetings there.

John Hatton, of Lightcliffe, presumably William's father, became a convert under John Nelson in 1741, and was an influential Methodist the rest of his life. A memoir of him appears in the *Arminian Magazine*, 1793, and anecdotes concerning him in W. Hatton's book, pp. 4, 29. There is very little more in this pamphlet than the record of Wesley's visits, besides a list of the preachers from 1785 to 1824.

"A Reply to the Rev. John Cockin occasioned by his severe reflections on an extract from the address of the Methodist Missionary Society for the Halifax District; to which is added a supposed Dialogue at Sea between Twenty-eight Missionaries of the Calvinian and Two of the Arminian Persuasion. By W. Hatton, one of the Committee who drew up the Address." Second edition. Leeds, J. Capes, 1815, 6d., demy octavo, 34 pages. The advertisement to the second edition is dated Leeds, July, 1815.

The first Halifax preaching house was built in 1752 at a cost of £300, advanced by the Rev. Wm. Grimshaw, of Haworth, and William Greenwood, of Mixenden; the trustees being Titus Knight, Thomas Dickinson, &c. This building was turned into cottages (one of which was occupied by Jonathan Savile in 1824), when the second chapel was built in 1775, on land purchased from George Stansfield, Leeds. The new chapel was enlarged in 1812.

J. U. WALKER, son of Thomas Walker, printer, wrote: "A History of Wesleyan Methodism in Halifax and its Vicinity from its commencement to the present period." Halifax, Hartley and Walker, 1836, small octavo, pages viii., 279. This is a worthy history of Halifax Methodism up to the date of its publication. Dare no one tackle the work of the past 70 years? Amongst those who had entered the ministry seventy years ago there were from Halifax,—SAMUEL HODGSON, JOSHUA KEIGHLEY, MATTHEW LUMB, JOHN DENTON, ROBERT CROWTHER (died 1833 at his brother Isaac's, Rochdale), JONATHAN CROWTHER, SAMUEL BROADBENT.

William Buckley Haigh, Leeds, in 1830, published a "Synopsis of Wesleyan Methodism in Yorkshire," 50 pages, printed at Leeds. In

it he states that Halifax became the head of a circuit in 1785, "and is now a District town"; Halifax (727 members), Ilkingsworth (110), Elland (113), Southowram (265), Ovenden (126), Blacknires (48), Mount Tabor (57), Pellon (0), Lee Lane (12), Dam Head (16), Skircoat Green (43), Bank Top (0), Park Nook (0), Upper Edge (32), Salterhebble (34), Cinder Hills (15), Walterclough (0), Cromwell Bottom (0), Lee Bridge (0), Booth-town (0). Sowerby Bridge became the head of a circuit in 1812: Sowerby Bridge (580 members), Greetland (100), Ripponden (175), Sowerby (90), Mill Bank (26), Mount Pleasant (0), Holywell Green (0), Stainland (130), Woodhead (0), King Cross (0), Highroad Well (0), Kittymoor (0), Barkisland (0). Todmorden became the head of a circuit in 1799. Most of its preaching stations seem to be in Yorkshire: Todmorden (246 members), Heptonstall (250), Hebden Bridge (220), Mytholmroyd (210), Luddenden (160), Rodwell-end (70), Mankinholes (90), Blackshawhead (50), Deen Chapel (0), Thorns Greese (26), Lane Bottom (0), Smithy Stead (0), Stones wood-bottom (0), Clough Foot (0), Underbank (0), Cross-ends (0), Field Hirst Mill (0).

Brighouse (152), Lightcliffe (0), Hipperholme (0), were with Cleckheaton in 1830.

The Halifax Circuit Ministers, 1785-1829, were:—

1785—John Allen, Thomas Johnson.

1786—John Allen, Alexr. Suter.

1787—John Goodwin, Jon. Parker.

1788—John Goodwin, John Shaw.

1789—Wm. Thompson, John Shaw.

1790—Wm. Thompson, Jos. Entwistle.

1791—John Pawson, Jos. Entwistle.

1792—John Pawson, Robert Lomas.

1793—Chas. Atmore, Robert Lomas (Great Revival Year).

1794—Chas. Atmore, George Gibbon.

1795—John Pritchard, George Gibbon.

1796—Wm. Thom, Joseph Sutcliffe.

Kilhamite disturbance; New Connexion established.

1797—Thos. Taylor, Robt. Miller.

1798—Thos. Taylor, Joseph Collier.

1799—Geo. Highfield, John Booth.

1800—Geo. Highfield, Joseph Drake.

1801-2—James Bogie, Jas. McDonald.

1803—John Gaulter, John Crosby.

1804—The same two and James Needham.

1805—J. Sutcliffe, Zech. Yewdall, Jas. Needham.

1806—J. Sutcliffe Zech. Yewdall, Wm. M'Kittrick.

1807—Alex. Suter, Thos. Bartholomew, W. M'Kittrick.

1808—Alex. Suter, Thos. Bartholomew, Henry S. Hopwood.

1809—Jonathan Crowther, John Doncaster, Henry S. Hopwood.

- 1810—Jonathan Crowther, John Doncaster, Abrm. E. Farrer.
 1811—Jabez Bunting, Wm. Leach, M. Dawes, (Zech. Yewdall, supern., 1811 to 1823.)
 1812—The same four.
 1813—Chas. Atmore, Thos. Vasey, junr., Hy. Ranson.
 1814—Chas. Atmore, Thos. Vasey, junr., Robt. Martin. (Besides Z. Yewdall there was Alex. Suter at Halifax as Supernumerary, 1814-6.)
 1815—Cleland Kirkpatrick, Mark Day, Robt. Wood.
 1816—Cleland Kirkpatrick, Mark Day.
 1817-8—Robt. Hopkins, Joseph Fowler.
 1819-20—Wm. Miles, Cuthbert Whiteside.
 1821-2—John James, Edward B. Lloyd, W. Sutcliffe, sup. 1822.
 1823—John James, Wm. Theobald.
 1824-5-6—Theoph. Lessey, W. Ververs, and Geo. Chambers in 1825.
 1827-8—J. Waterhouse, Geo. Marsland.
 1829—J. Waterhouse, Geo. Marsland, James Topham.
 1830—A. E. Farrer, R. L. Lusher, Jas. J. Topham.
 1831—A. E. Farrer, R. L. Lusher, John Bumby.
 1832—Farrer, Lusher, Wm. Bunting.
 1833-4—Farrer, Andr. Aylmer, Wm. Bunting, Galland.
 1835—Galland, P. Duncan, G. Turner.

Halifax had in 1821, 650 members, and 950 in the rest of Halifax circuit. The Halifax Methodists supported Sunday Schools, in their chapels mostly at Church Lane, Black Horsefold, Skircoat Green; Elland, Southowram, Shibden, Blackmires, Mt. Pleasant, Illingworth, and Mixenden: 1824.

Sowerby Bridge Ministers, 1812-1829, were:—

- 1812—T. Jackson, senr., Joseph Agar.
 1813—T. Jackson, senr., W. Stenes.
 1814-5—W. M'Kittrick, T. Walker.
 1816—J. Bardsall, R. Wood.
 1817—J. Bardsall, G. Mainwaring.
 1818—W. Bird, G. Mainwaring.
 1819—W. Bird, John Thompson.
 1820—T. Preston, John Thompson.
 1821-2—T. Preston, W. Theobald.
 1823-4—G. Thompson, R. Nicholson.
 1825-6-7—Philip Garrett, John Summer.
 1828-9—Thomas Pinder, Edw. Summer.
 Todmorden Ministers, 1799-1829, were:—
 1799—Robt. Lomas, James Townley.
 1800—Robt. Lomas, Wm. Leach.
 1801—Theoph. Lessey, Ed. Hare.
 1802—C. Kirkpatrick, John Chettle.
 1803—C. Kirkpatrick, Isaac Muff.
 1804—Sam Gates, Isaac Muff.
 1805-6—J. Crowther, J. Walmsley.
 1807-8—C. Atmore, J. M'Donald.

- 1809-10—T. Cooper, W. Leach, and Benj. Barrett, 1810.
 1811-12—J. Parkin, P. Hardecastle.
 1813-14—John Stamp, Mark Day.
 1815—C. Gloyne, S. Sewell, Robt. Emmett.
 1816—C. Gloyne, S. Sewell, Robt. Pickering.
 1817—T. Bartholomew, J. Worrell, Robt. Pickering.
 1818—T. Bartholomew, J. Worrell, Wm. Ververs.
 1819-20—Jas. M'Donald, Thos. Laycock, Wm. Ververs.
 1821-2—M. Lumb, J. Fearnside, J. Heap.
 1823-4—T. Geo. R. Melson, J. Heap.
 1825—J. Brookhouse, W. Bird, R. Heap.
 1826—J. Brookhouse, W. Bird, W. Poole.
 1827—John Fairborne, Thos. Thompson, John W. Pipe.
 1828—John Fairborne, Thos. Thompson, John Hague.
 1829—F. Derry, R. Bentham, John Hague.
 The Cleckheaton Ministers, serving but not residing at Brighouse, were:—
 1817—Richard Heap.
 1818-9—T. Harris, John W. Pipe.
 1820—John Simpson, junr., Jarvis Shaw.
 1821—John Simpson, Marmaduke Revell, Supern.
 1822—John Lee, Wm. Wilkinson, Marmaduke Revell.
 1823—John Lee, John Armitage.
 1824—John Smithson, John Armitage.
 1825—John Smithson, Edwd. Wilson.
 1826—J. Womersley, Isaac Woodcock.
 1827—J. Womersley, Isaac Clayton.
 1828—Robert Crowther, Isaac Clayton.
 1829—Robert Crowther, Joseph Forsyth.
 The most serious blow to early Methodism in Halifax town was the defection of Mr. Titus Knight, who took half the congregation away when he opened Jail Lane Chapel. Up to 1765 the preachers had been more like comets than planets, as for example, William Darney, David Taylor, John Nelson, John Bennet, Thomas Lee and Thomas Mitchell, but Mr. Grimshaw, of Haworth, was the general superintendent, with local workers in Titus Knight, Dan Taylor and others. When Mr. Grimshaw died in 1763, Mr. John Pawson became the head of Haworth circuit. The minutes of Conference in 1765 give for the first time the names and stations of the preachers, and Halifax was attached to Birstall circuit. The preachers in 1765 were John Murlin, John Pawson, Parson Greenwood, but none of them resided in Halifax. In 1766 there were four—James Oddie, Thos. Hanby, Daniel Bumstead and Mosley Cheek. Oddie withdrew as a travelling preacher in 1771, Bumstead in 1775, and Cheek turned clergyman in 1769. In 1769 the Birstall preachers were D. Bumstead, John Nelson, Thos. Briscoe, Thomas Westall,

In 1768, C. Hopper, Thos. Lee, D. Bumstead and Parson Greenwood were stationed. In 1769 Halifax circuit was taken from Birstall and joined to Bradford, the preachers being John Oliver and Thos. Lee. Next year Chrstr. Hopper and George Wadsworth were the preachers. The latter died in 1797 after 27 years' labours. In 1771 T. Hanson and J. Atley were appointed, and next year J. MORGAN took T. Hanson's place, and was the first to reside in Halifax. Mr. Tho. Taylor succeeded Mr. Atley in 1773, and was aided by Wm. Barker and Thomas Tennant, and a new impulse in Halifax attended Mr. Taylor's labours particularly. In 1774 Mr. Taylor and Mr. Brammah had the Bradford circuit, and greater prosperity followed. In 1775 John Allen, J. Waldron and Samuel Smith were the ministers but MR. WALDRON was chiefly at Halifax. In 1776 John Allen, Thos. Lee and James Hudson were appointed to Bradford circuit, but Mr. Hudson (an ordained clergyman), after seven years travels, left in 1777, when Messrs. Hopper, Benson, and Lee were successors. Next year C. Hopper, Thos. Johnson and J. Murlin served, and in 1779 A. Mather, T. Johnson, and T. Briscoe. JOSHUA KEIGHLEY and SAMUEL HODGSON, two Halifax natives, began to travel as preachers in 1780. Keighley first went to Northampton circuit. He died at Elgin, Aug. 10, 1787. Samuel Hodgson was drowned April 20, 1795, by the capsizing of a boat when crossing the Wear. In 1780 the Bradford circuit preachers were—Alex. Mather, James Hindmarsh and John Fenwick. HINDMARSH resided at Halifax Chapelhouse. He began to travel in 1771 and his health failed in 1783. The appointments of 1781 gave Samuel Bradburn, JOHN FLOYDE and John Oliver, and next year S. Bradburn, THOS. MITCHELL and J. BENSON, three of the most famous orators in different styles, that Yorkshire Methodism can boast. In 1783 Alex. Mather, J. BENSON and W. Dufton succeeded, and in this year MATTHEW LUMB, of Sowerby, was called to travel in the Dales circuit (Meth. Mag. xiv.). In 1784 the preachers were Valtou, TAYLOR and Shaw. Halifax was now made the head of a circuit, and the ministers have been previously recorded. The second of the Bradford circuit preachers had resided at Halifax some years; in 1785 accommodation was made for two. In 1786 FIDDLER THOMPSON became a Methodist convert under Mr. Suter. His "Life" has been already referred to. In 1789 John Denton was called out to travel in Chester circuit. ROBERT CROWTHER, born at Booth Town in 1762, joined two of his elder brothers—TIMOTHY and JONATHAN, as travelling preachers. In

May, 1790, Mr. Wesley preached at Bradshaw, this being his final visit to the parish. He died March 2, 1791; Mr. Wm. Thompson, the Halifax Superintendent, presided at the 1791 Conference. In 1797 there was the unceasing agitation of Mr. Kilham's party, when many of the Societies in Halifax parish were split in two, or almost annihilated. In 1799, the terrible "barley-bread time," parts of Halifax circuit were given to a new circuit at Todmorden. The plan for 1802 gives the Halifax preaching places as eight on,—Halifax, Greetland, Bradshaw, Whichfield, Hove Edge (Brig-house chapel having gone to the Kilhamites), Elland, Rastrick, Jagger Green, Skircoat Green, Skircoat, Mearclough, Wheatley, Ripponden, Woodhead, Hanging Lee, Ovenden Wood, Sowerby, Lindley, and Fellgreave. After 13 years at Hove Edge, the Brighthouse Methodists got possession of the old chapel, and the Kilhamites built one near it, 1810. SAMUEL BROADBENT, in 1815, was called from Greetland to become a missionary in Ceylon. A Tract Society was formed in February, 1822, by the Halifax Methodists. They became general in various denominations, and served a good purpose in those days of costly literature and drudging toil.

CXXIII.—METHODIST PREACHERS.

JOSEPH AGAR was preacher at Driffeld in 1810, Bury 1811, Sowerby Bridge 1812, New Mills 1813-4, Bridlington 1815-6, Leeds 1817, Spilsby 1818-9, Birstall 1820, Glasgow 1821-2, Sheffield 1823. He continued to labour until 1830. When at Spilsby, 1819, he issued a pamphlet, 32 pages, on Methodist Revivals.

JOHN ALLEN died in 1810. The Minutes of Conference and the Methodist Magazine will assist anyone to discover particulars of these men by referring to the date of death. Allen began to itinerate in 1766.

JOHN ARMITAGE became a preacher in 1809, was at Dewsbury in 1810-11, Thirsk 1812-3, Darlington 1814, Stockton 1815, Knaresborough 1816-7, Ashton 1818, Bingley 1819, Pocklington 1820-2, Cleckheaton 1823.

CHARLES ATMORE was at Grimsby in 1781, Scarborough 1782, York 1783, Colne 1784-5, Edinburgh 1786-7, Colne 1788, Newcastle and Alnwick until 1793, when he was at Halifax. From 1795 to 1803 he was at Bristol, London, Birmingham and Manchester. In 1803-4 he was at Wakefield, then two years at Liverpool; 1807-8 Todmorden, Leeds in 1809-10, Hull 1811-12, Halifax 1813-4, then mostly in London until 1823, when he was at Sheffield. He was a prolific writer, and his memoir in the "Magazine" for 1845 gives useful Yorkshire history. He reprinted Oliver Heywood's

Family Altar when at Liverpool, 1807. In 1801 at Bristol he printed his portly volume the "Methodist Memorial, or Lives of deceased preachers," "A Short Account of Mrs. Eliza Atmore," was printed at York, 1794, 36 pages. A Funeral Sermon for Mr. Thomas Hanson, 33 pages, was printed in 1804; a Discourse on the Government of the Tongue, at Leeds, in 1810, 23 pages. This title he may have got from Edward Reyner's book, and the next from Abraham Woodhead's, "The Whole Duty of Man, or Christian Companion"; London, 1814, quarto, 444 pages. I have a sermon on Luke xiii., 24, printed by Atmore in 1809, and also a thick volume he issued in Hull, 1813, on Chandler's History of Persecution. Besides other works, he issued "Select Portions, a Plan for the Profitable Reading of the Holy Scriptures in Family Worship." Halifax, 1815, 12mo., 24 pages.

"A Short Account of Mrs. Eliza Atmore, who departed this Life August 22, 1794, to which are subjoined some of her Letters, York; Wilson, Spence and Mawman, 1794, duodecimo, 36 pages. Mrs. Atmore died at Halifax, August 22, 1794, aged 37.

Select Portions, or a Plan for the profitable reading of the Holy Scriptures, 24pp., 12mo. Halifax, 1815.

Sermon on the Death of Mr. Thomas Hanson, preached at Horbury Methodist Chapel, Oct. 28, 1804. Wakefield, 1804.

JOHN BUMBY. A Mr. Bumby, travelling preacher, a native of Thirsk, was an author.

JOHN BURDSALL, 1796 Ashby, 1814-5 Rotherham, 1816-7 Sowerby Bridge, London afterwards, died 1861. He was author of the "Life of Richard Burdsall, York," 3rd edition, 1823, 272 pages, 12mo. "Sinner's Tears," 167 pages, 18mo., "Memoirs of Rev. J. Strawe," 1842, 220 pages, 12mo. A Sermon in "Sermons on Important Subjects," 1832.

WM. BIRD, Hinckley 1806, Sowerby Bridge 1818-9, next at places in Lancashire. He published a sermon at Preston, 1825, 23 pages, octavo, entitled "Salvation by Faith."

BENJ. BARRETT, Easingwold 1807, Todmorden 1810, Grassington 1813, Holmfirth 1820-1, &c.

THOMAS BARTHOLOMEW became an itinerant in 1782. He died in 1820. He was baptised at Keighley as the son of Sarah Bartholomew; his father is said to have been Jeremiah Carrolus.

JOHN BOOTH travelled from 1779 to his death in 1820. He was author of a sermon "The Character and End of a Perfect Man," 22 pages, 12mo., Leeds, 1814. "A Sermon on the Millennium of Glory of the Latter Days." Dewsbury, nd., 24 pages, 12mo.

DAVID BARRACLOUGH, 1787 was expelled.

JOHN BENNETT began to itinerate in 1747, specially in Derbyshire, Cheshire, South Yorkshire and Lancashire. In December, 1752, he seceded and established a Society at Bolton-le-moors.

JAMES BOGIE, Edinburgh 1782, Halifax 1801-2, was mostly out of Halifax.

W. BARKER. I fail to find further particulars of this preacher.

WM. BRAMMAH had one sermon no matter what the text, and yet popular and successful. He died about 1780.

JABEZ BUNTING, Oldham 1799, Sheffield 1807-8, Halifax 1811-12, Leeds 1813-14, London afterwards; died 1858. Life by his son T.P.B., 1861. He edited Cruden's Concordance, 1815, and his Sermons, 2 vols., were printed in 1862.

JABEZ BUNTING, Wesleyan Minister, was author of "Justification by Faith: A Sermon at Leeds, July, 1812, preached at the Conference." Fourth edition, corrected. London, 1830. Preface dated Halifax, March 31, 1813, 24 pages, demy octavo. The third edition was printed at Leeds by Jas. Nichols, 1814, 23 pages. The second (or first) edition, Leeds, 1813, 28 pages. Memoir of Thomas Holy, Sheffield, 1832, 24 pages. Memorials of Rev. Richard Watson, 1833, 88 pages.

WM. M. BUNTING travelled from 1824 to 1866. He published the Letters of Mrs. Bulmer, 1842.

SAMUEL BROADBENT, a native of Greetland, was sent to Pont-de-Galle 1815, Ceylon 1816, Trincomalle 1817, Galle 1818-9, Madagascar 1820-1, Boscuan Country 1822-3. He died in 1867. He was author of "The Missionary Martyr of Namaqualand—Rev. Wm. Threlfall," second edition, London, 1860, 170 pages, 18mo. (2) A Sermon on the Sabbath Day.

(3) "A Narrative of a Mission to the Barlongs," 1865, 204 pages, 12mo.

(4) "Anti-Scriptural Marriages the Ruin of Souls, and a Curse to the Church."

(5) "The Pious and Princely Shoemaker—Joseph Watkins," 1852, 33 pages, 18mo.

WILLIAM BUTTERFIELD was born near Halifax (Atmore's Methodist Memorial, 1801). In 1784 he began to itinerate and continued until his death at Darlington in 1791.

JOSEPH BENSON travelled 1771 to 1821. He was a voluminous writer, some of his books being printed in Yorkshire, especially at Hull.

ROBERT BENTHAM, Shrewsbury 1812, Woodhouse Grove 1821-2.

DANIEL BUMSTEAD, a native of Colchester, began to travel in 1762, but like many other early preachers in Methodism relinquished the arduous toils and privations of those times. He settled to a business in London, and died in 1797.

"The Life and Death of Ann Cutler, who was made a principal instrument in the beginning of the late revival of the work of God in Yorkshire, Lancashire, &c., by WM. BRAMWELL, preacher of the Gospel, to which is added Choice Wesleyan Anecdotes. Halifax, Nicholson and Wilson, Cheapside, 1818, 32 pages, small 12mo. On the cover the printer's advertise "The Bible Companion, Scripture Pronouncer and Expositor," 488 pages, 1s. 6d. Ann Cutler's Life contains references to the Revival at Greetland, Dewsbury, Birstall, &c. Amongst the Anecdotes is Jonathan Saville's, "Interment of Old Bigotry."

The Life of WM. BRAMWELL was printed at Halifax in 1860, 32mo. Larger edition appeared in 1818, small octavo, but not printed at Halifax. Jas. Sigston, Leeds, was author of the Memoir, 8th thousand in 1839.

JONATHAN CROWTHER began his public work in 1781-5 at Scarborough; Isle of Man in 1786, Inverness 1787, Dalkeith 1788, Colchester 1789, Redruth 1790, Penzance 1791, Cork 1792, Waterford 1793, Nevis 1794, Plymouth Dock 1795, Worcester 1796, Shrewsbury 1797-8, Rochdale 1799-1800, Blackburn 1801-2, Keighley 1803-4, Todmorden 1805-6, York 1807-8, Halifax (his native place) 1809-10, Bury 1811-12, Stockport 1813-4, Wednesbury 1815, Birstal 1816, Northwich 1817-8, Burslem 1819, Broseley 1820, Madeley 1821-2, Warrington, super-numerary, 1823.

JONATHAN CROWTHER, senior, died in 1824. His publications are "Truth and Matter of Fact"; the Bristol disputes, 1791, 23p., 12mo. The Crisis of Methodism. Bristol, 1795, 24 pages, 12mo.

Christian Order, Liberty without Anarchy. Bristol, 1796, 24pp.

Sermon at Stourport on Mrs. Wright's Death. Worcester, 1797, 24pp.

Petitioning for Preachers; Strictures. York, 1809, 12pp.

Scripture Gazetteer, 2nd edition, 1810, 8vo., 544pp.

Apology for Liberty of the Press. Halifax, 1810, 8 pages.

Portraiture of Methodism, 1811, 8vo., 353 pages. Second edition, 1815, 512 pages, octavo.

Life of Dr. Coke, Leeds, 1815, 8vo., 544pp.

The title page of my copy reads "The Life of the Rev. Thomas Coke, LL.D., a Clergyman of the Church of England, but who laboured among the Wesleyan Methodists for the last thirty-eight years of his life, &c., Written by a person who was long and intimately acquainted with the Doctor. Leeds, 1815, Alex. Cumming, publisher, portrait by Freeman from Rhodes' painting, Leeds. Mr. Crowther has carefully suppressed his name from this valuable biography and history.

"Thoughts upon the Finances, or Temporal Affairs of the Methodist Connexion; containing Elucidating Statements and Interesting Calculations, and interspersed with appropriate Remarks on the Affairs of Methodism, written just before the Conference of 1817. Leeds, for the Author, by Davies and Booth; demy octavo, 48 pages.

"The Scripture Gazetteer, or the Geography of the Bible; being a full and particular account of the various countries, cities, towns, rivers, mountains, &c., mentioned in the Old and New Testaments, comprising and epitome of Ancient and Modern History chronologically arranged, &c., &c." Halifax, P. K. Holden, Old Market Place, 1826, demy octavo, 512 pages, two maps. This was a good work in its day. The maps are missing in both my copies.

JONATHAN CROWTHER. The Methodist Manual; or a short History of the Wesleyan Methodists, including their Rise, Progress, and Present State, comprising also the Life and Character of the Rev. W. Grimshaw, Minister of Haworth. By J. C., who has been more than 39 years a Member, and above 25 years a Traveling Preacher among them. Halifax, Printed for J. Walker, No. 10, Crown Street, by P. K. Holden, 1810, 216 pages, 1v., iii., Sin by 5. Preface dated Halifax, March 14, 1810.

TIMOTHY CROWTHER, itinerated from 1784-5 Wilts., 1786 Plymouth, 1787 Derby, 1788-9 Sussex, 1790-1 Redruth, 1792-3 St. Austle, 1794 Taunton, 1795-6 Blackburn, 1797-8 Colne, 1799-1800 Keighley, 1801 Sheffield, 1802 Castle Donnington, 1803-4 Whitby, 1805-6 Blackburn, 1807 Newcastle, 1808 Liverpool, super., 1809-10 Wetherby, 1811 Northwich, 1812 Warrington, 1813-4 Wigan, 1815 Leeds, super., 1816-8 Warrington, super., 1819, &c., Northwich, super.

ROBERT CROWTHER, 1789, died January, 1833, at his brother Isaac's, Rochdale. In 1790 he was at Colchester, 1791 Sussex, 1792 Canterbury, 1793-4 Leek, 1795 Macclesfield, 1796-7 Chester, 1798-9 Gainsborough, 1800 Lynn, 1801-2 Derby, 1803-4 Shrewsbury, 1805-6 Salisbury, 1807-8 Southampton, 1809-10 Burton, 1811-12 Chesterfield, 1813-14 Loughborough, 1815-6 Cromford, 1817-8 Derby, 1819-21 Bakewell, 1822-3 Grimsby. He does not seem to have come near Halifax his native town.

JONATHAN CROWTHER, junr., minister from 1823 to 1856, master of Kingswood School, was author of nine publications, possibly more. A Sermon on the Death of the Rev. D. M'Adam was printed at York in 1827, 31 pages octavo. Mr. Crowther does not seem to have been ordained until 1827 as under—

Address at the Ordination of the Rev. John Ball, Jonathan Crowther, and others, at the Manchester Conference, 1827, by Richard Watson; 42 pages, demy octavo.

JOHN CHETTLE began in 1797-8 at Hincley; in 1802 at Todmorden, and the rest of his life mostly in the Middle and South of England. He died in 1850, having published two books, "Objections against Romish Transubstantiation," and "Stricture on Popery," Walsall, 42 pages.

ISAAC CLAYTON, 1801 at Thetford, came into Yorkshire in 1807, and served many circuits.

JOSEPH COLLIER, 1795 Chester, was at Oldham 1796-7, Halifax 1798, Wakefield 1799, Huddersfield 1800-1, remained in Yorkshire until 1810.

GEORGE CHAMBERS, I have no further knowledge of, at present.

THOMAS COOPER, 1781 in Sussex, 1805-6 Leeds, 1809-10 Todmorden, settled at Liverpool in 1821 as supernumerary.

JOHN CROSBY began to travel in 1783, and died in 1816.

JOSEPH COOKE began to itinerate in 1795. He was expelled, and became Unitarian, (see Halifax tracts.)

WILLIAM DARNEY, 1742 to 1779, was an eccentric bold Scotchman, founder of William Darney's Societies, a friend and co-worker with Grimshaw. He settled near Colne some years before his death, which took place in 1780. He was author of a famous "Collection of Hymns, in four parts," Leeds, James Lister, 1751, 296 pages, 12mo. Most of them are mere jingles. "The Fundamental Doctrines laid open" was printed at Glasgow, 1755, 292 pages, 16mo.

MARK DAWES, 1809 Leigh, 1810 Ormskirk, 1811-2 Halifax, 1813 Birstall, 1814-5 Luton, 1816-7 Knaresborough, &c.

MARK DAY, 1808-1823. There were also a Matthew Day, and a Simon Day who had travelled many years.

JOHN DENTON, native of Halifax parish; 1789 Chester, 1790 Liverpool, 1791 Macclesfield, 1792 Burslem, 1793 Penzance, 1794 Shrewsbury, 1795 Rochdale, 1796 Blackburn, 1797-8 Colne, 1799 Louth, 1800 Otley, 1801-2 Keighley, 1803-4 Birstall, 1805 Derby, 1806-7 Loughborough, 1808-9 Ashby, 1810 Nantwich, 1811-2 Hincley, 1813-4 Burton, 1815 Towcester, 1816-7 Congleton, 1818-9 Wolverhampton, 1820-1 West Bromwich, 1822-3 Newcastle-under-Lyme.

FRANCIS DERRY, 1802 Kettering, was in the south and centre of England up to 1818, when he came to Barnsley, 1820 to Malton, &c.

J. DONCASTER was at Dundee in 1790, came to England in 1801, Halifax 1809-10, then to Gainsborough 1811, Sheffield 1814, &c.

"Friendly Hints principally addressed to the youth of sexes, uniting subjects the most pleasing and instructive relative to the duties of this life and the joys of immortality, inter-

persed with striking anecdotes; partly original, but chiefly selected from the best authors. 2nd edition, enlarged, Gainsborough, 1812, octavo, 211 pages. Preface dated Halifax, February 7, 1811; second preface, Gainsborough, January 1, 1812.

"Election of Grace and Reprobation of Justice, a sermon preached at Delph, Dec. 13, 1807." Halifax, 1808, 34 pages, octavo.

PETER DUNCAN in 1819-1823 laboured in the West Indies. He died in 1862. He wrote "A Narrative of the Wesleyan Mission to Jamaica," 1849, 399 pages, octavo. "A Letter of Exposure to Taylor, Bath," 1852, 56 pages.

JOSEPH DRAKE, 1794-1815.

SAMUEL DUNN, 1819-1849, was a very prolix writer. We have only need to mention the Halifax ones, but probably some more of his publications were printed at Halifax, as query, "Memoirs of E. J. Hatton," "Funeral Sermon for the Rev. J. Waterhouse," "A Second exposure of the Misrepresentations and Calumnies of the Rev. W. Gilmour," 1844, 12 pages.

The Separate State, a sermon at South Parade Chapel, Halifax, May 29, 1843, on the Death of the Rev. Thos. Galland, A.M. 12mo., 28pp. London, 1843.

The Heavenly State; a Sermon preached in Wesley Chapel, Halifax, Sunday, May 12, 1844, on the occasion of the death of the Rev. Henry Moore, 1844.

SAMUEL DUNN, Broad Street Chapel, Halifax. Twenty Lectures on Eminent Scripture Characters. J. U. Walker, Halifax, 1845, 62 pages, square 32mo. Preface, dated Halifax, March, 1845, on the expiration of his term as a travelling preacher. Two pages of advertisements of his other publications are given, but they do not seem to have any connection with Halifax. They are Memoirs of Seventy-Five Divines, authors of the Morning Exercises, 8vo., 5s., Gospels Harmonized, 8vo., 10s. 6d., Adam Clarke's Christian Theology, 12mo., 6s. 6d. fifth edition, John Goodwin's Christian Theology, 12mo., 6s., John Calvin's Christian Theology, 12mo., 6s., Christian Theology for every day in the year, 12mo., 3s., Funeral Sermons, 6d. each, on Rev. R. Trefry, Rev. J. Waterhouse, Rev. T. Galland, Rev. H. Moore, Memoirs of Mr. Allen, Cornishman; three tracts.

CXXIV.—METHODIST PREACHERS (Continued).

ROBERT EMMETT was at Skipton in 1811, Mansfield 1812-3, Barnsley 1814, Todmorden 1815, and then went northwards.

JOSEPH ENTWISLE, 1787-1841, started his work in Oxfordshire, 1788-9 Birstall, 1790-1 Halifax, 1792 Bradford, 1793 Leeds, 1794-5

Colne, 1796-7 Wakefield, 1798-9 York, 1800-1 Hull; he then went south until 1818-9 Sheffield, 1820-2 Bradford. In 1823 he removed to Birmingham. Joseph Entwistle, junr., began to labour in 1823 at Wednesbury, and Wm., another son, at Kingswood School in 1820. Sometimes the name appears Entwistle, but I have two autographs of the father without the second t. The father sent out at least five publications, 24 pages up to 76 pages each, the Memoirs of Rev. J. Pawson, Leeds, 1809, being one. Joseph, the son, published a Memoir of his father; Bristol, 1848, 576 pages, 12mo., a second edition of which appeared in 1854, London, 468 pages, 12mo. He also printed a Tadcaster Centenary Sermon, "The Salt of the Earth," 1839, 32 pages, octavo. William also printed a pamphlet on Christian Obligation; Stourbridge, 1826.

ABRAHAM E. FARRAR, 1807 to 1849, began at Hull 1807, York 1808-9, Halifax 1810, Newcastle 1811-2, Shields 1813-5, Rotherham 1816-7, Hull 1818-9, York 1820-1, Leeds 1822-3.

He was author of "The Condemner of Methodism condemned, and the Detector of Priestcraft detected." Newcastle, 1814.

Religious Instruction of Children Enforced: A Sermon to the Teachers and Friends of the Hull Sunday School Union, first anniversary, 1820. 2nd edition, improved. York, for the Author; no date; 24 pages, demy octavo. Advertises his "Christian Youth's Instructor, or Bible Class Book," 2s.

The Juvenile Bible Class Book, being Selections in the words of the Authorized Text, 1825, 156 pages.

The Benefits of Messiah's Advent. A Sermon, 1842, 15 pages.

Sketches of Popular Antiquities, for Young People. Second edition, 1850, 144 pages.

JOHN FARRER, senior, 1797, ministered at Bingley in 1822-3, and in other Yorkshire circuits before that date. JOHN FARRER, junior, second master at Woodhouse Grove School in 1823, was author of several Biblical works, dictionaries, geographies, &c., 1844-57.

J. FAIRBORNE began his labours at Breechin in 1802, came to Otley in 1810, Skipton 1817, the rest mostly in Lancashire.

JOHN FENWICK, 1755-1787, is described as a man of property and very useful before he itinerated. He had small ministerial gifts, much zeal but little Christian knowledge. Yet I find he was author of two tracts,

(1) An Appeal to all men of Common Sense, in answer to John Helton, by John Fenwick, late farmer; 1779, 12 pages.

(2) Remarks upon an anonymous Appeal to the Wesleys and all in Connexion with them. Leeds, 1784, 8 pages.

Perhaps he was not such a mimic and bore as Michael Fenwick, who was struck off the list of preachers in 1781, and yet stuck like a leech to the Conference public meetings until he died, near Bridlington, in 1797, during a thunder storm.

J. FEARNSIDE, Howden 1807, Birstall 1816, Pontefract 1817-8, Adlington 1819-20, Todmorden 1821-2, Blackburn 1823.

JOSEPH FOWLER, Kettering 1811, Pontefract 1814-6, Halifax 1817-8, Huddersfield 1819-20, Chester 1821-2.

JOHN FLOYDE became an itinerant in 1770. He was a man of great ability, and was an acceptable preacher. He studied medicine during his travels, and in 1782 desisted from travelling and settled at Halifax as a surgeon and apothecary, where he became very successful, and at the same time ministered to a congregation at Stainland. He removed to Leeds and served both callings there for some years, but, becoming reduced to indigence, he ended his days at Exley near Elland in July, 1798, and was buried at Halifax as previously stated under Stainland. A tablet gives his death as on July 13, 1799, aged 49, and his wife thirteen days later, aged 33.

WILLIAM FUGILL was a native of Rothwell near Leeds, and one of the early Methodist preachers, very useful and acceptable, but was excluded in 1764 under a charge of pride or insubordination. In 1767 he was restored, but relapsed as before.

GEORGE GIBBON 1780, died 1816.

ROBERT GAMBLE, a native of the West Riding, was a local preacher at Sowerby, and admitted to the itinerancy in 1785. In 1788 he was sent over with another Halifax worthy, Matthew Lumb, as missionaries to the West Indies. In February, 1791, Gamble died of a putrid fever in St. Vincent's.

PAUL GREENWOOD began his travels in Yorkshire in 1746. He was a Keighley man, and his mother died there the same morning that he died at Warrington, March, 1767. He, John Pawson and Daniel Bumstead took charge of Haworth district when Grimshaw died.

J. GAULTER began to travel in 1785 in the Isle of Man. After serving in Lancashire he reached Wakefield in 1800-2, Halifax 1803-4, Leeds 1805-6, Bradford 1807-8, thence went to Lancashire and London. He edited David Simpson's Plea for Religion, with the life of Simpson, and Notes. Liverpool, 1812, 472 pages.

SAMUEL GATES 1787 to 1821. He was author of a Sermon—An Important Question, Tunstall, 1812, 28 pages; A Sermon on I Cor. I., 30. Burslem, 1812, 23 pages; Exposition of Lord's Prayer, York, 1814, 100 pages.

PARSON GREENWOOD 1763-1811.

PHILIP GARRETT, Wesleyan Methodist Minister, 1799-1843, published "A Digest of the Minutes of the Methodist Conferences from the first held in London by the late Rev. John Wesley, A.M., in 1744 to the year 1826. Halifax, Thomas Walker, 1827; octavo, pages viii., 341. The preface is dated from Sowerby Bridge. The history and doctrines of Methodism are clearly stated in this volume. A Scourge to Calumny, on the case of the Brighthouse chapel; Manchester, 1811, 28 pages, 12mo.

Substance of a Discourse on the Death of Dr. Adam Clarke. Keighley, no date, 64 pages, 12mo. An Easy Method of Constructing Mathematical Tables, including Logarithms of Numbers, Lines, Tangents, &c. Keighley, C. Crabtree, 1838, small octavo, pages x., 300.

THOMAS GALLAND, M.A., 1816 to 1843, was a native of Hull, I believe. He published a Sermon on Acts xxvi., 24; Louth, 1818, 21 pages. After serving at Lincoln he came to Beverley, where he published Principles exemplified by Practice, in a letter to A. Atkinson and others; 1825, 60 pages.

Letters from a Minister in Leeds to his Friend in the Country. Leeds, 1827, 8 pages. Second series, 37 pages.

Sermon on Acts xvii., 11., in "Sermons on Important Subjects," 1832.

Syllabus of a Course of Theological Instructions (at Halifax & Leeds). Leeds, 1842, 16p. 12mo.

WILLIAM GRIMSHAW, buried at Luddenden, 1763, wrote An Answer to White's Sermon against the Methodists; Preston, 1749, 98 pages.

Lives of Grimshaw, by Newton, Myles, Hardy, &c.

DAVID GRIFFITHS, 1845, was author of "The Friskney Decoy for Birds spiritualized, and Satan's Decoy for Souls exposed. Sermon, 1849. Harmony of the Gospels, mainly founded on Gresswell, 1857, 140 pages, 12mo.

Kingdom of the Blessed; a Sermon in Memory of the late Richard Kershaw Lumb, Esq., J.P., Halifax; (in Halifax Free Library).

CHARLES GLOYNE, 1793 Colne, 1794 Dewsbury, 1795-6 Colne, 1797 Huddersfield, came to Todmorden 1715-6.

THOMAS HANBY, 1755 to 1797, was a native of Carlisle, born December, 1733. He was President of the Conference in 1794, less than three years before his death. He published "An Explanation of Mr. Kilham's Statement of Preachers' Allowance," anonymous, 24 pages, 12mo.

SAMUEL HODGSON was born at Halifax, February 22, 1759. The preachers regularly catechized the children at that time, so he was brought up a Methodist from infancy. In 1775 he got a ticket as Methodist member, and two years later became a local preacher.

In 1780 he began to travel. In July, 1789, he married Miss Sarah Garnett of "Bradiorth." In the same year he went to Bristol circuit, in 1780 to Leeds, and next year, 1791-2, to York. In 1793 he was appointed for Sunderland, and remained there until he was drowned, April 20, 1795, by the overturning of the ferry boat when crossing the Wear. About a score persons were drowned. He wrote notes on his own life for the Arminian Magazine. It was not separately published I think.

PHILIP HARDCASTLE, 1829 to 1864, was author of "The Pilgrim Patriarchs and their Spiritual Seed." London, 1862, 32 pages octavo.

EDWARD HARE, 1798 to 1818, was a Hull man, and author of at least fifteen books and pamphlets, printed at Sheffield, Leeds, &c. His Pulpit Remains, with Life, edited by the Rev. J. Benson, appeared in 1821, 416 pages.

REV. J. B. HOLROYD, Wesleyan Methodist Minister, 1808-1862, My friend Mr. Abraham Holroyd claimed this gentleman as a relative, and told me he was a native of Shelf. In this he was mistaken for the conference notice of his death gives Low Moor. I have a collection of his tracts bearing his signature and the book plate of Abraham Holroyd to whom it was given by the author.

"Remarks and Illustrations, on a Letter from the Rev. J. L., Roman Catholic Priest at Scarborough, to a Member of the Methodist Society in that town, professing to contain a brief account of the principal articles of their faith; the omissions in part supplied, its inconsistencies exposed by extracts from the Councils, Canons, Bulls, &c." Scarborough, J. Ainsworth, 1827, 56 pages, 12mo. Published by the same author.

"The Majesty, Humility and Benevolence of Jehovah; a Sermon," octavo, 6d. Alnwick, 1821, pages 17.

"The Doctrines of the Methodists stated and defended v. Rev. D. Paterson of Alnwick," 61.

"Tables for a Methodical Reading of the Scriptures," 1812, 16pp., 3d.

"Memoir of William Allan, a collier," 3d.

"The Contrast; interesting memoirs of a Gentleman and a very Poor Man," 1d.

"The Decayed Tooth," 1d.

"Joseph the Fisherman," 1d.

"Historical Sketches of Christianity in England," 3 vols., 12mo., 1826-1834.

"The Foundations of the Church of England undermined by the workings of her old enemy, in a Letter to Bishop Bowstead, Lichfield"; (by J.B.H., anonymous.) London, for the author, 1813, 3d. 12 pages, duodecimo.

"Refutation Refuted; or a Reply to the Rev. J.L., Roman Catholic Priest at Scarborough, forming an Appendix to the Remarks and Il-

illustrations," by J. B. Holroyd. Scarborough, 1827, 76 pages, 12mo.

"A Reply to Methodism Unmasked by the Rev. J.L., Roman Catholic Priest at Scarborough, in which the Abominations of the Church of Rome are further exposed." Dewsbury, Bailey and Empson, 1828, 40 pages, 12mo.

A Chronological and Alphabetical List of all the Itinerant preachers that have been and now are in the Wesleyan Methodist Connexion. Haslingden, 1819, 28 pages.

Things Ancient and Modern, or Fifteen parallels between property and paganism. 1851.

ROBERT HOPKINS, 1781 to 1827; his Life was published by the Rev. B. Hopkins, St. John's College, Cambridge. Sheffield, 1828, 102 pages.

CHRISTOPHER HOPKINER, 1747 to 1802, published "The Substance of a Discourse at the Opening of Woodhouse Preaching House, Leeds; 1770, 20 pages, 12mo. "The Plain Man's Epistle to Every Child of Adam," Newcastle, 1766, 39 pages, has been ascribed to him. His Memoir by Charles Atmore was printed at Manchester in 1802, 54 pages, 12mo.

The REV. ABRAHAM HAIGH, traveller from 1803 to 1810, died at his father's, at Sowerby, April, 1810.

JOHN HAGUE began to travel in 1815, but did not come into Yorkshire until much later.

RICHARD HEAP, 1813 at Thirsk, next in Scotland until 1817 at Cleckheaton, and remained about Lancashire and Yorkshire years afterwards.

THOMAS HARRIS was at Stafford in 1813, Cleckheaton in 1818-9, Wakefield 1820-1, Rotherham 1822-3.

H. S. HOPWOOD, 1806 at Chesterfield, Halifax 1808-9, Pontefract 1810-1, Rotherham 1812-3, Hull 1814-5.

GEORGE HIGHFIELD, 1785 Scotland, 1786 York, 1799 and 1800 at Halifax, spent many of his years in Yorkshire.

THOMAS HANSON travelled from 1760 to 1801.

THOMAS JOHNSON was born at Wakefield in 1720. In 1748 he heard the Methodists for the first time. He wrote his autobiography for the Arminian Magazine. In 1752 he became an itinerant, and laboured until 1781, when his health failed, and he settled at Birstall. He died October 18, 1797. He suffered persecution in his earliest travels.

THOMAS JACKSON, a famous Methodist minister and author, was a native of East Yorkshire. Amongst numerous other volumes he issued an edition of Oliver Heywood's Closet Prayer. He began his ministry in 1804 at Spilsby. In 1812-3 he was at Sowerby Bridge.

JOHN JAMES had travelled from 1807 at Wrexham, &c., came to Halifax from Leeds in 1821-3. He died in 1832.

JOSHUA KEIGHLEY was born at Halifax. After being a local preacher several years he was called out as a traveller in 1780. In 1786 he received imposition of hands from the Rev. John Wesley and was appointed to Inverness circuit. Next year he was appointed co-worker in Edinburgh and Glasgow, but he was taken ill at Elgin of a fever, and died August 10, 1787. Extracts from his Journal appear in the Arminian Magazine. In 1784 he was labouring about Carmarthen and Pembroke.

JAMES KERSHAW, one of the first itinerant preachers, was probably a native of Halifax parish or Birstall. He desisted in 1757 or 1767, and settled at Gainsborough, where he became famous for his quack medicines. It is said that he died at Ashby de la Zouch. He wrote a Comment on Revelations, dialogue-wise, and he issued a poem anonymously. The Essay on Revelations, 2 vols., 1780, was a 12mo., pages 303, 274. In 1765 he published an "Earnest Appeal to the Public v. the Preface of Aspasio Vindicated," Edinburgh, 1765, 139 pages. In 1767 he printed "A Letter to the Author of Thoughts concerning Methodism"; Newcastle-on-Tyne, 18 pages; and the same year "A Second Letter," 20 pages.

Of JOHN KERSHAW, who laboured largely in Yorkshire from 1789, and who became the London Book Steward, I have no particulars at hand. He died in 1855, and the Rev. Luke H. Wiseman, M.A., preached his funeral sermon, 1855, 38 pages, 12mo. I am also uncertain as to the claim we have to include LAWRENCE KERSHAW, who began to travel in 1802, and laboured mostly in Yorkshire and Lincolnshire. I have his "Antidote against Distraction, or an endeavour to serve the Church, by Richard Steele, M.A.; abridged and corrected, with a Memoir of the author by L. Kershaw. Reprinted by W. A. Justice, Howden, for L. Kershaw, Gainsboro', 1822, octavo, pages xxvii., 179.

C. KIRKPATRICK began to travel in 1791 in Somersetshire. In 1802-3 he was at Todmorden, in 1815 and 1816 at Halifax.

ALEXANDER KILHAM had no connection with Halifax parish except indirectly as the founder of the New Connexion. He was an Old Wesleyan, 1785 to 1796. In 1792 he issued "An Address to the Methodist Society in Newcastle," 24 pages. In 1795 his pamphlet—"The Progress of Liberty among Methodists"—appeared, 60 pages. In the same year anonymously he issued "Address to the Conference," 23 pages. "An Account of the Trial of A.K. at Newcastle," Alnwick, 1796. Examination of the London Methodistical Bull, 1796, 36 pages. "Appeal to the Methodists of Alnwick," 1796, 12 pages. "Remarks on T. Hanby's pamphlet," 1796, 12pp. "Conference Trial," July, 1796, 2nd edition, Leeds, 53 pages. "Defence," Salford, 1796, 58 pages.

CCXV.—WESLEYAN PREACHERS.

MATTHEW LUMB was author of—

"A Few Animadversions upon a pamphlet entitled 'An Earnest and Affectionate Address to the People called Methodists,' and given away in the Market Place of Skipton by the Sexton of the Church." Skipton, Jacobs and Thompson, 1801, 51 pages, octavo. Was this Jacobs related to the Halifax printer? Mr. Lumb was a native of Halifax parish, and began to travel in 1783. His circuits were The Dales, Inverness, Berwick, West Indies, Antigua, St. Vincent, Barbadoes, Glasgow, Berwick, Barnard Castle, Ripon 1798-9, Newcastle, Whitby 1802, Skipton 1803-4, Isle of Man, Chester, Preston, Blackburn, Addingham 1812-3, Skipton 1811-5, Keighley 1816-7, Knarlesbro' 1818, Selby 1819-20, Todmorden 1821-2, Blackburn 1823.

ROBERT LOMAS became itinerant in 1789, and died in 1810.

THEOPHILUS LESSEN, travelled 1808 to 1841.

"Four Sermons on the Priesthood of Christ." Halifax, T. Walker, 1827, large octavo, 174 pages. Preface dated Halifax, February 7, 1827. He also published three separate sermons, but not in Yorkshire. He was probably the son of a travelling preacher of the same names who set out in 1786.

WILLIAM LEECH was called out in 1799, his first circuit being Huddersfield. In 1800 he was at Todmorden, and again in 1809-10. In 1811-12 he was at Halifax, removing for the next two years to York. He laboured until 1846. He published "Rules for Prayer Meetings," 3rd edition, Sheffield, 1824, 16 pages; "Account of Miss Speak of Tadeaster," 2nd edition, 1826, 35 pages; "Essay on Class Meetings." Bristol, 1831, 34 pages.

THOMAS LLE was born in Keighley parish in 1717. He was a convert under Wm. Grimshaw, and began to travel in 1758 in Lincolnshire. He died in 1786, September.

THOMAS LAYCOCK became a traveller in 1796 at Colne. He laboured mostly in Yorkshire. In 1819-20 he was at Todmorden.

JOHN LEE began to travel in Burton circuit in 1803, and passing circuits in Lincolnshire and Cumberland he came to Pateley Bridge in 1820-1. Cleckheaton 1822-3.

ROBERT L. LUSHER was in Newfoundland in 1817, Montreal in 1818-9, Quebec 1820, came to Halifax 1821-3.

EDWARD B. LLOYD, 1813 to 1823. He was author of "A Treatise on Religious Fasting, being an attempt to examine the Authority, Nature, Design and Observance of that Duty," 1823, 96 pages, 12mo. Mr. Lloyd was killed the same year by the upsetting of a coach as he was going to the Conference at Sheffield.

J. CROSBY LEPPINGTON 1832-1859, was Author of a book and pamphlet, anti-Romanist. Was he the same gentleman who retired to Bonegate, Brighouse?

JONATHAN MASKEW was born at Bingley in 1713. He was not only a convert under the Rev. W. Grimshaw, but he lived with the Haworth incumbent some years. He travelled with his master in Yorkshire and Lancashire, and was widely known as "Grimshaw's Man." He was terribly persecuted, especially at Guiseley on one occasion where he was nearly murdered. He was a fearless man, never flinching from admonishing sinners to flee from the wrath to come. His plain, pathetic appeals were powerful. Before 1752 he had been called out by Mr. Wesley as a traveller. "Ten such men would carry the world before them," was Wesley's testimony. In 1753 he was removed from Newcastle to Manchester, and afterwards to Haworth circuit, which at that time embraced Halifax district. He married at this time and settled at Deanhead, and formed for himself a circuit between Rochdale and Halifax, amongst the hills and cloughs of the Pennine Mountains. He died at Deanhead August 3, 1793, aged about 80. He had preached at home as a 'local' up to the last.

ALEXANDER MATHER was a leader in his day. He was a Scotchman, born at Brechin in 1733. In 1752 he removed to London and married. In 1757 Mr. Wesley sent him to Epworth circuit, Lincolnshire. He was a born orator, and a deep student of human nature particularly. Failing health led to his retirement to York. He was President of the Conference in 1792. He died in August, 1800. He was author of "A Supplement to Dr. Coke's State of Dewsbury House," 1788, 27 pages. "Address to Methodists on the State of their Temporal Affairs," (in reply to Alex. Kilham,) by Pawson and Mather, 1796, 19 pages. The same two issued "An Appeal with Word of Advice, in reply to a Newcastle address," 1796, 20 pages. "Address to Methodists," Manchester, July, 1797, 12 pages.

Defence of the Conference in the Expulsion of Alex. Kilham, London, 34 pages. Two Sermons in Meth. Mag., 1796.

JAS. MACDONALD, 1784 to 1833, was author of "Strictures on Methodism," 1804, 128 pages; "Observations on the Inquisition," 1815, 24mo.; "Address to Preachers on Education of their Children," Rochdale, 1821, 39 pages; "Memoir of Rev. Joseph Benson," 1822, 511 pages; new editions of Howe's Blessedness, 1812; Brooke's Mute Christian; Precious Remedies. He laboured first in Ireland, then Chester and Lancashire. Halifax in 1801-2, Todmorden in 1807-8, and in 1819-20. He was Assistant Editor in London, 1811-16.

JAMES A. MACDONALD, who began to travel in 1817, besides other works printed elsewhere, issued "The Everlasting Covenant, two sermons," Halifax, no date, 36 pages, small octavo.

ROBERT MARTIN, 1801 to 1833, was author of: "A Serious Address to the Leaders, Stewards, and Members of the Methodist Societies, on the Divine Appointment of the Christian Ministry, the necessity and importance of supporting it, &c. Halifax, Thomas Walker, Silver Street, 1815, demy octavo, 32 pages. An Address to the Committee of the Sunday Schools in Bury on the impropriety of teaching children to write on the Lord's Day. Bury, 1819, 8 pages, 12mo.

Doctrine of Eternal Sonship. Oxford, 1821, 72 pages, octavo.

His first circuits were in Scotland, in 1807 Lincolnshire, 1814 Halifax.

W. MCKITTRICK began his itinerancy in 1803 at Alnwick; in 1806-7 at Halifax, 1814-5 Sowerby Bridge; and followed at other places in Yorkshire.

G. MANWARING started at Alnwick in 1812, was at Bingley in 1815-6. Sowerby Bridge in 1817-8, Edinburgh 1819-20.

ISAAC MUFF began work at Blackburn in 1792, and was in Yorkshire 1793 to 1810, and at other dates afterwards. He was at Todmorden in 1803-4.

GEORGE MARSLAND began his work in 1819 at Garstang, and was sometime in Edinburgh.

ROBERT MELSON, 1803 to 1852, wrote Defensive Armour against the Sword of Calumny (v. New Connexion Controversy), Ashton, 1815, 60 pages.

Scriptural Baptism; two Discourses at Heptonstall, Halifax, 1824, 39 pages, 12mo.

The Union Family Altar, 12mo.

An attempt to promote Brotherly Affection and Christian Union, 2nd edition, 1828, 60 pages, 12mo.

He had travelled in Lincolnshire, Scotland, and Lancashire before coming to Yorkshire in 1816. In 1823 he was at Todmorden.

THOMAS MEYRICK was a native of Cornwall, and was brought up for the Law, but at an early period joined the Methodists as an itinerant, and was eminently successful. An intemperate clergyman called forth a poem from Mr. Meyrick on the evils of intoxicating drinks, but I have not seen the poem. At Newcastle-on-Tyne Mr. Meyrick had a malignant fever. He decided to give over travelling, and got episcopal ordination, and was appointed to Southowram curacy, and also taught a School. He fell a victim to the vice he had satirically condemned, intoxication. So states Mr. Atmore, and also that he was

made Afternoon Lecturer at Halifax Church, where he died about 1770.

ROBERT MILLER, 1788 to 1829, wrote "A Small Sketch of Scripture Doctrines which are taught amongst the Methodists." Halifax, 1798, 21 pages, 12mo.

A Sermon on the Duty of Parents. Wakefield, 1800, 24 pages, 12mo.

Advice to Young Women on Courtship. Nottingham, 1809, 12 pages.

England's Sins, Repentance, &c., Nottingham, 1809, 24 pages.

Address to Methodists on Sunday School Correspondence at Macclesfield, 1811, 12 pages.

Mr. Miller came to Halifax 1797-8 from Lancashire.

THOMAS MITCHELL was born in Bingley parish, December 3, 1726. He joined the army at the outbreak of the Scotch rebellion, but obtained his discharge in 1746. He became a convert under Grimshaw, and, with Paul Greenwood, assisted as a local preacher. Before 1751 he was out as an itinerant, and besides other persecutions nearly lost his life in Lincolnshire by a lawless mob. They stripped him of his apparel, painted him from head to foot with white paint, rolled him into a pond, and drove him out of the parish with nothing but an old coat upon him. He laboured on until about 1786, and died after forty years' service. He was a mere exhorter and not qualified to make a sermon. "A Short Account of the Life of Mr. Thomas Mitchell," 1781, 24 pages, 12mo.

J. MORGAN, who laboured in Halifax parish, was John, I think, and not James. The latter was author of the "Life of Thomas Walsh," "The Crucified Jesus," 1772, and three other works. He withdrew to Dublin and died there in 1774. The other preacher, John Morgan, was a plain, rough, pious man, with a large family, and many trials, but still a talented preacher. He died in 1782, leaving a wife and eight children.

JOHN MURLIN was a Cornishman, born in 1722. In 1749 he joined the Methodists, and in 1754 he became an itinerant although he suffered from rheumatism, and could have retired on his wife's fortune. In 1787 he retired to High Wycombe, where he died in 1799, and was buried in Wesley's Vault, City Road, London. He was called the Weeping Prophet. He published, with initials only, A Letter to Richard Hill, Esq., on Hill's Five Letters to Mr. Fletcher. Bristol, 1775, 42 pages.

Sacred Hymns on Various Subjects. Leeds, 1781, 56 pages, 12mo., and a second edition at Bristol, 1782, 75 pages.

Elegy on Mr. Fletcher and other Poems, 3rd edition, High Wycombe, 1788, 132 pages, 12mo.

WILLIAM MYLES; 1777 to 1828.

A Chronological History of the People called Methodists of the Connexion of the late Rev. John Wesley, 1729-1802; 3rd edition enlarged, London, 1803, pages xii., 358, octavo. We do not claim this as a Halifax book, but it is a necessary reference volume on early Methodism in Yorkshire generally. The Wesleys were called Methodists in 1729 at Oxford. Benjamin Ingham joined the Methodist students there in 1732. Mr. Delamotte, who went with Wesley and Ingham to America in 1735-7, is mentioned soon after. Ingham and Delamotte were the first missionaries about Lightcliffe and Birstall. In May, 1738, Wesley and some Moravians formed a Society in Fetter Lane, London. In July, 1740, he separated from the Moravians, because of theological difference with Mr. Bohler and Mr. Molther. May, 1742, John Wesley visited John Nelson at Birstall. In 1745 William Grimshaw became a co-worker.

Mr. Myles gives a list of Wesleyan Chapels in Yorkshire for 1802, and includes:—Bradshaw 1774, Greetland 1779, Halifax 1754, Hepstonstall 1766, Sourby 1786, Stainland 1758, but he omits Brighouse.

The first edition of the Chronological History was dated from Rochdale, 1798, 21 pages. The second edition, Liverpool, 1800, 223 pages. The fourth edition, 1813, 486 pages.

Mr. Myles was author of many more works before 1806. He came to Halifax 1819-1820. Two of his works belong especially to Halifax, namely:—

"Remarks on Building Chapels in the Wesleyan Methodist Connexion," Halifax, R. Sugden, 1821, demy octavo, 48 pages. This is a history of building notes from the Conference minutes, &c., 1739-1820.

"Life and Writings of the late Rev. William Grimshaw, A.B., Minister of Haworth, Newcastle, 1806, 199 pages, 12mo. Duodecimo, second edition, 2s. 6d.

CXXVI.—METHODIST PREACHERS.

JOHN NELSON was born at Birstall in 1767. When ten years old he began to be interested in religious matters, and attended the Episcopalians and Nonconformists, Romanists and Quakers in succession, in Yorkshire and in London. He heard Whitfield in Moorfields and Wesley at Fetter Lane before he found a settlement. Returning to Yorkshire, Nelson began local exhortations, and in May, 1742, was visited by John Wesley.

"The Case of John Nelson, written by himself," 3rd edition, Newcastle-on-Tyne, 1744, 36 pages, 12mo. Sixth edition, Bristol, 1761.

An Extract of John Nelson's Journal, Bristol, 1767, 169 pages, 12mo.

The first edition from the Wesleyan Book Room was a 12mo., 114 pages, 1782.

"An Extract from the Journal of Mr. John Nelson, Preacher of the Gospel, containing an account of God's Dealings with him from his youth to the 42nd year of his age. Written by himself," Halifax, R. Sugden, Hall-end, 1824, 42mo., pages 192. Another Halifax edition, 1841.

"An Extract, &c., Halifax, Wm. Milner, Ch. apside, 1814, 21mo., 160 pages. This edition omits a few pages given at the end of the 1824 edition. John Nelson was born in Birstall parish, October, 1767; he, like his father, was a stone mason. Working in London, he had opportunities of hearing John Wesley and Philip Henry Molther (Moravian) preach. On returning to Yorkshire he heard Benjamin Ingham and David Taylor preach, and Peter Bohler when he came to supply for Mr. Ingham; but Nelson thought that Mr. Tolschig discouraged Bohler's friendship with Nelson. "After some time there were twenty preachers come to Smith House, four or five of them were clergymen who had been with Mr. Wesley," Nelson had now to take definite sides, and gave in his adhesion to John Wesley. After being pressed for a soldier and released he found that Richard Viney, of Lightcliffe, Spangenberg's assistant, had got some influence in Birstall, and was leading the people from Wesleyanism. Nelson's Journal runs up to 1749. From that time he travelled as a preacher until his death July 11, 1774, and was buried at Birstall.

ROBERT NICHOLSON began his work in Scotland in 1811, got through Durham and reached Sowerby Bridge in 1823.

JAMES NEEDHAM became itinerant in 1799, and died in 1818.

JAMES ODDIE was one of first band of Yorkshire Methodists, 1746, and very useful, but disgraced himself in the eyes of some zealots because he took to trade at Yarm, 1771, and got rich. He married for his second wife the widow of Mr. Colbeck, Keighley, but a separation took place in 1785. He continued to reside in Keighley, and left the Methodist Society. A little before his death he united with Mr. Atlay at Dewsbury and preached for a short time. He published "A Word of Consolation to such as mourn under a Sense of Sin," with a short Account of the Author, 1761, 4th edition, 1816, 63 pages. Mr. Oddie was author of "A Sermon on the Resurrection," Leeds, 1790, 22 pages, 12mo.

JOHN PAWSON, 1762 to 1806, was a considerable writer after 1795. In 1797 he published the Funeral Sermon on Thomas Hanby,

16 pages, and another for D. Bumstead, same year, 16 pages; also one for A. Mather, Leeds, 1800, 36 pages. His autobiography and family history was printed at Leeds in 1801, 124 pages. Sermons on Various Subjects, Leeds, 1801, 410 pages. The same, with Memoir by Entwisle; Leeds, 1809.

JOHN W. PIPE began travelling in 1818-9 at Cleckheaton, after which he went to London.

THOMAS PRESTON, 1798-1831, published "The Death of the Righteous, a funeral sermon for Mr. Robinson, Bridlington. York, 1819, 29 pages. He began his travels at Edinburgh, 1798, and was at Sowerby Bridge 1820-2.

JOHN PRITCHARD, 1771 to 1814, issued a "Sermon occasioned by the Death of Captain Webb." Bristol, 1797, 31 pages.

JONATHAN PARKIN travelled from 1782 to 1817.

THOMAS PINDER commenced at Thetford 1799, came to Birstall circuit in 1818.

ROBERT PICKERING began at Shipley 1811, was at Todmorden 1816-7, removed thence to Barnsley.

HENRY RANSON began at Darlington in 1812 and came to Halifax next year, removing to Easingwold for 1814-5.

MARMADUKE REVELL was itinerant from 1799 to 1823.

JOSEPH SUTCLIFFE, M.A., 1786 to 1856. "An Introduction to Christianity, designed to preserve Young People from Irreligion and Vice." Second edition, improved. Printed by J. and B. K. Rogers, "Journal" Office, Lord Street, Halifax, 1808, small octavo, pages ii., 323. The dedication is dated Howden, July, 1801. The introduction dated Leeds, May, 1808. The last page gives "Books written by Joseph Sutcliffe"; list of five given, but these are not all, for he issued more than thirty. He was a native of Baildon, I believe. The Doctrine of Justification by Faith, &c.; four sermons, printed at Halifax, 1806, 50 pages, 8vo. "The Albion Catechism" previously mentioned, and queried as his work, is included in a list of his by Dr. Osborne. Sutcliffe's Grammar, Geology, Ostervald translated from the French, besides his theological works pronounce him a talented scholar, well supporting his M.A. degree. He was at Halifax in 1796 and again in 1805-6.

WILLIAM SUTCLIFFE, 1804 to 1833, was a poet as well as a preacher. He published "The Trial of Cain, a poem," Halifax, 1823, thirty-two pages, 12mo. He travelled in Nova Scotia, West Indies, and Canada, and came home to Halifax, 1822, Manchester, 1823, as a supernumerary.

ALEXR. SUTER, 1779 to 1817, was also a poet. "Death, Judgment and Eternity," a poem in three parts, Chester, 1803, 38 pages.

12mo. "Thoughts on the Sabbath and its Duties"; Bradford, 1813, 21 pages, octavo.

He and his family settled in Halifax.

JOHN SHAW began his itinerancy in 1763, and notwithstanding his extraordinary corpulence he travelled thirty years, finishing his course at Pecklington in 1793.

W. W. STAMP, author of Methodism in Bradford, published a "Memoir of the Rev. John Crosse, M.A., (of Cross-stone, and Bradford); 1844, 17 pages, octavo.

JOHN STAMP began to travel in 1787 in The Dales. Besides many other Yorkshire circuits he was in Todmorden 1813-4.

WILLIAM STONES began 1809 at Newbury, was at Sowerby Bridge in 1813.

JOHN SMITHSON started in Norfolk in 1821.

JARVIS SHAW in 1809 was at Brackley; in 1820 at Cleckheaton.

SAMUEL SEWELL, at Salisbury 1803, reached Todmorden in 1815-6.

JOHN SIMPSON, junior, at Dudley 1805, was at Cleckheaton in 1820-1.

EDWARD SUMNER and JOHN SUMNER started their itinerancies in the South West of England.

DAVID TAYLOR was a conspicuous leader of Methodism in Cheshire and Derbyshire, and extended his rambles through South Yorkshire to Calderdale. His marriage by a mode not prescribed by law, caused an estrangement in many of his friends. He thereupon left the Methodists and laboured with the Moravians, but there was not freedom enough with them, so he turned Quaker but found no rest, and on returning to Methodism found that his gifts as a preacher had vanished. He died about 1789.

HENRY TAYLOR, of Resendale, was first a Methodist local preacher, then became a Particular Baptist and served some years in Birmingham, &c., but in 1788 was accepted as an Itinerant at Liverpool. Leaving Sheffield he died on his way to the West Indies, 1798.

THOMAS TENNANT was born in London in 1741. In 1770 he travelled with Mr. John Wesley, and was next sent to Newcastle circuit. Although extremely nervous he travelled 22 years, then retired to London in 1792, and died there next year.

WILLIAM THOMPSON, an Irishman, born in 1733, became itinerant in 1757 in England. He became the first President of Conference after Mr. Wesley's death, 1791. He died at Birmingham, May 1st, 1799.

GEORGE THOMPSON began his work in Scotland in 1802, and came via the Isle of Man to Lancashire. In 1823 he was appointed to Sowerby Bridge circuit.

JOHN THOMPSON became itinerant in 1810, and was at Sowerby Bridge in 1819-20, after which he went to Ekipton.

THOMAS THOMPSON laboured in the Middle of England from 1809.

W. THEOBALD began labours at Belford in 1810. In 1811-2 he was at Sowerby Bridge and in 1823 at Halifax.

JAMES TOWNLEY began at Canterbury in 1796, came to Falmouth 1799, thence to London, &c., and died in 1833. He became D.D., and was author of at least eight volumes between 1814 and 1832, biblical and ecclesiastical archaeology.

WILLIAM THOM became a leading Kilhamite or New Connexionist. He travelled from 1774 to the split in 1797. He published a "Serious Call to Servants of the Methodist Society in Leeds," 1796, 12 pages. "Outlines of a Constitution for the Methodist New Itinerancy; with Appendix by W.T. and A. Kilham." Leeds, 1797, 48 pages.

GEORGE TURNER began to travel in 1824. He was author of "Eternal Election and Reprobation inseparable; a reply to J. Har- greaves," 1833, 64 pages, 8vo.

"Wesleyan Economy founded on New Testament Principles; reply to Rev. T. Allin." Halifax, 1835, 44 pages, 12mo.

"Justification by Faith alone," 1836, 24 pages.

"Justification by Faith alone; or Wesley and Watson v. REV. ABRAHAM SCOTT" (native of Brighouse), 1837, 68 pages octavo.

"The Old Protestant Doctrine of Justification by Faith asserted, or Wesley and Watson v. Rev. Abraham Scott," 1838, 56 pages.

"Remarks upon the late Controversy respecting the Doctrine of Justification by Faith: a final answer to the Rev. Abraham Scott," 1838, 14 pages octavo.

"Christianity Triumphant, a Sermon," Burslem, 1838, 19 pages.

"Brief Memoirs of Susanah Harcastle," 1838; also edition in 1843.

"Constitution and Discipline of Wesleyan Methodism, 1841, 319 pages.

"Divine Validity of Infant Baptism by Sprinkling," 1844, 68 pages; also 1864.

"Mr. Wesley, Annotator and Polemic," 1844.

"Democratic Ecclesiasticism v. Congregationalism," 1851, 121 pages.

"Spiritual Life delineated and exemplified; a Memorial of Miss Ann Taylor, of Halifax; 1819, 18mo. There is a copy in Halifax Free Library, dated 1851.

The REV. THOMAS TAYLOR, 1761-1816, Wesleyan Methodist preacher, who wrote pamphlets also under the signature PHIL- ALETHES, was a somewhat prolific author.

REDEEMING GRACE; a short account of God's Dealings with Thomas Taylor; 4th edition, Leeds, J. Bowling, 1785, 60 pages, small octavo. The preface is inscribed to the Rev.

J. Wesley, November 1, 1779. Taylor was born at Rothwell in November, 1738, and was a seventh son, and therefore according to an idea, which partly survives still, endowed with good luck and prescience. He attended the casual preachings of Paul Greenwood, the Rev. George Whitfield, the Rev. Benjamin Ingham; and lastly the Rev. John Wesley at Birstall, 1761, and he became at once a travelling preacher in Wales.

He published at Manchester "A Cry to the professor's Conscience, or Thoughts, Words, and Actions."

"The Word of God a hid Treasure, being the substance of a Sermon delivered at Heptonstall, February 29, 1775, published at the request of the hearers; second edition, Leeds, J. Bowling, 1783, 23 pages.

"Concordance to the Holy Scriptures," by T.T., 4s. 6d.

"Sons of Darkness a Sermon at Birmingham." 4th edition, Leeds, 1785, 24 pages.

"Divinity of Son of God Sermon at Sheffield in May, 1784. 2nd edition, Leeds, 1785, 24 pages.

"Sorrows of Time Funeral Sermon at Chester, January, 1768, on the Death of Miss Mary Gilbert. Leeds, James Bowling, no date, 22 pages.

"A Time for all Things; being a Sermon delivered at Halifax, by Thomas Taylor. Leeds, J. Bowling, 1785, 23 pages.

"A Sabbath Day's Journey to the Heavenly Canaan," 2nd edition, 1784, there is no printer's name and no author's name, but I assume it was Taylor's.

"A Solemn Caution against the Ten Horns of Calvinism by Philalethes, lately escaped (evidently Taylor, see preface); 2nd edition, 1780, no printer's name, 24 pages; inscribed to John Wesley, December, 1779.

"An Appeal to the Public whether a Calvinist can, with a good conscience, be a Minister of the Church of England: by Philalethes. 1780, no printer's name, 12 pages.

"The World turn'd Upside-down: being the Substance of a Sermon at York, May, 1781; by T. Taylor; 2nd edition. Leeds, J. Bowling, 1784, 24 pages.

"Character of Christ's Ministers, and the People's duty to them. A Sermon at Oldham on the death at Nottingham, of the Rev. Thomas Hanby; by Thomas Taylor, V.D.M., Blackburn, 1798, 24 pages, 12mo.

Funeral Sermon for Rev. Thomas Hanby: Blackburn, 1798, 24 pages.

He printed many more booklets at York, Leeds, Hull, Birmingham, Manchester, &c.

Britannia's Mercies and her Duty: considered in two discourses delivered in the Methodist

Chapel at Halifax on Thursday, November 29, 1798, being a general Thanksgiving Day, by Thomas Taylor, V.D.M. 12mo., Leeds, 1799.

Second edition, Birmingham, 1802. 32 pages, 12mo.

CXXVII.—METHODIST PREACHERS.

THOMAS VASEY died in 1818, after 17 years itinerancy. He is called junior, and was probably son of another Thomas who began to travel in 1775, and was for eleven years in various parts of Yorkshire, but not in Halifax district. The Life of the Rev. Thomas Vasey, by his widow, 378 pages, octavo, was printed at Halifax in 1874.

WILLIAM VEVERS, 1813 to 1850, had been at Gateshead, Morpeth, Holmfirth and Burnley before he settled at Todmorden 1818-20. From 1821 to 1823 he laboured in Glasgow. All his eleven booklets were printed after 1827, three of them at Leeds, 1829, 1837, 1839, possibly others.

JOHN VALTON, 1775-1794, was born in France in 1740, and brought up a rigid Romanist. In 1759 by the influence of a nobleman he got a Government appointment in England. A Sermon in a Methodist preaching house in London was the means of leading him to join the Society about 1764. He began to visit prisoners in London in 1767, and Mr. Wesley hearing of his work asked him to join the itinerancy. He did not comply until August, 1775. In 1783 his labours in the West Riding were eminently successful and large numbers joined the societies, but his exertions went beyond his strength. In 1786 he went to Bristol, married a lady of piety and fortune, but his health had been undermined, and he had to retire to Kingswood. His wife died in November, 1793, and he, in the next year, was buried near her in St. George's, Kingswood. Our Baildon worthy, the Rev. Joseph Sutcliffe, previously mentioned, published "The Life and Labours of the late Rev. John Valton, written by himself; edited with Addresses and Letters, by Joseph Sutcliffe, A.M." London, 1830, 138 pages, 12mo.

GEORGE WADSWORTH became a traveller in 1770, and after twenty-five years' service was afflicted with the palsy, 1795; and died June 12, 1797. From indirect evidence I assume we may name him as a Halifax parish native.

JOHN WALKER, Wesleyan Minister, of Mytholmroyd, was author of "Rhymes of the Watchman for every night in the year." octavo, pp. iv., 572, Bradford, 1862. He was author of "Views of a Watchman on the Walls of Zion," 1857.

FRANCIS A. WEST, 1822 to 1869, wrote a considerable number of pamphlets, but only a few of them are connected with Halifax, e.g., "The Presence of God with his People; a centenary sermon preached at Halifax," 1840, 64 pages, octavo.

A Pastoral Letter on the Revival of Religion: 1843, 18 pages, 32mo.

A Funeral Sermon for the Rev. Thomas Galland: 1843, 35 pages, octavo.

"Memoirs of Jonathan Saville, of Halifax." 1843, 64 pages, 12mo.

"Memoirs of JONATHAN SAVILLE, of Halifax; including his autobiography." By Francis A. West. Second edition. Leeds, R. Inchbold, 1844, 64 pages, small octavo, frontispiece portrait, painted by G. Drake engraved by T. A. Dean. The first preface is dated October, 1843, the second February, 1844. The first edition is in Halifax Free Library. Jonathan Saville was born at Great Horton, December 9, 1759. His father, a member at Kipping Independent Chapel, was killed at a quarry. His mother, a Moravian, died when he was under four years of age, so he soon experienced the cruelties of town-apprenticeship, and endured lameness for the rest of his life. From 1782 his story is interwoven with Halifax Methodism to the date of his death, May 26, 1842.

"Memoirs of Jonathan Saville, of Halifax, including his Autobiography," by Francis A. West. Third edition. Leeds, 1848, 70 pages, 12mo., 6s. Mr. West dates this edition from Manchester, December, 1847, and states that he has learnt, that besides the two former editions, it has been reprinted in America.

The Wesleyan Conference Book Room now issue West's "Memoirs of Jonathan Saville, of Halifax, including his Autobiography," but there is no portrait; 70 pages, 24mo.

CUTHBERT WHITESIDE began his itinerancy at Banbury in 1796. In 1819-20 he was in Halifax Circuit.

W. WILKINSON began his travels at Cleckheaton in 1822, and went to Oxford next year.

ROBERT WOOD became a travelling preacher in 1811 at Bramley, in 1813 was at Woodhouse Grove, in 1815 at Halifax, 1816 at Sowerby Bridge, 1817-8 Sheffield, 1819 Wakefield, after that Liverpool, Bristol, &c.

JOS. WORRALL began at Louth in 1808. He spent 1817-8 at Todmorden.

JOHN WALKER, 1831 to 1868, Wesleyan Minister, published "Views of a Watchman on the Walls of Zion"; Halifax, John Nicholson, Northgate, 1857, small octavo, 152 pages. The preface is dated from Mytholmroyd.

Rhymes of the Watchman for every Night in the Year; Bradford, 1862, 572 pages, 12mo.

THOMAS WESTALL was one of Wesley's first lay preachers, and laboured for forty years before retiring to Bristol, where he died in 1794, aged 75. He had been persecuted and imprisoned in Cornwall for preaching.

ZECHARIAH YEWDALL was born at Eccleshill, his ancestors being Quakers, and the family had been of yeomanry class at Idm from before 1570. He was first stationed at Pembroke, 1779, and after travelling in circuits in Wales, Ireland, England and Scotland, came to Halifax 1805. From 1811 to the time of his death, about 1821, he was a supernumerary at Halifax. A portrait, with memoir, may be found in the Methodist Magazine.

This bibliography and history requires carrying forwards from 1834 to the present, and especially I hope some time to go through my set of the "Arminian and Methodist Magazine" to compile a list of natives of Halifax parish who have been called to the itinerancy, with a list of their portraits, and notices of any books they have printed. This also may help to a completer notice of lay-authors, and of writers who have written against Methodism. A few items are here appended.

N. FLETCHER; Vindication of the Methodist Dissected. Halifax, 1750, 16 pages. I am not aware that I have seen this very rare pamphlet; nor Sladdin's, of 1749.

JOSEPH THOMPSON, Southwam; Singular Life and Surprising Adventures of Joseph Thompson of Halifax, alias Fiddler Thompson; written by himself. Reprinted by Nicholson, Wakefield, 78 pages, 48mo. See previous notice.

JOHN SLADDIN, of Ovenden, is the only one of this name that I am aware of who has issued a book, though for fifty years Orlando Sladdin and his sons, of Brighouse, have been well-known musicians, and composers. The family name is obtained from a place, Sladdean, on the high lands of Halifax and Bradford boundary.

John Sladdin's pamphlet is entitled "A Brief Description of the Methodists, and a Confutation of their dangerous Principles," with a short address to the Archbishop of York, and a preface to the Reader. York, 8vo., 1749.

DISNEY ALEXANDER, M.D.

"Prospectus of a work intended for publication, and entitled The Four Gospels, translated from the Greek, with Notes critical, moral and explanatory, calculated to facilitate the study, develop the beauties, and illustrate the truth of the evangelical history." Halifax, P. K. Holden, for the Author, 1815, demy octavo, 108 pages. The

prospectus is really the Preface to a proposed work in two octavo volumes, which I think were not issued. He was author of "Christian Holiness illustrated and enforced in three discourses preached at the Methodist Chapel, Halifax, November and December, 1799, including additional observations. Printed at the office of J. Fawcett, Ewood Hall, near Halifax, 1800, small octavo, 107 pages.

Reasons for Methodism briefly stated, in three Letters to a Friend. Halifax, J. Nicholson and Co., 1796, 83 pages octavo. There was a London edition, 1799, 72 pages, price 6s.

Dr. Alexander lived at Wakefield some years. ANONYMOUS.—"A Serious and Candid Address to the Methodist Societies in the Halifax and other Neighbouring Circuits. Halifax, September 1, 1797. Halifax, printed at Jacobs Office, 21mo., 50 pages. "Dear Friends,—My mind has for some time been painfully exercised in contemplating the agitated state of our Connexion in these parts." An address from the Halifax Circuit, asking for lay-delegates to be admitted to Conference, had been rejected in that particular request. The writer was evidently in favour of lay representation. Was it D. ALEXANDER, W. HATTON, or some other Halifax worthy?

In Halifax Free Library the following five pamphlets may be seen:

False Zeal exposed; a Sermon preached in the Methodist Chapel, Halifax, on Sunday, February 9, 1800, Halifax.

Expositions of the Proceedings of the Old Methodist Conference, &c. By a Member of the Old Methodist Society. Halifax, 1817.

Rules, Orders and Regulations for the Government of the Beneficent Society, &c., for relief of disabled Preachers of the Methodist New Connexion, &c. Halifax, 1816.

Address of the Methodists of the New Connexion to the British Public, by order of the Ministers and Lay Representatives assembled at Halifax, May 9, 1817, in their 21st Annual Conference.

Substance of a Sermon preached in Hanover Chapel, Halifax, August 15, 1817; occasioned by the death of Jonathan Akroyd, Esq. London, 1817.

I am not now prepared to follow up the literature of the branches from Methodism in Halifax parish, though the societies here have had close connection, first with the Kilham rupture of 1797 and the Barkerite expulsion of forty years later. Besides these the Primitive Methodists and the Wesleyan Reformers have a short series each of publications, and the latter is followed by the writings of the Methodist Free Church members.

I think the following pamphlet was printed in Halifax, (a copy may be seen in the Free Library there), "The Substance of a Sermon preached at the opening of Ebenezer Chapel, Leeds, May 7, 1797, by Alex. Kilham."

JOSEPH BARKER published "A True Statement of Facts," addressed to the Methodist New Connexion, on his expulsion, Halifax, Nicholson and Wilson, 11 pages, (about 1841).

WILLIAM TROTTER, in sympathy with Joseph Barker at that time, wrote "Justice and Forbearance of the Methodist New Connexion Conference at Halifax." (Bradford), 1841, 96 pages; dated from Bradford. He was author of a pamphlet, 34 pages, printed at Bradford, 1841, entitled "The foolishness of God wiser than the wisdom of Man; a Letter to Abraham Scott in answer to SCOTT'S Common Sense in the business of Life." In the same year and place he printed a Lecture, "On the Use of Money," 21 pages, and "Proceedings on Laying the Foundation Stone of Croft Street Chapel, Bradford," 4 pages. He had reason afterwards to issue a tract of 16 pages, printed in Bradford, "Be not deceived! A word of warning to any who are in danger of being deceived by Joseph Barker."

AMICUS: Wesleyan Reform—The Delegates and their Admirable Manifesto. Halifax, 1850.

DAVID WHITELEY, Lister Lane, Halifax, published "Illustrious Local Preachers," edited by David Whiteley. Wesley Centenary Commemoration Volume. Bradford printed, 1891, 320 pages, octavo. "The Methodists have this year, with great rejoicing, celebrated the centenary of John Wesley's DEATH." It is very unusual to rejoice at a good man's death. Mr. Whiteley, I prefer to rejoice at receiving your book, giving twenty-one biographical sketches, and thirteen portraits. Of the twenty-one—all or mostly Yorkshiremen—Jonathan Saville, Thomas Midgley, William Garrett, Ald. Alfred Ramden, Samuel Hoyle, Thomas Rigg, and Jonathan Dodgson are the Halifax examples.

CXXVIII.—METHODIST BRANCHES.

I am not prepared to give lists of books by members of the different branches of Methodism at present.

After the "Old Body," we ought to gather materials for the Kilhamites or METHODIST NEW CONNEXION, dating from 1796. I would like to know if any reader can inform me where a complete set of the Methodist New Connexion Magazine, or a fairly long run of the volumes may be seen. A similar series of the yearly Conference minutes would be of

great help to me. The REV. ABRAHAM SCOTT, born at Brighouse in 1801, was one of the most prolific of the New Connexion authors. I have some of his controversial pamphlets, but hope to get a more complete list before printing them. He was a preacher for forty-one years, and died in 1850.

From the New Connexionists two branches have sprung, having a local interest, namely the BARKERITES and the SALVATION ARMY. Joseph Barker and William Trotter have been previously mentioned. They were considerable authors, Barker particularly so. Barker's list scarcely belongs to Halifax parish, and it would be capable of filling a small pamphlet, for he printed at Wortley, New-castle, &c., a large number of miscellaneous books, besides works written by himself. I have just secured over seventy of his tracts.

Barker v. Brewin Grant, Discussion at Halifax, 1855.

His Life has been published, and a strange eventful record it gives, from Methodist, Agnostic, Secularist, and other phases, to finish in Primitive Methodism. His friend William Trotter was very much different in every respect, and a division naturally resulted. The Barkerite chapel was at Rastrick, opposite the Common School. Mr. Trotter joined the "Brethren," and occasionally preached at Slead Syke and Brighouse.

He resided some years at Otley, and York, where he was identified with the "Brethren," and issued "God News for Young People," a monthly magazine, "Peace in Believing," a pamphlet, Lectures on Prophecy, and series of tracts.

The second branch from the New Connexion is only of local interest because the Rev. William Booth was minister at Brighouse one year, and here his son T. Bramwell was born.

"GENERAL" BOOTH'S chief work is "In Darkest England and the Way Out," a thick octavo volume of wide circulation.

SALVATION ARMY PUBLICATIONS.

By the General [Rev. Wm. Booth.]

Salvation Soldiery. Stirring Addresses on the Requirements of Jesus Christ's Service. Every page full of Burning Truths. 156 pages. Illustrated. Gilt Edged, Cloth 2s. 6d.; 1s. 6d.; Paper, 1s.

The General's Letters. Remarkable Series of Letters published in "The War Cry" of 1855, dealing with Neutrality, Courage, Realities, &c., &c. 204 pages. Half Calf, 5s.; Cloth, 2s.; Paper, 1s.

The Training of Children. Important to Parents. This book shows how to make Children into Saints and Soldiers. 260 pages. Cloth, Bevelled Edges, 2s. 6d.; Limp Cloth, 1s. 6d.

The Doctrines of the Salvation Army. 119 pages. Limp Cloth, 6d.

The Salvation Army Directory. No. I. For Young Children. Prepared with a view to Training Salvation Army Children in the Love of God and the Knowledge of His Will. 29 pages. One Halfpenny.

The Salvation Army Directory. No. II. For Children of from Ten to Fourteen years of age. 65 pages. 1d.

Orders and Regulations for Field Officers. New (1901) Edition. 634 pages. Red Cloth Boards 3s. 6d.

Orders and Regulations for Soldiers of the Salvation Army. 164 pages. Cloth, 6d.; Paper, 1d.

The Why and Wherefore of the Rules and Regulations of the Salvation Army. 107 pages. Cloth, 1s. 6d.; Paper, 6d.

How to be Saved. One Halfpenny, or 3s. per 100.

A Ladder to Holiness. One Halfpenny, or 3s. per 100.

Holy Living: Or, What the Salvation Army Teaches About Sanctification. 32 pages. One Penny, or 6s. per 100.

Purity of Heart. A Collection of Letters to Salvationists on Personal Holiness. 118 pages. Cloth, 1s.; Paper, 6d.

Religion for Every Day. Vol. I. An invaluable Work for every Salvationist, dealing with matters affecting Soul, Body, Family, Business, &c. 190 pages. Cloth, 1s. 6d.; Paper, 1s.

Love, Marriage, and Home. Being Vol. II. of Religion for Every Day. 190 pages. Cloth, 1s. 6d.; Paper, 1s.

Religion for Every Day. Two vols. in one. 370 pages. Cloth Boards, 3s.

Faith-Healing. A Memorandum specially written for Officers of The Salvation Army. 31.

From a medal, with eight-pointed star, issued in 1883, I learn that the seventeenth anniversary of the Army was held July 7th, 1882.

By the Late Mrs. General Booth.

Life and Death. Stirring Addresses to the Unsaved. Thoughtful and Powerful Appeals. 206 pages. Half Calf, 5s.; Cloth Gilt, 2s. 6d.; Cloth, 2s.; Paper, 1s.

Godliness. Searching Disquisitions on Important Phases of the Spiritual Growth. 177 pages. Half Calf, 5s.; Cloth, Gilt Edges, 2s. 6d.; Cloth, 2s.; Paper, 1s.

Practical Religion. One of the grandest books of the age. Invaluable for Teachers of Sanctification. 214 pages. Half Calf, 5s.; Cloth, Gilt Edges, 2s. 6d.; Cloth, 2s.; Paper, 1s.

Popular Christianity. All Seekers after True Religion should read this book. Christs of the Nineteenth Century compared with the Christ of God; Cowardly Service v. the Real Warfare, &c. 198 pages. Cloth, 2s.; Paper, 1s.

The Salvation Army in Relation to the Church and State. Deals with important questions relating to the Church in its Political and National Character. 92 pages. Half Calf, 4s. 6d.; Cloth, 1s.; Paper, 6d.

Aggressive Christianity. Series of Papers on Christian Warfare. 193 pages. Half Calf, 5s.; Cloth, Gilt Edges, 2s. 6d.; Cloth, 2s.; Paper, 1s.

By Chief of the Staff.

[T. B. Booth, born at Brighouse.]

Books that Bless. A Series of Pungent Reviews, reprinted by request from "The War Cry." Just the sort of literature to keep the heart warm and enthusiastic for souls. 191 pages. Cloth, 1s. 6d.; Linen, 1s.

Servants of All. A description of the Officers of the Army and their Work. 167 pages. Cloth Bevelled Boards, 1s. 6d.; Cloth, 1s.; Paper, 6d.

Social Reparation; Or, Personal Impressions of Work for Darkest England. 124 pages. Cloth, 1s.; Paper, 6d.

On the Banks of the River. A Brief History of the Last Days on Earth of Mrs. General Booth. 142 pages. Illustrated. Cloth Boards, 1s.; Paper Covers, 6d.

Bible Battle-Axes. A Reprint of Short Scripture Studies from "The Field Officer" magazine. Carefully revised. Published in separate form by request. 178 pages. Cloth, 1s.

By Commissioner Booth-Tucker.

The Life of Mrs. Booth, the Mother of the Salvation Army. Two Volumes. Profusely Illustrated. Cloth, 15s.

Abridged Edition of the above. Containing practically the bulk of the original matter, with all the Portraits and Illustrations. 536 pages. Cloth, Bevelled Boards, 3s. 6d.

Catherine Booth, a Sketch by Duff, 6d.

By Commissioner Railton.

Twenty-One Years Salvation Army. A Sketch of The Salvation Army Work from its Commencement. Illustrated. 254 pages. Cloth Boards, 1s. 6d.; Paper Covers, 1s.

The Army Book Department, London, issue besides their famous "War Cry" weekly, "The Young Soldier" weekly, "Social Gazette" weekly, "All the World," a missionary monthly, and "The Deliverer," a monthly on Women's Social Work, a number of religious works, original and reprinted, as John Allen, George Fox, David Stoner, Isaac Marsden, Peter Cartwright, Musical Works, &c.

The next branch of Methodism we should refer to was founded by Hugh Bourne and William Clowes nearly a hundred years ago, and formerly known as RANTERS but now as PRIMITIVE METHODISTS. Neither of the men were identified with Halifax parish, though Mr. Clowes laboured mostly in East Yorkshire. The lives of both men have been published, and that of Clowes gives valuable glimpses of Yorkshire social life from 1810. I have gone through all the Primitive Methodist Magazines, and have the Annals of the Society for Yorkshire ready for the press. The REV. JOHN SIMPSON has been the most prolific of their local writers. He afterwards left the Connexion. Of his works I have the "Life of Hugh Bourne," 1859; "The Conqueror's Palm, a funeral sermon on Mrs. Stockdale," wife of the Halifax minister, 1865; "Zion's Complaint," Halifax, 1865; "Young Soldier's Death-bed," Halifax, 1865; "Smiles and Tears," &c.

The REV. A. HEBBLETHWAITE, another of their ministers published at Halifax in 1864, "Mind Immortal; an Essay."

The Methodist branches, now united as the "METHODIST FREE CHURCH, require their local bibliography and history compiling. These lines show that much remains to be done. The REV. THOMAS LAW, of the National Free Church Council, is a native of Sowerby, and the REV. DAVID BROOK, D.D., of Southport, is an Elland man. He has no separate publications, though several sermons have appeared in Magazines.

Disney Alexander's book on Methodism, 1799, and William Hatton's reply to Cockin, 1815, have been previously mentioned. Lawrence Ker-haw, mentioned before, was a native of Sowerby.

"Short History of Blackshawhead Wesleyan Chapel and Sunday School." Tedmorden, Waddington and Sons, "News" Office; 31 pages crown octavo. This pamphlet, issued by a Committee, contains the portraits of Mr. William Barker and Mr. Richard Oldfield. The cause dates from 1812, the burial ground from 1817. The Itinerant Ministers are recorded from 1799 to 1905. The Trustees' names for 1815, 1855, and 1892 are given.

The list of ministers up to 1829 we have previously given, and take this opportunity to complete the list as a means of ready reference:—

- 1830—Francis Derry, Robert Bentham, Chas. Cheetham.
1831—Peter Prescott, John Farrar, sen., Chas. Cheetham.
1832—Peter Prescott, John Farrar, sen., Wm. Sleigh.

- 1833—James Sykes, William Jewitt, Wm. Sleigh.
1831—Joseph Roberts, sen., William Jewitt, Wm. Wilson (d).
1835—John Bunstead, John Armitage, Wm. Wilson (d).
1836-7—John Bunstead, Ambrose Freeman, Robert Day.
1838-9—Thomas Hill, Thos. Moxon, Wm. W. Annetts.
1840-2—Benj. Frankland, Thos. Eckersley, Chas. Taylor.
1843-4 Thos. Edwards, Wm. B. Thorneloe, Jas. P. Fairburne.
1845-6—Luke Barlow, Robt. Totherick, John Hanson.
1847—John Bell, John Simon, Thos. Richardson, Chas. Taylor, (Super.)
1848—John Bell, Robert S. Hardy, Thos. Richardson.
1849—John Bell, Robert S. Hardy, John Luddington.
1850—Aquila Barber, Robert S. Hardy, John Luddington.
1851—Abraham Watmough, John S. Ridsdale, Thompson Hesk.
1852-3—Wm. Sugden, Thos. J. Walker, George Greenwood, Thomas Eckersley, supernumerary 1852-1860.
1854—Wm. Sugden, Wm. P. Peck, George Greenwood.
1855-7—John Boyd, John Walker, Wm. P. Peck.
1857—John Boyd, John Walker, Wm. J. Bullivant.
1858—Wm. B. Stephenson, Samuel Merrill, Wm. J. Bullivant.
1859-60—Wm. B. Stephenson, Samuel Morrill, Wm. Foster.
1861—Thos. Dunn, Joseph Little, Felix. H. Pickersgill.
1862—Thomas Dunn; the Circuit being divided.
1863—Joseph T. Sanger.
1864—Joseph T. Sanger, Edward Dixon.
1865—Richard Stepney, Jas. W. Eacott.
1866—Richard Stepney, Wm. Kendrew.
1867—Benjamin Slack, Julius Brigg.
1868—Jas. Brownell, Julius Brigg.
1869-71—Jacob Turvey, Daniel Pearson.
1872-4—John Hornby, John W. Blackett.
1875-6—Timothy R. Moxon, Edward Dixon.
1877—Timothy R. Moxon, James Fletcher.
1878-1880—John Fletcher, W. B. Lowther.
1881-2—W. G. White, Joseph Kendrew.
1883—W. G. White, Edward Crump.
1884-5—Joseph R. Cleminson, Thos. Ayrton.
1886—W. D. Johnson, Thos. Ayrton.
1887-8—W. D. Johnson, Wm. Pallister.
1889—Henry Bunting, Wm. Pallister.
1890-1—Henry Bunting, Thos. Hitchon.
1892—Samuel Sheard, Thos. Hitchon.
1893-4—Samuel Sheard, Walter Hy. Gregory.

1895—Edward A. Wain, Walter Hy. Gregory.
1896-7—Edward A. Wain, John W. Smith.
1898—Thomas Hollis, John W. Smith.
1899-1900—Thomas Hollis, Jas. Rogers.
1901—Jas. Bryant, Jas. Rogers.
1902-3—Jas. Bryant, John Bennetts.
1904—W. J. Rogers, John Bennetts.
1905—Henry Seares, Herbert Waterworth.

Several of the above were authors of books and pamphlets.

CCXIX.—NONCONFORMIST AND PAROCHIAL REGISTERS.

The following books are in the custody of the Registrar General at Somerset House, London, and were gathered together by an Act of Parliament about 1839, when all Nonconformist Registers were required to be forwarded to London. Whilst on one side we may be glad that by this action the Government have been the means of preserving many books that would otherwise have been lost by carelessness, Nonconformists have cause to be indignant at the selfish, dog-in-the-manger way in which the owners of these books have been and are still treated when they apply to see and ask leave to copy all or even selections of any one book. I am personally mortified at the thought that I can go to the Record Office, London, British Museum, and a dozen more depositories of our national monuments and copy gratuitously anything I please, and I am made welcome by any Vicar in Yorkshire to copy parish registers for historical purposes, and yet when I want to copy one of the books for a place of which I am a trustee I am not allowed to do it, nor pay anyone else to do it. When it was proposed a score years ago by Mr. Borlase to call up all the Parish Registers of England, I issued a circular (along with my friend Mr. S. Margerison,) inviting the Vicars and Antiquaries of Yorkshire to meet at Leeds and oppose the scheme. The Meeting was held, protest entered and the scheme was abandoned. Out of that meeting sprang the Yorkshire Record Society. I shall never be content until Nonconformists demand free access to those documents that their predecessors relinquished, and demand also that the heads of the various denominations may claim them back again, provided that suitable security of preservation and access be given to suitable students by the Quakers' Yearly Meeting, Methodist Conferences, Congregational Unions; or preferably—County Record Offices. To the last-named I would remove also Parish Registers and Townships Books of date before 1837. In the "Yorkshire County Magazine" for 1892

I printed a list of the Yorkshire Nonconformist Registers, taken from the official list of 1859, and from the Yorkshire ones I now extract a list of those bearing on Halifax Parish.

AMBLER THORN, Northowram, Methodist N. W. Connexion, founded 1805, J. Ramsden, minister (in 1837), one book of births and baptisms, 1805-1837.

BLACKHITES, Halifax, Wesleyan, founded 1819, book of burials 1820-1836, births and baptisms one book 1820-1837.

BOLTON BROW, Sowerby Bridge, Wesleyan, founded 1803, book of births, baptisms and burials 1804-1837.

BRIGHOUSE, Bridge End Chapel, Independent, founded 1781, Joseph Hemas Crisp, minister (in 1837), births and baptisms 1782-1837, burials 1800-1837.

BRIGHOUSE, Bethel Chapel, Methodist New Connexion, J. Ramsden, minister (in 1837), births and baptisms 1800-1837.

BRIGHOUSE, Wesleyan, founded 1796, births and baptisms, 1796-1832; burials, 1796-1837.

CLAYTON, Queenshead, Baptist, founded 1773, Thomas Hall Hudson, minister (in 1837), 4 books, burials, 1831-1837; births, 1711-1829, 1829-1837.

EASTWOOD or Stansfield, or Myrtle Grove, Independent, founded 1699, Amos Blackburn, minister (in 1837), births and baptisms 1771-1827, another 1815-1837, burials 1779-1837.

ELLAND, Southgate or Southend, Presbyterian, founded 1740, Thomas Stewart minister (in 1837), baptisms 1741-1816.

(See MS. copy by Eyre Evans.)

ELLAND, Wesleyan, founded 1898, births and baptisms 1897-1826, burials 1832-1837.

GREETLAND, Wesleyan, founded 1778, births and baptisms, 1788-1828, burials 1788-1837.

HALIFAX, Pellon Lane, Baptist, founded 1736, Samuel Whitewood, minister (in 1837), births 1779-1837, burials 1785-1837.

HALIFAX, Northgate End, Presbyterian, founded 1709 (error), William Turner, minister (in 1837), births and baptisms 1747-1817, baptisms 1812-1837, burials 1812-1837.

HALIFAX, Wade Street, Sion, Independent, founded 1817, James Pridie, minister (in 1837), births and baptisms, 1818-1837.

HALIFAX, Bramley Lane, Lightcliffe, Independent, founded 1823, no minister (in 1837), births and baptisms, 1831-1837.

HALIFAX, Square, Independent, founded 1763, Alex. Ewing, M.A., minister (in 1837), births and baptisms, 1763-1812, burials 1771-1812, births 1812-1837, burials 1812-1837.

HALIFAX, Booth near Luddenden, Independent, founded 1761, Joseph Massey, minister (in 1837), births and baptisms 1785-1836, burials from 1785.

HALIFAX, South Parade, Wesleyan, founded 1776, births and baptisms, 1772-1817, burials, 1778-1837, births and baptisms, 1814-1837.

HALIFAX, Salem, Methodist New Connexion, founded 1806, John Bakewell, minister (in 1837), births and baptisms 1806-1819, 1819-1837.

HALIFAX, Ebenezer Primitive Methodist founded 1823, births and baptisms, 1828-1837.

HALIFAX, St. Mary's, Roman Catholic, founded 1827, births and baptisms, 1827-1840, marriages 1833-1840.

HEPTONSTALL, Ebenezer, Baptist, founded 1777, John Crook, minister (in 1837), births 1745(?) - 1837.

HEPTONSTALL SLACK, Mount Zion, Baptist, founded 1807, William Butler, minister (in 1837), births 1789-1837, burials, 1808-1837.

HEPTONSTALL, Wesleyan, founded 1769, births and baptisms 1804-1817, 1798-1837.

ILLINGWORTH MOOR, Wesleyan, founded 1798, births and baptisms, 1798-1832, 1831-1837, burials 1800-1819, 1800-1837.

MANKINHOLES, Wesleyan, founded 1825, births and baptisms, 1822-1837.

MIDGLEY, Methodist New Connexion, founded 1819, J. Ramsden, minister (in 1837), births and baptisms 1803-837.

MILL BANK, Sowerby, Wesleyan, founded 1819, births and baptisms, 1819-1836.

MILLWOOD, Rehoboth, Baptist, founded 1808, Peter Bucannon Templeton, minister (in 1837), births 1699-1832.

MOUNT TABOR, Wesleyan, founded 1820, births and baptisms, 1821-1837.

MYTHOLMROYD, Sowerby, Wesleyan, founded 1806, births and baptisms 1806-1828, 1806-1837 burials 1806-1837.

NORTHOWRAM, Independent, founded 1672, John White, minister (in 1837), births and baptisms, 1744-1760, 1761-1771, 1774-1837, 1813-1817.

[The original manuscript is in the Memorial Hall Library, London, Mr. Wilson, of Guildford, having presented a large number of books thereto. This manuscript not being amongst them, I wrote to Dr. Newth, and he found it at Guildford, and had it mounted, repaired and bound. It was then lent to me to be copied, and I printed it as previously stated, but only including 1644 to 1750, that is, the Rev. Oliver Heywood's entries and those of the Rev. Thomas Dickinson.]

OVENDEN, Mixenden Chapel, Independent, founded 1688, John Preston, minister (in 1837), births and baptisms, 1742-1807, 1821-1837, burials 768-1802, 1829-1837.

OVENDEN, Providence Chapel, Independent, founded 1837, Edward Leighton, minister (in 1837), births, 1837.

OVENDEN, Zion, Methodist New Connexion, founded J. Ramsden, minister (in 1837), births and baptisms, 1779-1800, 1800-1823, 1818-1829, 1829-1837.

OVENDEN, Wesleyan, founded 1821, births and baptisms 1828-1840.

RISHWORTH, Roadside, Baptist, founded 1802, Thomas Mellor, minister (in 1837), births, 1802-1821, 1824-1837.

SHELF, Whichfield, Wesleyan, founded 1791, J. B. Holroyd minister (in 1837), births and baptisms 1807-1837, baptisms 1841-1857.

SOUTHOWRAM, Wesleyan, founded 1806, two books, baptisms and burials, 1807-1840.

SOWERBY, Sowerby Green Old Chapel, Independent, founded 1720, James Hatton, minister (in 1837), births and baptisms, 1740-1837.

SOWERBY, Wesleyan, founded 1788, births and baptisms, 1798-1837, burials, 1803-1837.

SOWERBY, Boulderclough, Methodist New Connexion, founded 1824, J. Ramsden, minister (in 1837), births and baptisms, 1824-1837, burials 1824-1834.

STANSFIELD, New Chapel, Inghamite, founded 1798, births and baptisms, 1811-1835.

STAINLAND, Independent, founded 1755, D. Barraclough, minister (in 1837), births and baptisms, 1779-1824, 1824-1836, burials, 1786-1824, 1824-1836.

STONES, Soyland, Wesleyan, founded 1803, births and baptisms 1804-1813, 1813-1837, burials 1804-1837.

TODMORDEN, Langfield, Wesleyan, founded 1780, births and baptisms, 1887-1837.

WADSWORTH, Birchcliffe, Baptist, founded 1764, Henry Hollinrake, minister (in 1837) births 1785-1812, 1812-1837, burials 1816-1837.

WARLEY, Independent, founded in 1705, Thomas Hawkins, Minister (in 1837), births and baptisms 1748-1836, burials 1751-1837.

The Society of Friends, or Quakers, besides duplicates or originals at the Monthly Meeting Centre, and Devonshire Meeting House, London, have Registers at Somerset House, as under.—

[For the Yorkshire ones, see Yorkshire County Magazine, 1893.]

BRIGHOUSE MONTHLY MEETING, comprising Leeds, Bradford, Huddersfield, &c.

Births, 1611-1707, 1611-1803, 1795-1837.

Marriages, 1650-1705, 1650-1797, 1795-1827, 1826-1836.

Burials, 1656-1707, 1656-1776, 1776-1837.

Brighouse Preparative (local) Meeting: births 1701-1763; burials, 1701-1763.

Halifax Preparative Meeting: births, 1654-1837; marriages, 1660-1832; burials 1670-1838.

Leeds, Bradford, Gildersome Preparative Meeting, also Todmorden, are omitted in the present list.

Seventy years have gone since these books were removed from Yorkshire to London, and in that time numerous chapels have been established, so that the number of Nonconformist Registers now scattered in the parish ought to be very great. Is it so? Are they preserved? I fear there is great neglect manifested, not only by the ministers but by the trustees. On this account, and as an incentive to others to do likewise, I have printed a volume of 160 pages, crown octavo, 1906, entitled "The Burial Registers of Upper Chapel, Idle, with Notices of the Quaker Burial Ground and a private Burial Place at Thackley."

Besides the Parochial Registers at Halifax, Elland and Heptonstall Churches there are old Registers at the ten other ancient Chapels of Ease, Rastrick, Coley, Lightcliffe, Illingworth, Ripponden, Sowerby, Southowram, Luddenden, Croastone, Sowerby Bridge; besides Trinity in Halifax, and more recent establishments since 1800.

Halifax Parochial Registers, including all the townships except those in Elland and Heptonstall chapelries, commence with 1538. Only the first ten years or so have been printed, namely in Waker's Halifax Registers, and in Yorkshire Notes and County Magazine. The first Elland Register has been printed by Mr. J. W. Clay. It commences with 1559, but there is a break 1599 to 1639. Ripponden, Rastrick, Sowerby Bridge and Norland are included with Elland. Heptonstall Registers start with 1593; the second book with 1653. Croastone Register dates from 1678, baptisms and burials. Lawton says that Coley Registers are included with Halifax previous to 1813, which is true, but Coley has an old Register long before that date. St. John's in the Wilderness, in Erringden or Turvay was consecrated in 1815, and the register dates from 1821. Hebden Bridge Church dates from March, 1832. Illingworth Registers begin with 1695. Lightcliffe Register commences in 1704. Luddenden, in Midgley and Upper Warley, has registers from 1653, but very imperfect until 1738. Rastrick Register book dates from 1719; Ripponden from 1684, but in poor condition until 1726. Southowram, or St. Anne's in the Grove, or Chapel le Briars has a baptismal register from 1800. The Burial Register only dates with the present church, consecrated 1819. Sowerby Registers begin with 1613 for burials and 1668 for baptisms. Marriages were then entered at Halifax. Sowerby Bridge baptisms are recorded from 1709, and marriages 1732 to 1751, when the privilege was suspended. There were no burial records until 1821.

CXXX.—MISCELLANEOUS NOTES.

E. W. CROSSLEY, Triangle. Mr. Crossley is now Hon. Secretary of the Yorkshire Archaeological Society. He has just issued his second volume of "Halifax Wills," 1545-1559; demy octavo, pages viii., 268. Like the former volume, under the joint editorship of Mr. J. W. Clay and himself, it covers the ancient parish, including Heptonstall and Elland.

THE LUDDITES. Only because some of the misguided men of this agitation resided at Halifax, Rastrick, and other places in the parish, have we need to mention some books on the subject:—Reports of Proceedings at York at the Trials, January, 1813. I have editions printed at Leeds and London in 1813, and another at Huddersfield. My late friend Frank Peel, of Heckmondwike, reprinted the account of the trial, with many additional notes in his "Rising of the Luddites," which ran to three editions. In a lesser degree of local interest, we have at least four novels treating on the subject. Par excellence is Charlotte Brontë's "Shirley," of which there are many editions; and next is "Rookery Mill" by Mrs. M. A. Jagger, of Honley. G. A. Henty's "Through the Fray," although full of topographical blunders, is an interesting volume; and lastly Mr. D. F. E. Sykes' little volume "Bill-o'-Ben's" is a Huddersfield contribution.

HALIFAX ANTIQUARIAN SOCIETY. In continuation of the notice in Number LXXXV., we have now to add—

(44) Woodhall and Copley Hall; excursion, July, 1905; guide, Mr. T. Sutcliffe; pages 251-262.

(45) Excursion to Rishworth, September, 1905; guide, Mr. H. P. Kendall; pages 263-280.

(46) Ancient Pottery; lecture by Mrs. E. A. Law, October, 1905; pages 280-1.

(47) The Royds (Family) of Rishworth; pages 282-288.

(48) Rastrick Chapel and School, by J. Lister, M.A., Lecture, November, 1905; pages 289-306.

(49) The Sowerby Constables, 1685-1708; Lecture by H. P. Kendall, February, 1906; pages 307-322.

(—) Report and Balance Sheet, 1905. This has seven pages, bearing pages 307-313—which duplicate with Mr. Kendall's pamphlet, last mentioned.

(—) Death of Mr. J. H. Ogden, January, 1906; pages 1-15.

(—) Tokens issued by Overseers of the Poor and the Workhouse Authorities; S. H. Hamer, Lecture, March, 1906; pages 33-58.

(—) Life of Dr. Haldesworth, Vicar of Halifax; part v., by J. Lister, M.A., April, 1906; pages 59-82.

(—) Poll Tax, Lay Subsidy, 1379, Parish of Halifax; with Notes on Local Returns; also Rental of Halifax and Heptonstall 1839, by J. Lister, M.A., and J. H. Ogden, 87 pages, printed for the Society at the "Guardian" Office, 1906.

WILLIAM PRIESTLEY, ESQ., of Cliffe Hill, Lightcliffe, afterwards of Boston Spa, was a great encourager of music and literature. I have copied a manuscript Catalogue of Books to be presented to the Vicar of Halifax in aid of the Restoration of the Ancient Library in the Crypt of the Church of St. John the Baptist. From Mr. E. J. Walker's notes we learn that the bequest read,—“I have given to the Library in the Church of St. John the Baptist at Halifax, and to the Literary and Philosophical Society there sundry books and manuscripts (catalogues of which will be found with my will), which I wish my wife, if she be so disposed, to retain for her own use during the term of her natural life.” January 1, 1856, W. Priestley. “I desire that twenty pounds may be presented to the Vicar of Halifax for the purpose of erecting shelves for the reception of the above-named books, W. Priestley.” The books eventually came and were arranged on the shelves by my friend Mr. Walker in 1862. How many books, and what, were previously there I do not know, but there should be an old manuscript catalogue, and I believe Mr. Lister, of Shibden, has written a full catalogue in recent years.

Notices of old Halifax bibliophiles, such as the old-time lawyer, Nicholas Hanson, of Rastrick, who mentions several books in his will nearly three centuries ago, as well as more modern book collectors, including John Burgess, of Rastrick, might form a brief chapter in this series; but this must be left to a future date.

Mr. Priestley's list gives the titles of over four hundred-and-fifty volumes, mostly theological, patristical, and liturgical, with a few biographical and antiquarian or topographical works. A fair sprinkling of these are Yorkshire items, but I can only recognise a few books by Halifax authors, e.g.,

Ogden's Sermons, 1788, 4th edition, 12mo.

Dugdale's Troubles in England, folio, 1681, gives the name Francis Priestley, page 363, as a Member of Parliament, whereat there is a marginal note by Mr. William Priestley—“See the family MS.” The copy of Whitaker's Thoresby's Leeds, folio, has some Halifax views inserted, and the Craven Dialect, ex-

tended by interleaves to four volumes, has numerous Halifax dialect words added. Mr. Priestley was well versed in local history and (for his day) in etymology; many of the books bear marginal notes by him. He was, like his ancestors the Walkers and Priestleys, of Lightcliffe, on friendly terms with the Moravian musicians, and the oratorios at Lightcliffe Church were widely celebrated. Most of the books in the list were printed between 1730-1806, but some date from 1610 to 1730.

JAMES W. DAVIS, F.S.A., F.G.S., &c., Hon. Sec.;

Proceedings of the Yorkshire Geological and Polytechnic Society. New Series, Vol. x., pages x., 479. History of the Yorkshire Geological and Polytechnic Society, 1837-1887, with Biographical Notices of some of its Members. Halifax. Whitley and Booth, 1889; demy octavo.

MR. J. TRAVIS CLAY, Rastrick, became Secretary and Treasurer in 1842, but resigned in 1844.

MR. HENRY BRIGGS, of Overton, Wakefield, was one of the originators of the Society. He was the third son of Mr. Rawdon Briggs, and was born at Wards End, Halifax, August 10, 1797. He married Miss Milnes, of Flockton. He died at his son's house, Dundee, October 4, 1868. He, with his brothers William and Henry Carrer Briggs, and Samuel Fletcher Tonge, of Halifax, established the Whitwood Collieries about 1844.

MR. HENRY BRIGGS' paper on “Lime” has been already mentioned. He contributed a paper on Flax Growing.

JOSEPH CHARLESWORTH, of Wakefield, (son of John C., Halifax, and grandson of John C., Halifax, architect, 1700), was born in 1749, but removed to Wakefield in 1780, and died in 1820. His son Joseph C., of Lofthouse, born 1778, died 1845, was another of the founders of the Society.

J. GIBSON, of Hebden Bridge, was one of the most energetic, practical geologists of the early years of the Society.

A brief notice of MR. JOHN WATERHOUSE, F.R.S., F.G.S., F.R.A.S., &c., from the pen of Dr. F. H. Bowman, occupies two pages. He was born at Halifax August 3, 1806. His notes on a voyage round the world have not been published. He published a complete work on the Meteorology of Halifax. His botanical garden was famous in his day. He was esteemed an able astronomer, geologist, electrician, microscopist, violinist, &c. He died February 13, 1879.

JOHN LISTER, M.D., J.P., Shibden Hall, was born in London June 18, 1802; the only son of John Lister by his wife Ann, daughter of Stephen Morris. As M.R.C.S., he was surgeon on an East Indian Company's vessel. He married Louisa Ann, daughter of Major Grant, of St. Vincent, W.I., and practised in London and Isle of Wight. At Sandown he studied geology and astronomy. In 1853 he succeeded to Shibden Hall estate on the death of his cousin Miss Anne Lister. He was a Member of the Royal Institution, and F.G.S., F.Z.S., F. Geogr. Soc., F. Anthropol. Soc., &c. He died August 6, 1867, and was buried at Southowram. He was father of the present noted antiquary, Mr. John Lister, Shibden Hall.

WILLIAM ALEXANDER, M.D., J.P., died April 13, 1883, at Blackwall, Halifax, aged 81. He contributed a paper in 1841 on Halifax Parish Mineral Springs. He and Mr. Christopher Rawson his cousin, and the Rev. Wm. Turner, Northgate Chapel, were early members of the Yorkshire Geological Society. His son Reginald G. Alexander, M.D., states that he was born September 3, 1806, the son of Gervase Alexander, M.D., and grandson of Dr. Robert Alexander, of Hopwood Hall, Halifax. For several generations there had been members of the family in the professions of either Law, Physics, Divinity, Army or Navy, and the Dr. Robert just named had a son in each profession. Dr. William, the subject of the notice, was M.D., Edin., and F.R.C.P., London. For nearly sixty years he was a physician in Halifax. His cousin, Edward N. Alexander, F.S.A., registrar of the County Court, was one of the founders of the Halifax Literary and Philosophical Society, and also of the Halifax Agricultural Society. Another cousin was Robert Alexander, Q.C., born 1795. MR. RICHARD CARTER, C.E., of Halifax and Barnsley, read papers in 1857, on Colliery Ventilation; and MR. SAMUEL BAINE, of Lightcliffe, in 1858, read one on Yorkshire Flagstone Fossils, and another next year. MR. TRAVIS CLAY had read a paper in 1841 on Yorkshire Drifts and Gravels. Mr. Evans' paper in November, 1865, referred, in relation, to the Roman Coins found at Lightcliffe in 1827. MR. F. A. LEYLAND gave a paper on Roman Roads in Halifax parish in 1861, and on Yorkshire Roman Roads in 1870. MR. JAS. W. DAVIS became Secretary in April, 1876, and contributed many papers. In 1877 the name "West Riding" was dropped, and Yorkshire Geological and Polytechnic Society adopted.

MR. WM. CASH, Halifax, became Treasurer in 1883. Mr. Cash and Mr. Hick contributed a paper on the Flora of Halifax Coal Measures,

HALIFAX PIECE HALL. E. Jacobs, the Halifax printer, issued a broadsheet at the Opening of the famous Piece Hall. The left column bears the particulars:

"COPY OF A SONG, sung at the opening of the Manufacturers' Hall, in Halifax, Jan. 2nd, 1779, with some details of the cost of the building taken from the estimate of the Manufacturers' Hall, in Halifax, by Samuel and John Hop, (architects), 1775. The estimates were for the north, east, south, and west sides respectively:—

	£	s.	d.
North side	1,950	17	8
East	2,815	18	11½
South	1,923	12	11½
West	1,770	9	2½
	£8,460 18 9½		

The Porter's Lodge, outside the Hall, and a room under the Arcade, brought the total cost to £9,692 0s. 11½d. Superintending and contingencies were reckoned at £100 for each side. The cost was met in this way. Donation of condition of building the Hall in this place, £840. There are 315 rooms. These were taken at a subscription of £28 4s., though, as the treasurer says, at the upshot there were about six or eight rooms sold by auction, which did not make full £28 4s. The treasurer was out of pocket on presenting his account about £1."

The right column gives the song, six stanzas of eight lines each, with a chorus to each verse of four lines, but the author is not named. "A SONG sung at the opening of the Manufacturers' Hall in Halifax, January 2nd, 1779: When Adam and his consort Eve, &c."

CXXXI.—MISCELLANEOUS NOTES.

TIMOTHY CROWTHER, son of Joseph, was born at Northowram, "Thursday ye 20 of December, 1694, at 11 hours a.m.," so given by himself as an endorsement upon an "Estimate Figure of the Heavens" for that date. In early life he removed to Skipton where he became parish clerk. His wife Ann was born in 1694 and died in 1768. They had four sons and four daughters. Their sons were—Samuel, 1722-1788, who succeeded as parish clerk, and was also master of the Clerk's School there, founded by William Ermistead, clerk; Timothy, 1723-1740; John, saddler, 1732-1764; and Joseph, 1734-1772. The father began to write a Journal in 1714, in which he entered astrological notes and drawings, axioms incantations, weather signs, and family notices.

The curious manuscript is in the hands of Mr. W. H. Dawson, of Skipton, the author of famous works on German Socialism. Twenty-five years ago, I urged him to print it, but he has not yet done so.

Crowther was the astrologer mentioned by John Wesley in his Journal, July 24, 1761. Aphorisms from various astrological authors, weather prognostications, cures for King's Evil, detection of witches, cure of bewitched persons, exorcisms, &c., are the topics; with incantations on the Trinity, and on the Four Gospels, &c., written full. Timothy died Feb. 22, 1761, and it seems that his son Samuel followed in his profession as Clerk, Schoolmaster, and astrologer for he was consulted by the Overseers of Bramley in 1783 and 1781.

JOSEPH HULME was the second son of Samuel Hulme, Congregational Minister of Little Horton, a close friend of Dr. Doddridge. Joseph was intended by his father as a minister, but he was subsequently placed under the famous physician Dr. Nettleton, a Halifax author already mentioned. Next he removed to Leyden, and took the M.D. degree and published on that occasion an inaugural thesis, "De distillationibus catarrho-a," dated 1743. After completing his studies at Paris he succeeded Dr. Nettleton at Halifax, and was a wise adviser to his friend Dr. Wm. Gibson, of Slead Hall, who died a drunkard. He was a water-drinker, and died February 2, 1806, in his 92nd year, and a tablet records his burial in Northgate Chapel. Dr. Nathaniel Hulme, previously mentioned as a Halifax author, was his nephew.

FRYERS, of Toothill, Rastrick. Miss M. A. Fryer, of Toothill, was the writer of a small privately-printed book of reminiscences. I have only seen one copy. It contains religious experiences, and family reminiscences, with references to the old home at Toothill. When the book was printed she was the wife of Mr. Harvey, of Leeds, member of the Society of Friends. Notices of the book and of the works of other Fryer descendants are given in the History of Brighouse.

"OLD WILDS" by Megson, of Bradford, is the story of Tom and Sam Wild, proprietors of a famous travelling theatre, that was almost a *sine qua non* at Brighouse, Halifax, Eland, and other local feasts. There is much Halifax matter in it, including the death and burial there of Old Wild; otherwise it is not a Halifax book.

JESSE RAMSDEN, F.R. Society, and a member of almost all the learned societies of Europe died at Brighton, (Brightelmstone,) on November 5, 1800. His merits as an artist in the mathematical line were above all eulogium,

and his death was regretted by every astronomer in Europe. I am not prepared at present to give a list of the scientific papers by this famous Halifax worthy.

DR. RICHARD BENTLEY. Halifax misses the honour of enrolling the famous Scholar amongst its worthies. Captain Bentley, of Halifax parish was a soldier on the royalist-side, and died whilst a prisoner. The family lost considerable property by their adhesion to royalty, but Captain Bentley's son Thomas retained an estate at Woodlesford in Rothwell. Thomas married for his second wife, in 1664, Sarah, daughter of Major Richard Willie, of Oulton, another royalist officer. The learned Dr. Bentley was the first born of this marriage, January 27, 1662, Oulton being the place of his nativity. His Life, and Analysis of his publications, may be read in Dr. Jebbs' volume of "English Men of Letters Series." At Wakefield School, Bentley was a pupil under John Baskervill, previously of Hipperholme School, a member of Emm. Coll., Camb.

WALLACE BENTLEY, Consulting Mechanical Engineer, Crossley Street, Halifax.

Sketches of Engine and Machine Details; profusely illustrated. Halifax, 1898. 80 pages, large octavo.

He is also author of

Questions in Machine Construction.

Questions in Applied Mechanics.

Rules and Definitions. [Sixpence each.]

F. FAWLEY, Halifax.

Rules and Tables for Plumbers, Mechanics and other allied trades. Sixpence.

J. WILFRID DRAKE, of Thornleigh, Halifax, September 1897.

"Notes on a Visit to Italy," octavo, pages iii., 98. Derby, 1897.

MICHAEL FAIRLESS. (Miss Barber, one of the two daughters of Mr. Fairless Barber, F.S.A., Castle Hill, Rastrick.)

"The Gathering of Brother Hilarius." London, John Murray, 1902, octavo, pages viii., 172. This is the second impression January, 1902. The first edition was issued in October, 1901. A fascinating tale of ancient date, bearing on the Black Death period, and without any padding.

[TODMORDEN.]

The Richest Man in Todmorden, and other stories about Riches and Happiness: published by the Religious Tract Society, no date, 178 pages, 12mo. (Only 26 pages appropriated to Todmorden, i.e. Todmorden.)

DIRECTORIES. Most of these historically and genealogically useful volumes include the parishes or towns around Halifax, as well as that town. Holden in 1814, Baines and Parsons in 1822, White for several years, Kelly,

Jones, Smith (of Rastrick), Burton, and others have included the whole or part of Halifax parish in some of their books, ranging chiefly from 1822 to the present.

REV. WM. TURNER, Wakefield.

Address to Ministers at Halifax, 1781, on St. Paul's Sense of Soundness in Religion, was printed.

REV. WILLIAM WOOD.

A Sermon preached April 17, 1795 to the Congregation of Protestant Dissenters in Northgate, Halifax, on the death of their late Pastor, the Rev. John Ralph, Leeds, Binns and Brown, 1795, demy octavo, 19 pages.

REV. JOHN WILLIAMS.

The Fidelity of Paul, &c., A Sermon at Northgate Chapel, Halifax, April 28th, 1811. Halifax, J. Nicholson for John Milner, Corn Market, 1811, 1s. demy octavo 20 pages. This farewell sermon is dedicated to the Northgate Congregation.

WILLIAM SHACKLETON, Schoolmaster at Heptonstall, is commemorated by a marble tablet at Heptonstall Church, erected by his scholars. He was master of the Free Grammar School for thirty-six years, and died November 16, 1805, aged 60. The slab on his grave-stone adds—*Quique inter primos sui ordinis claruit humanitate ornatus*. I am not aware that he published anything. The Rev. Henry Foster had been a pupil there under Mr. Pawson, and later under Mr. Sutcliffe. I am not aware that he published anything.

DEED OF SETTLEMENT of the Halifax Joint Stock Banking Company, established under the authority of the Act, 7 Geo. IV. Directors, &c. Halifax, Whitley and Booth, Crown Street: 1831, large octavo, 89 pages. Dated November 25, 1829. The Second Supplemental Deed, April 4, 1853, and the Supplemental Deed, August 8, 1843, occupy pages 59 to 89.

DEED OF SETTLEMENT of the Halifax Commercial Bank, established July 1, 1836, under the Act 7 Geo. IV., with an Abstract of the Act. Capital £100,000. Halifax, H. Martin, "Express" Office, Upper George Yard, demy octavo, xi., 60. Rawdon Briggs, William Briggs, George Pollard, Jonathan Akroyd, John Holland and his son William, Royston Oliver and George Binns were names to conjure by. A share was £10.

DR. JOSEPH DYNELEY. In Heptonstall Church there is a tablet bearing the inscription—

Hic sepulta jacent ossa Josephi Dyneley, M.D., Edin. qui æqualium suorum in artibus Medicinæ et Humanitatis Literis, facile princeps extitit; vir et sociis semper carus acini omnes pro re benignus otique gaudium necnon

seriorum ornamentum. Obiit 9 die Sept. 1814, anno affecto ætatis 38.

Did the doubly-learned Doctor publish anything?

REV. GEO. A. HAYWARD, Brighouse. I am indebted to my friend Prof. Federer for calling my attention to two pamphlets as under:—

"The Rev. C. Dodgson's New Tests of Orthodoxy. A Letter to the Earl of Shaftesbury, President of the Church Pastoral Aid Society, in consequence of the Refusal of the Lord Bishop of Ripon to confer Priests' orders upon the Rev. Geo. A. Hayward, B.A., nominated to the curacy of Brighouse by Joseph Birch, M.A., late of Pembroke College, Oxford, perpetual curate of Brighouse"; 2nd edition, with enlarged appendix, London, 1853, 56 pages, small octavo. The preface is dated January 15 1853; the address is dated December 2, 1852. The bulk of this pamphlet, pp. 17-56, comprises the Appendix. Mr. Hayward had been at Elstow previously. "Remarks on the Bishop of Ripon's Reply to the Memorial of Certain of his Clergy on the case of Mr. Hayward, in a Letter to his Lordship by the Rev. John Charge, Rector of Copgrove"; Knaresborough, J. D. Hannam, 1853, 32 pages, 6d. Mr. Charge's Memorial was signed by thirty other Yorkshire clergymen.

REV. JOHN HARRISON, Ovenden:

The Cry of Christendom for a Divine Erenikon. A plea with all the Churches for the Rights of the People; Christianity and Peace. (Dr. John Harrison, Fenwick.) 1839. 8vo., p.p. 16, and 191.

HALIFAX CONGREGATIONAL CHURCHES.

Souvenir of the Missionary Exhibition, (London Missionary Society), Victoria Hall, Halifax, October 18-28, 1905; price 2d., illustrated, 48 pages; Mortimer, printer, Halifax, 1905.

REV. GEORGE SWANN, born 1798 at Barnsley, previously mentioned as a minister at Bramley Lane Chapel, Lightcliffe, was author "The Autumn Wreath: a Selection of Original Poetry." Stafford, 1869, pages vi., 96, twelvemo.

REV. THOMAS HAWKINS, Warley. He has been noticed in the poetical and Congregational Section. He published "A Testimony of Respect for Departed Worth; being the substance of a Funeral Sermon on the Death of Mr. Anthony Ward," Halifax, Holden and Dowson, 1803; 32 pages, 12mo. His name does not appear on the title but the inscription is signed T.H., Warley Town, April 12, 1803. Mr. Hawkins published "Astro-Theology, a Poem, and the Solar System morally improved," 1827, 60 pages, 12mo.

Also, "Commentary on the First, Second, and Third Epistles of St. John." Halifax, 1808, octavo.

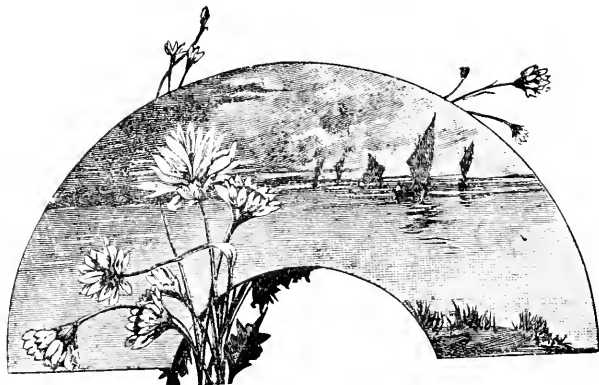
C. CROSSLAND, F.L.S., Hon. Sec., Yorkshire Mycological Committee, (and G. Massee, F.L.S., &c., Kew.) Fungus Flora of Yorkshire, a complete account of the Fungi of the County: in Transactions of Yorks. Naturalist Union. Part I., pages 1-52; Part II., July, 1905, pages viii., 53-396; printed at Hull.

REV. ANGUS GALBRAITH, Brighthouse; Catalogue of Surplus Books, on sale at the

Manse, November, 1900; 12 pages octavo, "News" Office, Brighthouse.

COLEY HALL. Catalogue of Furnishings to be Sold by Auction, July 10 and 11, 1906; 56 pages, octavo, 6d., "News" Office, Brighthouse. There is an introductory history of the Hall by J. Caldwell, with illustrations of the Mansion, gateway, and old furniture.

We must now bring this series of articles to a conclusion, though we have much still to record in the way of "Halifax Bibliography."



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